

The Lutheran.

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perish.

Fourteenth year

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Editorial preface to the

fourteenth year of the Lutheran.

In the autumn of 1838, about 800 Lutherans with Lutheran preachers, a certain Pastor Stephan from Dresden at their head, emigrated from Saxony to Missouri and arrived here in January 1839, with the exception of a few and fifty who were lost at sea and found their grave in it. Those Lutherans were under the delusion that they were the most faithful Lutherans, indeed many of them thought that they were the only faithful sons of the Church of the Reformation left in the world, that Germany had fallen and would never rise again, that God's judgments were approaching in this country and that nothing could withstand them any longer, and that the time had therefore come to flee. Matth, 24, 15,16. However sincerely these Saxons meant it - they left to a large extent everything that was dear to them in this world and went to a country unknown to them at that time, from which they mostly expected and desired nothing but freedom of conscience and worship -: but they were themselves, without suspecting it, nothing less than true faithful members of the Evangelical Lutheran Church. The aforementioned Pastor Stephan was the soul of the whole. The latter, however, sought the strict Lutheranism in contrast to the unionistic sectarian and rapturous nature of the New Lutherans.

The fact that he thought and taught in an essentially Roman or rather papist way, namely of church, of office, succession of office, power of office,

He was a member of the Lutheran Church, a member of the Lutheran Constitution, etc., and a member of the practice that corresponded to it. The visible Lutheran church was for him the church, apart from which there is no salvation; and since he thought that only he and those who followed him celebrated the visible Lutheran church, it was considered a foregone conclusion among the Saxons who blindly followed him that whoever wanted to be saved would have to flee with them and gather where the existence of a truly Lutheran church was possible. Those who did not want to leave the fatherland were considered to be, if not already lost, then in the most urgent danger of their souls. Many, their consciences in confusion and distress, therefore often tore with bleeding heart and weeping eyes the most sacred bonds of natural love, blood and profession, in order to follow and be with the "emigrating church". In a similar way as the Romanizing doctrine of the church, the Romanizing doctrine of the ministry also worked. The office of the preacher stood as a mediator between Christ and the Christians, through which alone all graces and blessedness could be attained. The ban of this office, no matter how arbitrarily it was imposed, went around the "church" like a speaking ghost with its finger lifted. Unconditional obedience in all things not contrary to God's word, it was said, was owed by the "layman" to the "spiritual office," in case of God's disfavor and danger of eternal blessedness. Even the secretly nurturing of closed in the heart be think against the officials, against their lukewarm

The fact that the people did not believe in the wisdom or even the expediency of their orders in the secular and ecclesiastical spheres was considered a sure sign of a Judas heart. Thus the community was permeated by a dark spirit of servile fear and mistrust, which even friends no longer dared to exclude. Hundreds felt the heavy pressure that lay on them and sighed for salvation, without knowing in what this salvation must consist. The writings of the old godly fathers were eagerly read, also the confessional writings of our church, but with the glasses of preconceived opinions. The warning and punishing voice resounded everywhere: You are not what you claim to be, true Lutherans, but pilgrims to Rome and servants of men. But because this voice mostly came from those who obviously did not faithfully follow in the footsteps of the fathers of our church, this voice was considered to be the voice of temptation. But what happened? - The God who searches the hearts, who knows what is the mind of the spirit, and when we do not know what we should pray for, represents us in the best way with unspeakable groaning, this God finally heard the groaning of the wretched for help, whose mind was the prayer of the Holy Spirit, already in the spring of the year 1839.

*) Whoever is familiar with the teaching and practice of Pastor Grabau at Buffalo and his followers will grant us that both are nothing more than a second edition and perhaps even more persistent implementation of Stephanism.

The people who were at the top of the hierarchy did not understand. God made the man who was at the top irrefutably obvious as an unfaithful and dishonest one. This, of course, destroyed the foundation for everything that had been believed on his authority. The natural consequence of this was that the very doctrines which, as was known, had not been learned from the symbols of the church and from the writings of the old faithful fathers, came immediately into question; and behold! very soon it became evident that these doctrines also contradicted the doctrines contained in the confessions of our church (whose credibility nothing had been able to shake). In short, with horror it was seen that in the opinion of being the right true Lutheran church, indeed the only one, one was moving further and further away from its teachings.

and had come closer to Rome. Because of this and for the sake of all the many sins that had flowed from it, they humbled themselves heartily before God and man and now worked diligently to purify themselves more and more in doctrine and life.

We, the editor of the present paper, also belonged to the preachers who emigrated with the Saxons from Germany and, after a long time of wandering, obtained with them, through God's causeless mercy, that sweet fruit of unspeakably bitter experiences, the pure doctrine of our church, as it immediately appears bright as the sun to anyone who reads the public confessions of our church and the private writings of its enlightened teachers from its most beautiful days, especially from the time of the Reformation, this time of great divine search for grace, without glasses, without prejudices, with an empty heart thirsting for truth.

For a number of years, in silence, we sought to establish ourselves ever more deeply in the truth we had recognized. The treasure we had found and our church, in which we had found this treasure and of which we saw that it alone had it, therefore became more and more precious to us. With deep sadness we saw from the few local papers that we read at that time, partly how wrongly the doctrine of our church was portrayed by the enemies of it and how insolently it was attacked and blasphemed, partly how almost no one punished these lying distortions and repulsed these shameless attacks, partly how wrong even the preconceptions of many friends of the Lutheran church were about its actual doctrine, partly how we Saxons were still considered a Romanizing sect leading a special doctrine. This, together with several other Lutheran preachers who had emigrated with us, finally brought to maturity the decision in us to publish a leaflet that would serve our dear church under the open, honest name of "The Lutherans" according to the needs here, as much as God would give grace to do so. The prospects for the existence of such a paper were very, very dim. Our immigrant congregations were still very poor and already had to make sacrifices that were hardly affordable in order to

Here, we were able to enjoy the benefits of well-ordered and well-supplied Lutheran congregations. It was hardly to be expected from them that they alone would be able to secure the existence of the paper, and otherwise we had almost no acquaintance and connection with preachers and congregations. We only dared to send the paper to two of them - W. and S. - who are at present at the head of the Saxon congregations as synodal officials. Our expectations, or at least our pronouncements, were not fulfilled. The only way to do this is to distribute as many sheets to other circles as are necessary to provide an unmistakable public testimony of what the Lutheran Church actually is and what its doctrine actually is.

With deep shame we look back today on a period of thirteen years in which God has done great things for us, not only increasing our readership from year to year, but also giving us the grace to dig deeper and deeper, supported by more and more vigorous and zealous co-workers, and to bring the pure and truthful teaching of our dear church ever brighter to light. To God, who often chooses and dignifies even the most erring and unworthy sinners, if they repent, to teach the transgressors His ways through them, so that the sinners turn to Him, be for this alone all honor and praise and glory of His wonderful mercy.

What has occupied us primarily in recent years is something that we least believed in 1844, when we sent out the first sheets of the "Lutheraner," would ever become the subject of our struggle with Lutherans: we mean the doctrine of church and ministry. We had thought that we would have nothing to do but to publicly cleanse ourselves from the suspicion of the Lutheran Church, as if we were still devoted to the Romanist direction taken earlier. However, it is not we, but God who prescribes our ways, our work and our struggles, and it is our duty to follow, and we do not want to resist. In the last year, we were mainly concerned with presenting the pure Lutheran doctrine of the church to our readers and to warn and protect them from the false half-Roman, even entirely Roman doctrine of the church, which is now establishing itself within our church under the name of the Good Lutheran doctrine.

There is no doubt in our minds that if God, according to His unfathomable mercy, had not taken care of us and had not forcibly opened our eyes to our Romanizing teachings and practices, we would not only have worked for the destruction of Christianity here alone, but would also have finally been lost forever. There is no doubt that Satan had a certain purpose when, after our revival, he brought us on that horrible path and then led us to America, where we had the best opportunity to preach and carry out our errors unhindered. But, O faithful God! What Satan intended to make evil, God intended to make good. Here we first had to be led by our errors to the abyss of temporal and eternal ruin, and then, saved from it by God's intervention without our doing anything, we can say, as burned children, to bear witness all the more immovably against the same errors appearing elsewhere.

we intend, as we have already indicated, to occupy ourselves in the new volume primarily with the pure doctrine of the holy office of preaching and with the rejection of an equally false, half, even entirely Roman bar of it, which is now again seeking admittance among the inexperienced Lutherans. May the merciful God, who wants all people to be helped and to come to the knowledge of the truth, grant us his Holy Spirit abundantly for such work, and may he also diligently call upon our dear readers of the Lord, that he may grant us light, strength and courage for this purpose. Amen!

(Translated from English by Prof. Biewend.) **The Doctrine of the Millennial Kingdom.** **Is it scriptural? *)**

The simple idea of the millennial kingdom is the personal government of our Savior Christ on earth with His saints during a period of a thousand years before the general resurrection and the day of judgment. The objections to this doctrine are as follows.

First. Such a doctrine seems inconsistent with the blessed state of the departed saints as described in Scripture. It cannot be reasonably supposed that the "spirits of the perfectly righteous" who "walk apart from the body, and are at home with the Lord" should leave those blessed dwellings, or emerge from the happy state to live on earth for another thousand years. Those who have already "entered into rest," and are enjoying all the joy and delight that paradise itself affords, will certainly not have to give up that

blissful state again, in order to enjoy once more the lower blessings of peace and abundance on earth. The bodily pleasures, food, drink, or earthly enjoyment, which they denied themselves, and to which they had died while living, would not be able to tear them away from their heavenly contemplations and the holy and righteous communion of Paradise, in order to occupy themselves again with the lower earthly things.

Secondly. The Scriptures teach us that the resurrection, of which Christ is the cause, "will transfigure our vain body into the likeness of his glorified body," while the doctrine of the millennial kingdom wants him to transfigure it into such a thing.

Many now imagine that only the so-called Old Lutherans, or even only the "exclusive" Lutherans of the Missouri Synod are resolute opponents of chiliasm; perhaps some of our readers think so themselves. For the sake of such, but also to strengthen the faith of those who have already recognized the truth, we share this beautiful testimony against the chiliastic rapture; it is the same from an Episcopalian. God is to be praised that now, when so many are tossed to and fro by the wind of chiliasm and thereby come into great danger of losing faith and salvation, he is also raising up witnesses of the truth against this soul-destroying error everywhere, if not for the conversion of the confirmed chiliasts, at least for a testimony against them for the day of judgment. R. d. L.

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I will transform or restore bodies that are still mortal and corruptible, in need of food and drink, and enjoy the pleasures of this lower life again. Any description of the glorious and spiritual nature of the resurrection body contradicts the idea of dwelling on earth and enjoying the temporal bliss that is supposed to be prepared for it according to the doctrine of the millennial kingdom. The Scripture says: "They will come forth from their graves to the resurrection of life. It teaches us that when Christ shall come again, His saints shall be received into the heavenly mansions, and be with Him where He now is; that when Christ, their life, shall appear, they shall appear with Him in glory, and be like Him, and see Him as He is. But the doctrine of the millennial kingdom is that when Christ returns, those who have been His best and most faithful servants are not to be taken up immediately into eternal life, but first into that which is temporal. They are not to be received into heavenly dwellings, but into earthly ones. They are not to be glorified with him, appear with him in glory, be like him in his glory, or see him as he is, until they have spent a thousand years on earth to make them fit for the heavenly mansions and prepare the blessed vision. These thousand years are to be spent in the enjoyment of all bodily pleasures, a kind of Mahomedan paradise. How small all this is in comparison with the resurrection promised in the Holy Scriptures.

Thirdly. This kingdom of Christians on earth is not consistent with the nature of the Christian faith, with the nature of the Christian promises, nor with a Christian mind. The true Christian is entirely dead to the world and the things of this world, his walk is in heaven, and it is made a mark of an enemy of the cross of Christ that he is earthly-minded; whereas if, after the conclusion of this life, the saints should again live on earth a life of rest and peace and fullness in the enjoyment of the goods of happiness; if this is a part of their reward: it behooves them now to direct their senses and desires to it, and indeed to be "earthly minded" with regard to those goods.

Where are such promises? The consolation promised by our Lord and his apostles to the suffering saints is of this kind: "After they are proved, they will receive the crown of life," "they will have a better and lasting possession in heaven. To promise abundance and happiness as the reward of Christian patience and piety, and to assure his saints that if they suffer for Christ's sake he will raise them up to the full enjoyment of happiness, is too profound under the sublime spirit of Christianity to be a fine great and glorious promise.

But the most weighty objection against this doctrine is that it is a human invention, which has its origin in Jewish fables, and is based on a false interpretation of a scriptural passage. It has been rightly said that a doctrine which is based on a scriptural text is generally, if one looks more closely, not based on any, and that the scriptures are not so poor that they have only a few syllables to use for an article of faith; but this is the case with the doctrine in question. To our knowledge, no scripture is cited to prove it, except the first eight verses of the twentieth chapter of Revelation.

Since it is the basis of the doctrine, it will be necessary to examine it carefully. An erroneous interpretation of this passage has arisen from a wrong understanding of the plan of the Apocalypse. The defenders of the millennial kingdom have commonly assumed that the Apocalypse is a continuous prophetic history flowing in a regular chronological stream from beginning to end, and have thus come to regard the events of the twentieth chapter as following those of the nineteenth; and since the nineteenth ends with the destruction of the beast and the false prophet, and the great victory of Christ in the mysterious conflict of Armageddon, they cannot conceive that the twentieth chapter refers to events of an earlier time, or indeed to anything but a period later than that great triumphant catastrophe.

However, this view is quite erroneous. The Apocalypse is not a prophecy in continuous sequence. It is to be regarded rather as a system of coordinated prophecies, and has been regarded so by old interpreters. It consists of frequent anticipations and frequent repetitions.

The inspired writer, carried, as it were, on the wings of the spirit, hastens on to future events which he will describe in more detail later. And when he has arrived at the brink of the consummation of all things, he suddenly returns either to the first Christian age, or to a middle time; and then, arriving, as it were, at a new source, he goes down a new stream to repeated times. Thus, what was addressed to the Asian churches must have been applied by figurative extension to the Christian churches of every time and country. Thus the period of the seven seals reaches to the end of time and at the opening of the seventh the evangelist starts again at the beginning point from which he had started before, and he explains in the "trumpets" in more detail what he had revealed before in the seals. In accordance with this plan, he begins the twentieth chapter. After the seals have all been opened, the trumpets have all been blown, the bowls have all been removed, he rises once more, and in order to explain in the end what Christ has done for His Church since His incarnation, how He has bound Satan, preserved His faithful servants in every age, and how He has done His best for His Church.

and will do to the end that all men may be helped; and that all the acts of God toward men may be done in righteousness and love.

Thus, the twentieth chapter is the summa of the whole revelation, and in this light, it is in perfect harmony with the whole. It is the moral final speech of this sublime spectacle and, if considered in this way, does not promote the idea of the millennial kingdom.

The angel mentioned in the first verse is, by agreement, none other than Jesus Christ, the Angel of the Presence of God, the Angel of the Covenant. He has the key of the bottomless pit; He Himself says, "I have the keys of hell and death." He has a great chain in His hand, and binds Satan with it "for to this end the Son of God came into the world, that He might destroy the works of the devil." He delivered Satan and his angels to the bonds of darkness. By His death on the Cross, Christ destroyed the one who had the power of death, i.e. the devil. He freed us who were prisoners and servants of the prince of the power of the air and bound our enemy in prison. This was Christ's work and deed. And if Satan still has power in the world, which is undoubtedly the case, think that the cause of it is not to be sought in God but in men. It is because men are asleep when God calls them awake that the enemy comes. But the devil is bound for all who do not voluntarily get rid of him. "Resist the devil, and he will flee from you." "He that is born of God keepeth himself, and the wicked shall not touch him." "The gates of hell shall not prevail against the church," "Lo, I am with you always, even unto the end of the world."

In other visible ways, too, Christ, when He came, bound Satan. The idols, whose altars had smoked of human blood, were thrown down by moles and bats. The oracles fell silent. Pagan temples became Christian churches. Basilicas are now cathedrals. The cross, once the scandal of the world, flies on the banners of armies and sits on the crowns of kings.

"And I saw chairs etc. from the 4th to the 6th verse. It must first be noted here that these words are not said of the bodies of the saints, but of their souls. "I saw the souls of the beheaded for the testimony of Jesus." This is to be kept in mind, because the error of the chiliasts has its reason mainly in the translation of this difference. They imagine a bodily resurrection, while St. John speaks of a spiritual one. It is not said that these souls lived again, but that they lived and reigned with Christ, so that what is hunted here is not of a bodily, but of a spiritual resurrection. Further, it is not said that Christ reigns with His saints, but that they reign with Him. He

is in heaven, and will be there

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remain until he comes to ecrickr. Accordingly, this kernc rrd kicke, lltt.dcrn mne inmmllsckic Ä n fc r st c b u n g. So uastc and iverr! ^ are all gianbkgen Ei'rinen Esträro that inne exaltation as Lw. li'rrgc was represented. He is persecuted in them, and they rule mtt 'sinn. "Fsi, brn the anferstesting and loving," says our Lord. "LLer au rnw.1t believes, wrdd live, though he die; and only da lives and believes in mick, wrdd nrmncrucstr die work uck live, shall ibr anck live. If any man keep mcm word rvrrd, he shall nullt firm death forever." This now is dre first Anfemcstung. Sw is called dre first attfrrttcNmg, u-erl it precedes the Auf erücstmrg of the Lclbe, and well it is the Ggcntstell of the zw'tlth death, wellp.r dar", ordered that derb and soul m the .full gcrvorfen ivcrden. The erroneous application of these sllmfck srelle to a mere bodily resurrection, instead of to the gelstliu' rebirth, which would be effected by our emverieckung with the "ivstksilu'N body EstMi, is a natural consequence ge ruiger und unaugemeffeuer Gedairken von unserrt Tanfvcr! eisiungen und Tanfgelubden und den llerligen Pflichten und unschätzbare Gütern krrch Irewr Mitgliedschaft und Einigkeit; und wo unwur drgc Gedanken über diese wichtigen Punkte im S chwange gellen, da darf man nicht wundern, wenn die Bckrc vom tausendjährigen Reift,e t'errscilt

The judgment of Satan sang with the human fertilization Eiwisti au. "Pech give the Gekickt over the Wett; now was the Purst this Welk aus stoßen werden." The saints " ottcch pure by illren faith iiiiid holiness and bellar reu, sallen that the fall of Satan and his angels concerned illre own sin, they show by ckre eradicating that God is good, and tick the world llmder eetllorung and low ingratitude. In the borfickrtstcir of the law - - in the revelations of the provosts part and in the licks of the gospel, which are now daily proclaimed and m all sibets of the Weil Met", the saints sit on vstreuen and judge the world.

On these gels the treads of the saints are by virtue of illrer gerstttän-n incorporation and swell- ning ül Estrrsto risen from the dead mix Ämsto, fastren up with Pstm and sit in lamm- lical places with plan. Tie are priests of God and elst'isti. Tie rule by plan, and jerked the world with "sense. Therefore, "blessed is he and holy is he who Tstell star at the first resurrection."

This is, according to our firm conviction, the correct interpretation of our gate. Sv and only; so it is in complete agreement with the general teaching of the stell. Scripture. And this is the interpretation which has been guaranteed by dw Ucbrcmsiim- nmug of the church since the question was first investigated, which happened in the third and fourth fastr- hours. It stcrsck during mestr than a thousand years only crue voice; and from the fifth to the fifteenth Iastrhours scarcely ei" notable writer can be cited who emerged other decay

Lw simsm I "I,r are niilff so Miznsrhc", as jnglcu si- -, "-" brsummtkn Zelüanm an. Dir whole siestre of the T'ckrrft allows a sockbe interpretation, "ül k. It rk! ge.vlß that they future unge - lvs; rü. Provst ezerrtttg rst kcrn Ealendw'. Aäc- mand can lurcelm the downfall of WW. The great day will come, but Nwmaud can tell rvwin it will come. To declare three thousand fahre so as to show ernen bechmmckn period on, disputes mtt the whole sichre of the Sckwtst. "It behooveth not to know the time nor the hour, which the Father hath reserved for his power." "The day of the Lord shall come, wre a duck in the naked." "As the Vlnz a lSgcstet from the going forth, and seemeth las to the going down, so shall be dw future of the Son of man." "But of the day, and of the hour knoweth no man, no, not the angels which are in heaven, but all my Baker."

Now if the thousand fastre were a definite zeuraum, these speeches of the suddenness of the Second Coming were scre to judge the living and the dead, not true seiw taster conclude ww that the value raufend stier em general rst, and just as little indicates a definite zastl, as when it luißt: "Man can answer God for a thousand ruckt one." "God instead of the covenant in a thousand member d. st. all menstck.cn." "So then an angel, one to a thousand with istm speaks" i. e. among all!

The word ran send is used mestr than twenty times in the Oüelckamng, but is not a may, as we believe, to be actually understood. It is used as a perfect zastl- taster we conclude that "He before whom a thousand fastre find as one day, and one day as tau send fahre" by dwse perfect zastl, as the best ancient commentators have said, indicates the whole day of the life of the world bw to the save twilight and dark evening of the last and wmtst persecution. In the dim evening time of darkness Satan wtted be let loose, though istm not permitted to harm Estrich elect. The gospel will be clouded with the darkness of godlessness, love will grow cold, boostell will prevail, unbelief will triumph, it will be hard to find faith. The land will be miserably devastated everywhere, and the houses will be torn apart.

This interpretation has not been arrived at after the course of a thousand years since the Incarnation; it is the well-considered judgment of the most respected ancient interpreters, both of the Occidental and the poorest of the Occidentals.

They did not think that the terr of Satan's release was destined, or could be; they believed"" that you -""are sial'rr you whole- Pmrdr which would kdemcrrn pass between the "sien future -Zbnsti and the full revelation dcS Ai-t-chiisiÄ.

Although "User Arftksi is rather long, s° babcn we nevertheless given me a Mnsi of the reasons against ku-si kcbrc; and Uezenigrn, welchch- den Gegen.- stand weurr zu Vorsingen wun-sicn, will Hin m denn. Works vr" Wmoüworin, ans da, we br- reue . eeni'sin nnben, -restlich abgkl andel! find.

Dw spread of chiliastic and related

DcrstctmMN did Sw FwW-g the tack:- wr WWrNtt and nuckueacu RW..-on wck FäuW. She bar dem W.rie of God cuwu -NA sickmeu
grnasitt, and to dec unestrdrdictmttcu sia.... Act dir steep, sicknft aefustn. Ew make a name and slckuler an ßck zwu: wlll, devise
eme - .

and sets the time of zwcwn future emu um of certainty, m t which cu: astronomer calculates cms eclipse. These ivroderbotttt- Sc-^
pl-czerings mtt their w-ttcw-rtm FcUSck-ur l'aben znr unverme,
of the unlearned and Uwmmu Nn to r- llniuck vark-it of the Word of God is geW.Gck:. Uck we are convinced that this sknle of
aeugees is, as it were, vcrankwcwuck for nr ver- stcrsickcndc Lwork of the Anstatt rn Aouä.t on tack reputation and the MG Aarstu
of the BAN. Md the catfishes of the Fntervcctltttwt which tcl tt. that m the taustndjäbngen Stcuck ..young cutter at the small lions
and bears and wolves Purem and toys become mucken ckwww "n st from rabbits and LickWrnck- ---
schwernen, und dass sie dicstcken durch den Wale fahren oder mit ck "en auf der Wwst wulen mr- den, rvie now mrt your lamb,
-- -

Win or a dog," can only promote the GWck vc.' Unelwrbieriakeik and distrust Mwa Äoncr word.

Vrot^t. IZttsc

(Submitted by Past. Br.) **The Lutheran hymn according to E. Koch,**

(Continued.)

Johann Hess was born in Nuremberg on September 23, 1490. Although he was granted one honorary position after another in the papal church, he nevertheless converted to the pure doctrine of the Gospel in 1522, whereupon the people of Nuremberg appointed him to the position of preacher at the Church of St. Sebaldus. From Luther's council, however, he accepted the call of the Breslau council, whereupon he was appointed as the first preacher of the Gospel at St. Mary Magdalene. He worked in great blessing and in the power of the Lord for the implementation of the Reformation in Breslau, namely he also brought through his EursMoffew bett a stellar Emnckttmg of the Armemveseus ;" Stände. When he found success, he entered the pulpit a few Sundays in a row, and was asked whether he would be able to help the poor, but he was not able to do so. When asked if he did not want to preach at all, he answered frankly: "My dear Lord Jesus is lying in all his limbs outside the church door, and I do not want to step over him. If they do not want to remove him, I do not want to preach. This had an effect and on the same day "akm man äl)S persons m the hospitals and nckme a better care for the poor. On ll. January 1537 he died with the words: "Come, Mr. Fesu Estrme, after you have been in the pulpit.

5

had. From him we have the death song; O world, I must leave you.

Other friends of Luther. Nicolaus Decius. He was initially a monk, later provost of a monastery in Wolfenbüttel. Immediately at the beginning of the Reformation, he converted to the Protestant doctrine, left the monastery and became a school college in Brunswick. Here he caused a great sensation with his performance of polyphonic music, unheard of since then. He was a master of music, especially harp playing, and set his songs to music himself. In 1524 he came to Stettin as a preacher, where he died in 1529. It is said that he was poisoned out of hatred by the Catholics. His songs are: Glory to God alone in the highest! This is the German adaptation of the heavenly hymn of praise, the beginning of which was already sung by the angels at Christmas, and which Luther says: "You can feel that this comforting hymn did not grow on earth, nor was it made, but came down from heaven. The angels' chant was used early with some extensions in the Oriental Church as a psalm and was the regular morning devotion of the first Christians. Every morning the Christians of the first centuries offered this psalm to Christ, as God, as a sacrifice of praise. At that time it cost blood and life to sing this chant just once with the Christian congregation. Now we can sing it freely and joyfully in our churches. Yes, this ancient morning song was introduced to the occidental church around 360 in a somewhat modified form by Hilarius of Poitiers. Yes of the German treatment he would by unfern Nic. Decius around the year 1539 into the Lutheran church. It was now sung at the high feasts and as often as the Sunday Communion was.

Christian Scriver sang this song as often as the weather was coming, in praise of God's omnipotence and justice, which reveals itself in such weather over the secure sinner and is regarded by the pious with an undaunted spirit, just as John, Frederick Elector of Saxony, stretched out his right hand to heaven in a sudden thunderstorm and said: O thou old strong God, you let yourself be heard that you are still alive. This song has also rendered its lovely, praiseworthy services in inner temptations. Thus, a woman who had been severely afflicted by persistent inner temptations and who had not heard anything of God's grace in her heart for more than a year and a half, tells of herself: "When I awoke one Sunday morning, the town musicians from the church door began to blow the glorious song: Alone to God in the highest be glory. It sounded so sweetly in my ears, as if it were resounding from heaven. Then I straightened up and prayed the whole song; then I prayed heartily, sighed with good hope, and said, "Now the Lord God will have heard many pious prayers. From this I now have the I am very happy about this, because I could not do such things for more than a year and a half; since that anxious state I could neither pray nor read anything in a spiritual book. From that time on, the great melancholy and great spiritual anguish gradually disappeared from me, for which great grace and miraculous deliverance I will praise the good God here temporally and there eternally. Even dying people always consoled themselves with this song, as already in the oldest times many martyrs went to the judgment singing it happily, like to a banquet. In 1723, this song was translated into the Ma-lebaric language.

A strange circumstance HnU itself with this song to at the great fire, in Haußbmeg l 8ss. Shortly before the St" Petriturmvo" fire consumed collapsed, played, in the midst of the fire of the Lord praise proclaiming, the chimes located on the same still this Lüdalsseinen swan song.

O innocent Lamb of God. Decius' arrangement of the ancient Latin mass hymn according to John 1:59. Luther soon incorporated Decius' reworking of this hymn into his German mass of 1526. Dr. Heinr. Müller sang this song full of great joy of heart, although fainting, when he enjoyed the Holy Communion in the hour of his death (Sept. 28, 1675).

Johann Chiomusus or Schneeing. He came from Frankfurt a. M. and was first vicar at St. Margarethen in Gotha, where he wrote an excellent Protestant church order. In 1534 he became pastor of Ueie-Mar near Gotha. He was a pious, learned man, especially zealous in teaching the youth. He died in 1576. widespread is fine song: .

Alone to you H<rr Jesu Christ. Of the song reports Val. Herbergen; Siegmund von Rechenberg, the old knight-man, has, when he noted haß O "t tired death knocks at him, dieftu singing mst Frey the filber intoned and desselben icht satt can böreu. When it became quiet, he said grace again; my given to you M. and M MstHetz, he, wanted to hear it "och once". - Even when speech became difficult for him here, he still said: M, all, all. This is a comforting, joyful example. From these vocal "alone" and last "M" we all conclude that he alone can remain with Jesus Christ and that Jesus alone can comfort him and all of us the best. He who dies in Christ is surely a child of heaven!

Many other pious hearts have Heseguet the temporal with hießen songs. Also a Huholl- schein Meid has efi^h with tzstsrW Liche dt in- een Lodesstimdeleß getrösten, wcsifieesin her Jggeud in Lutheran churches learned, Hatte, which then also gave her so heart-quickenng comfort that she against all AnftchtusM",.. distress and anguish and passed away blissfully".

Nicolaus Hermann, the pious cantor at Joachimsthal in Bohemia on the Saxon border, wp Job Matthesius was a preacher at the same time. He was a pious (divine) scholar and a man of great merit for the Protestant arks and schools here. When Matthesius had preached a good sermon, the pious Cantpr was quick to put it into the form of a song. What he composed, he also put into music and promoted the church singing with great venom. He was a whole people """" and lived completely into his small congregation. He often sang melodies to the miners of Jáchymov for their edification and consolation during their perilous work. Most of all he cared for the youth of the school. When he reached old age, he suffered a lot from podagra and was often tied to his chair by illness. The people always called him "old Eautvr." A" b. May 1561 Orhr he f" joys. Seme^Ader mostly stich pious songs in eisMiger, schlickst,r Volksmamer for children, Waudersleute, Wrg- leste. Sick, red suffering. Dying etc. He himself did not want them to be considered as church songs. The most popular are: Die Helle So "n" teuchl't Letzt trzkfür. Grschieneu is d^v iserrlich Lag^ Hi""nter is der SsnueuSchet". Praise God ye Shsisteu allzirgLaich. Wesir my stäschiai" vprhauden is. As I live, says the Lord God.

Johann Matthesius, the previous Nic. Hermann's dearest friend. His father was an honorable councilor of Rochlitz in Saxony, who had already recognized various deficiencies in the Roman Church in his time. His son showed such good gifts that he sent him to Mitweyda to study. From there, Johannes, because his parents were poor, moved to Nuremberg as a wandering student and later to the University of Ingolstadt, but soon had to leave again because of poverty and wait on a rich gentleman in Munich who had a beautiful German library. At the age of 22, he became acquainted with Luther's book "von den guten Werken" and later with the two treatises on the Holy Communion. This made him want to move to Wittenberg to meet Luther personally. He arrived there Friday after Pentecost 1529 and heard the man of God preach on the following Feast of Trinity about the nature and power of baptism with great amazement, so that he was completely won over to the pure teachings of the man of God. This time, however, he could not stay long in Wittenberg, but went in 1531 to Altenburg in condition, from where he was called in the same year by the Count of Schlick as "Schulmeister" or Rector of the Gymnasium to the Bohemian mining town of Jáchymov, which was then rapidly flourishing because of its rich mines. Here to "r" he Messt Luther's catechism in the bowl. Is his school he had inscribed the Sprvch^m luttitscher language: Wes der regiert, dient, der lehren, rotore und Vieur so, als stände Gott, dem er am jüng-

6

The first day he will have to give an account of his office, he is presently there and watches him. In 1540, after he had held his office there for several years, he was drawn back to Wittenberg by a longing for Luther's teaching, so he resigned from his office and moved to the university there as a student. On Dr. Jonas' recommendation, he came with other students to Luther's table free of charge, whose sermons and scholarly readings he diligently copied. Luther also became very fond of him and often played music with him, especially encouraging him to preach, which at first he did not want to do. Once, during the sermon exercises that Luther was conducting,

Luther drove him back again and again until he finally regained his composure and preached a "splendid, stately sermon"; he then immediately became more and more proficient in theology and preaching.

Finally, in 1541, Count von Schlick renewed his call, and since Luther also persuaded him not to, he followed and now became a deacon preacher in Jáchymov. A few years later he became pastor, after he had married in 1513 the daughter of the metallurgist Richter, who, as a virgin, only ever asked God if he would help her to marry, then he would choose someone for her who would hold his word dear and valuable, because she would then be sure that he would also love her constantly for his sake. He lived happily with this woman.

He worked very faithfully and with great blessing in the vineyard of the Lord and led an excellent church order in his large congregation, which was composed of many riffraff from all over the world. Equipped with an eloquent gift of oratory, he was able to present the Holy Scriptures so simply and forcefully that all the people listened to him with heartfelt enthusiasm. He also began to compose beautiful songs. As he taught and wrote, so he lived; he was a ground-follower man, evangelical through and through. He made it his men Doctor Luther "ach and recited his catechism daily; at the same time he was a" zealous prayerful, who accompanied the message with his tears and prayers. Patience and love of peace and great humility adorned him as glorious priestly reprovers. His heart was also full of compassion, his eyes overflowed at the poverty of his parishioners. One had to love the man, who always had a friendly, affable and loving "West" about him.

His most delicious spiritual fruits, songs and excellent edifying writings traveled under tribulations. All kinds of external and internal temptations came upon him. Because he had preached against the religious war that had broken out in 1547, he was brought before King Ferdinand-

But the Lord helped him out of this distress, so that he was acquitted. The upbringing of his seven children also caused him a great deal of concern. In particular

However, inner temptations were not uncommon for him. The greatest suffering he had in 1564 was in the evening of his life, when he fell into an unspeakable spiritual challenge and despair of God's grace and Christ's merit, so that he could neither spend nor preach and became so debilitated that his face disappeared and he had the windows of his study room covered with thick carpets. When Christian friends consoled him and read him his own books and comforting writings, he said: "I know it well, but it will not come out of my heart. Finally, however, after several awakenings of true fear of hell, the Lord delivered him from such a high affliction upon his prayer and set him free again. This happened on the feast of St. Gregory, with the students singing at his door, whereupon he jumped out of bed with joy and thanked God from the bottom of his heart. The following year he preached on the pulpit on the 16th Sunday after Trinity in 1565 from the Gospel of the Young Man of Nazareth about the hope of eternal life and that the elect would know each other there and all the pious and blessed would be restored to their parents and friends. When he felt the tug of the stroke, he shouted from the pulpit: "Lord Jesus, stretch me, I am weary," whereupon he sank down, saying: "Home, home! When the people comforted him that he would be carried home in a moment, he answered, "No, not at home, but at all! On the way he spoke the words of the 73rd Psalm: Though my body and soul languish, yet thou art always the comfort and portion of my heart. After three hours had passed, he gently gave up his spirit.

Among his excellent edifying writings, his interpretation of the Book of Jesus Sirach, the Epistles of Paul to the Corinthians, his Sarepta or Mountain Postil, his history of Luther's beginning, teaching, life and death are well known. Of his songs, the most widespread are: Aus meines Herzens Grunde etc. and Herr Gott, der du mein Vater bist.

Erasmus Alberus was born in Spremberg near Frankfurt/Main. He was educated in Nidda and then spent a long time in Wittenberg with Luther, whose friendship he acquired. First he introduced the Reformation in the county of Dreisichen, then he became pastor in his birthplace and later in Bobenhausen. Not long after, the Elector of Brandenburg, Joachim, appointed him as a court preacher; in 1546 he came as a preacher to Magdeburg and finally

He was expelled seven times for the sake of the free testimony of the evangelical truth. He was a fence-wrecker against the false teachers and against the interim. His most famous songs are: Nun freut euch Gottes Kinder alle. God has given the gospel, that we may become devout.

Reformation period, softened around Luther's songs. Their songs have all the basic character of objectivity in common with each

other. The poets of this time, like you of later times, still ruckt describe their own persmDcken, subjective! The poets of this time still do not describe their own personal, subjective feelings, but rather thirst for the truth that salvation can only be found in Christ, powerfully inspired, they sang about the work of salvation, which is equally important for all, praised above all faith and the free, undeserved grace.

Cbristo and thanked for the --5 . n o w

Work of God in joyful victory qefuS and thereby raged against their enemies in firm trust in God in the divinity of the new and deck P old doctrine. Therefore they speak in their luds of the great T bares of God to the Munckcw salvation; da!" they also speak the ScDwa? Ammr not in the form of dry Mrtvns auS, but in the form of a ZeugmM and Bekenntniss. d w ' t . :!

Poet quite the Bible sayings, the expression folk-moderate, dre representation vigorous and musSn" Not the art, but the Gwube Mr. The songs have their imperishable and unfading value as the core of the Lutheran church.

(To be continued.)

(Submitted.)

For the birthday celebration of the "Lutheran."

The house friend comes in celebration dress, ErmrfrkiMkM he enters dri us cm;

He seierr the birthday, interpret.

We are supposed to be fine box.

Am dmn, you -L udiñEcumt all, A brother comes, rückst only a guest; Take ldktt at his Femdemnadle, Gsnnr you the Feit mr happy rest.

He 'now changes since G driving, And always further his 'reis.

Up to Fnbim he drove

And about Russia's fchnce and ice.

At all ends of our Sraaten äst er s "en tarne wie zu Haus.

He flies out to the old fatherland, invited by brothers.

Oh, if we knew each other now, one in the jaw, face to face

We wanted us a song Mauken, Das schäme zu dm höchste Hodn.

How he stepped out of the church's bosom so poorly. - Come, let m s around dit cradle sckaarm, Which enclosed him on that day.

An -and that kaun, the blaze covered. Was there his only belongings;

Tech covered this barren shell

A heart full of faith, den' and courage.

And "eil der treuen Mutter Sorgen AnMmrSeMWärWM Segriffen Don offen und verborgen Der Feind zum Kampf Schwert und SS

Frngcisterei und falsche Liebe, Des Aberglaubens -chrkckmSM",

Tried all their power.

Although MviMt in dangers, but grew the Kmdiñm GUr for gave?, It learned to preserve its rights, Conquering its enemies crowd.-.

Church News.

I F. Böling, brolstr pastor of the Lutheran congregation in Pekin, Ists., has left this place with the approval of his congregation and has accepted the call of the Lutheran congregation in Peoria, Ills. where he was appointed to his office on the fifth Sunday p. Brnn. by the undersigned.

May the Lord bestow upon His servant, who has been entrusted with a difficult task, an abundant measure of grace, to be faithful and faithful to His word.

G R "fft -

stlaciide," Mr. Pastor Friedrich Ruff, hitherto .Hulfs preacher in my congregations, had been called by one of them, namely the congregation in Grovecktted, so the same on the 7th Leu" day after Trinitatis in the midst of further congregation according to the church order by me in his Amr was assigned. The words of the ist. Scripture, which I used as a basis for the sermon and from which I proved that the main work of an evangelical preacher is to prepare the way for the Lord to reach the hearts of the people, I took from the 40th chapter of the prophet Isaiah verse Gst.

May the Almighty Lord and Savior Jesus Christ, who sits at the feet of the Father and governs and sustains His "irks, bless by grace the work of this servant of His for the salvation of many souls!

F. Böling.

Consequence.

In the present volume of the Pilgrim from Saxony there is a longer essay under the title: "The Doctrine of the Holy Church", sent in by C. W., Lutheran pastor in G.-I.. In this essay also the visible Lutheran church is declared to be the general one. Since it is now too obvious that there are also believing souls outside the visible Lutheran church, the sender writes: "It is not impossible that such and such a poor sinner may also have forgiveness of his sins outside the church; indeed, how should the church be gathered from Gentiles, Jews, etc., but by the Holy Spirit crossing the border of the church?"

the church, i.e. the salvation in Christ, in order to draw the hearts to Christ and the sadnesses to the church"? - It is unbelievable what confusion arose in the minds of the Lutherans with regard to the concept of church as soon as they left the simple confession: I believe A lie Christian Church, the congregation of the saints. In order to be able to turn the visible Lutheran church into the One Holy Christian Church, they prefer to leave the old doctrine of all Christians: *Extra ecclesiam nulla salus* i.e. outside the church no salvation. Of course, they do not consider that they thereby also take away from their Lutheran church what they had intended to give it. It is, however, truly possirlich that one tries to overturn the sentence: *Extra cclesiam nulla salus*, by saying that the church is not gathered from Christians, but from pagans, and that the church must therefore go beyond its own limits with its means of grace!

Strange tool to be able to preach well.

stm nkekbedlstkstlu"N "Apologists" of ". August, the interim editor complains about the often "ngunfilgen Geldverbälunsse of a Meklwdlstett - pred-gers and then adds bmzu: "We read briefly lich of crnenr preacher who, Ge he gmg on the pulpit, of ettu m stststannreu borrowed something istcld, and gave the same back after the Predigst again. When he was asked ivesi'alb he borrowed the money from a w short it.is and without making use of it zn, he gave in reply that he could preach much better!) if he had some money An his duck Lmde. Zssiäst that we hereby say reellen, as banged the beneficial Verkmw dignug of the word Hloites g änzIkch (! - from the money m the Taficke; but yet no one will be able to deny that known circumstances IM earthly also on the Gemüth kirren powerful influence, especially where it nist" necessity requires and the misery could be remedied." - What dock -N gentlemen Methodists for reasons and set up principles to explain was- um it mrt thuen no longer so fort will, M formerly".

Dr. Johann Lassenius sacred and edifying Passion devotions.

This delicious book of edification has been republished in Leipzig this year and is available from Schäfer and Koradi in Philadelphia. In it, the entire passion of Christ is laid out in a most edifying and spiritual way and put into prayer. The whole is divided into double seven times seven small sections for morning and evening devotions for each day of the seventh Passion Weeks. Whoever knows the old Lassenius does not need a recommendation of his writing; whoever does not know him, let him read this writing,

and he will be eager to read more of this true divine scholar when he is up to date. Kahnis, professor in Leipzig, has provided a preface to the new edition, which begins with the strange confession: "How sternly one may set the task which the church of the present has to solve: To form confessions, to produce hymns, w a kre Erban n ngöbucher h ervorz" d r in gc n is herni ch t besck i

ed. And so rck it cannot fnr ungestnd rrnd artificial had if "ran the Erbaunugsschristen of the n;. rrnd 17. Palw- hundred, which m the silent Gianbene circles of the evangelical people offers itself m use crk'old hüben, in new AttSgaden Allen, die zürn Glauben der Fäter hindurchgedrungen sind. "This gcstandrriß of a new great scholar is important and should ansmmmtcrn Christians to seek their edification not m newer unhealthy, but in the old edification writings and to welcome the same m their new dress with joy. Our PasnoWand eighths comprise a work of mw pages in small lol- rav "nd cost G) Ets. for which price they are sent postage free cüwm anyone who orders G from ebeugcnanmer Buästrnwldlung, r-

Sermon

" Rkck tW

Gospel of the destruction of Jerusalem on the 10th Sunday after Tritt. 1^57, held in St. Louis,

by Prof. **A. Crämer.**

When in the last few weeks our brother, Prof. Crämer Wayne, was present here in St. Louis, he was invited by the Wägen luck. He was asked by the congregation to preach a guest sermon. He agreed and preached the same sermon on Sunday. The powerful testimony therein: "from oc n T bra neu E !'r i si i about Icrusa - l c m and from further reinig il n g of the temple, as two g c w a l t i g h b e - w eggrunden, do cck yes the time to crkc">kcn, therein we are bcrnge- s u ck t proved in many listeners his power of God. In order to be able to better record the wholesome impression received, some of these listeners asked the dear professor to leave the sermon to the printer. He could not refuse this request either. Thus the sermon has been published by Messrs. A. Wiebusch & Son, St. Louis, Mo., and can be obtained at this address for the price of five sems. We can only say that we rejoice in the opportunity that the kindled fire will thus not only be maintained, but carried out of' weüer. Ways the Lord himself give this by grace.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio, et al. is holding its this year's

General Assembly, -- not as originally determined, on the 1st Wednesday in October, but, after proposals of the Reverend President, Rev. F. Wyneken, (see supplement to No. 20 of the "Lutheran")-- on the 2nd Wednesday, i.e.: from October 11 to 24 of this year at Fort Wayne, Ia. The brethren attending the synod will go to the home of the pastor loci, Mr. vr. W. Sihler; even those who are not familiar with the locality will easily find it in the hub of St. Paul's Lutheran Church.

F. W. Husmann, d. Z. Secretair of the Synod.

Church consecration.

On the 9th Sunday after Trinitatis, August 9, the evaMstisch-lukhen three - niakai:s churchc at Oshkosh, Wisc. was inaugurated by bor- and postmikragSaoktesdwtst fewriich. All free end of the üttbenschett Krrche rverden stck with us pious that the luesige Gemeinde ssbou j" the he reu Vtonalcu rbres BesitAens a Gvr- kesbaus attained! i'ak

Ntck'k us, DErw not us, but Deinc?" Names give yours! Psalm ! ! 5.

Oshkosh, V9wc., the j!. An anst n-mD

Martin Stephan , Pastor.

EchMen:

For the Fort Wayne seminar building:

of Hvn. Äwen ?tnnf.'.mper in err ""Mum'.te

Hku. Pastor ^odn swstw'

Hrn, Car.' Warmkl in Tcsiaücc, ss.

- WVU

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For your kind attention.

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Volume 14, St. Louis, Monday, September 8, 1857, No. 2.

(Submitted.)

Is Luther really a donatist?

The Buffalo Informatorium, in its 23rd issue of this year, among spiteful accusations against the "Lutheran", brings a passage from Luther, which it opposes to the scolded "missourian" doctrine of the church and by which it is to be proved that the visible Evangelical Lutheran church is not only a part of the whole Christian church of our time, or a particular church, but that it is the one true church itself and alone and apart from it no true church. The passage used for this is found in Luther's writing: "Wider Hans Worst" from 1541 (Leipz. Ausg. Th. XXI p.378. 380.) and reads as follows:

"Herewith we have proved that we are the right old church with the whole holy Christian church one body and one community of the saints". Further: "But how, if I prove that we remained with the right old church, yes, that we **are the** right old church, but you of us, that is, have become apostate from the old churches, have established a new church against the old church?"

We heartily subscribe to this glorious testimony of Luther, if it is not taken out of its context and misinterpreted. How could we remain in the Evangelical Lutheran Church for a moment, if we would not support its doctrine and confession?

for a "new church, unprecedented before Luther," as the Informatorium unfairly tries to charge us with? Have we ever taught anything of the kind? What just and fair reader of our public writings will claim this? Our heart's highest and only consolation is the beatific Word of God and the holy sacraments, which we find in all purity and purity by God's ineffable grace in our Lutheran Church, and nowhere else. We are, praise and thanks be to God, children of the one true church, the right old church, and in deep peace we can repeat Luther: "We are the church, the right old church, and with the whole Christian church one body and one community of the saints". How does the Buff. Informatorium turn this passage as a weapon against us? One does not understand it, if one does not know the usual way of fighting of this paper. It wants to make its readers believe that we Missourians are against Luther and Luther against us, that we do not believe that the Lutheran Church, properly understood, is the One True Church. In order to bring about this erroneous opinion in the minds of its readers, the paper has to take crooked paths. It usually mixes up everything that was clearly and correctly distinguished in the "Lutheran," then pulls out of the self-made mishmash a few false propositions that we never taught, thus pinning false doctrines on us that never occurred to us.

The authors of this paper are not only the ones who have been using this paper to blacken us in the eyes of their readers, but also to cover up their own false doctrines. Hence it is that in this paper one often finds passages from Luther and other orthodox teachers of the church cited against us, which are in our favor, indeed which we have long since cited against them, our adversaries, and thus most strikingly and clearly proved and overcome their false doctrine; and frequently, when a false doctrine of the gentlemen of Buffalo is to be proved, they tear a passage of Luther out of its context and cite it in a false sense.

We have the obvious proof of what has just been said in the above-mentioned quotation from Luther and in what is added **as explanations in the** 23rd paragraph of the Informatory. If we teach, in accordance with the nature of the matter and the truth, that the visible Evangelical Lutheran Church is a particular church, which of course could not have existed in this outward form before the Reformation, then the Informatorium comes along, muddies the waters, boldly acts as if we had spoken of the invisible church, and now throws the insult in our faces that we taught that "the Evangelical Lutheran Church is not, as it was before the Reformation, a particular church. Lutheran Church is not, as Luther says, the true old church, (the apostolic Catholic) and with it one body and one congregation of the saints." If we quite correctly and clearly distinguish between sects and the holy Christian church, and teach that the sects as sects do not belong to the church at all, but yet among the sects, "where the word and

Sacrament is not denied and rejected, but both remain essential," nor children of God, and thus the true church will be hidden, just as under the papacy before Luther: so the Informatorium bursts in, turns everything upside down and claims that we are "half papists and whole unionists" and include all sects in the church. In this way we could show by innumerable examples how the Informatorium maliciously distorts our doctrine, however unambiguously expressed, and then bitterly combats it in this distortion. Some simple-minded reader then really believes that we have such teachings contrary to Scripture and agrees with the Informatorium.

But now let us also see how the gentlemen of Buffalo falsely and dishonestly cite Luther under a good pretense as proof for their false doctrine. We will hear how the Informatorium wants the above passage from Luther to be understood. About it we read in the same among other things the following:

"For only then is the Reformation to be praised, and is praised in truth and not hypocritically, when we rightly confess with Luther that through him the Lord God has publicly and visibly established the pure apostolic doctrine and right use of the sacraments,.... that God the Lord, through Luther, has brought forth that part of His true, Christian apostolic church, which lay under the papacy, with His pure doctrine and sacraments, and has thus restored His city to the mountain, visible and findable to all the world, with pure doctrine and sacraments, from its concealment under the papacy, so that the visible sun, hidden behind clouds, has again come forth, and all true Christians now see and find it again and confess it as the One holy Christian true apostolic actual church of Jesus Christ."

The Informatorium hereby teaches that, if we do not want to hypocritically praise the Reformation otherwise, we must confess with Luther (?) that a part of the apostolic church (which is certain enough) was hidden under the papacy, but that it is now no longer hidden under it, but has been pulled out of the papacy by the Reformation, just as the soul is separated from the body by bodily death, so that nothing remains but a dead corpse. This and nothing else can be the meaning of the Informatorium. For precisely because we do not believe this, but are convinced according to God's Word, that in the Roman Catholic Church today, as before Luther, the soul is still a dead corpse. For precisely because we do not believe this, but are convinced, according to God's Word, that a part of the apostolic true Christian Church is still hidden in the Roman Catholic Church today, as it was before Luther, and that we therefore do not exclude the Roman Catholic Church from the visible general Christian Church in an inauthentic sense, precisely for this reason the "Lutheran" is called in the Informat. "a half Papist and whole Unionist" is reviled. So

The Christian church has been pulled out of the papacy by Luther with stump and handle: this is certain according to the Informatorium. But where is this Christian church to be found? The following words in the Inform. Inform. All true Christians, it continues, now see again the sun that has come out of the clouds, which means nothing else than that all true Christians now have the pure Word and Sacrament, all true Christians find the church with pure Word and Sacrament, all true Christians confess the visible Lutheran Church, yes, all true Christians confess the visible Lutheran Church as the One Holy Christian Church of Jesus Christ. Or in other words: All true Christians are Lutherans in the narrowest sense of the word. Whoever is not a Lutheran, who does not belong to the visible Lutheran Church, is not a true Christian. But a person who is not a true Christian can neither live a Christian life nor die blessed. Therefore, whoever lives in a place where one does not hear the pure, clean confession of the Lutheran Church, where one perhaps does not even know the name of this church, is doomed according to this unfortunate Buffalo doctrine. According to this, mere baptism, a saying from the Gospel, a word from the Savior of sinners, Jesus Christ, taken in true faith, is not enough to die blessed; according to this, the full pure doctrine and the unadulterated sacraments, the whole complete pure confession of the Lutheran Church is necessary; whoever does not have this, does not know it, has not heard it, has not experienced it, woe to him according to the Buffalo doctrine, when it comes to dying: he is eternally lost!

Dear reader, do you not shudder before a doctrine, by which millions of baptized in Christ are condemned to damnation without further ado? how small, how limited are the outer limits of the Lutheran Church! How little is its pure doctrine now fully known even within its own ring walls! How much un-Lutheran, papist, swarm-spiritual leaven now stirs and stirs among those who bear the Lutheran name! If one wanted to gather together all that is now truly and correctly Lutheran in doctrine and practice, it would probably fill a small corner! And this small corner should enclose the walls of the whole One True Church? In it, everything that is called the Christian church should be locked up as in a nutshell? And in this sense should the Lutheran Church be the One True Church, that apart from it there is neither salvation nor blessedness? How, if God's wrath were to be visited upon the great ingratitude of men, so that the visible Lutheran Church in the sense of the Informatorium disappeared completely, as the pure doctrine had really disappeared in the time of the Pabst, where would the Church be then? Would it not then be swallowed up by the gates of hell, if the visible Evangelical Lutheran Church were to contain within itself everything that is called church, as the Informatorium teaches? O a sad one,

The great doctrine that apart from the visible Lutheran church there is no church, no children of God! And even sadder, that our

scriptural teaching, that the kingdom of our Lord Jesus Christ on earth reaches far beyond the narrow borders of the visible Lutheran church, that it goes "from sea to sea and to the ends of the earth" (Ps.72,8.), is rejected and condemned as a false unionist teaching. The same thing was done by the Donatists, who enclosed the true Church "in the corner of Africa." What the Informatorium teaches on this point is nothing but the crudest, most obvious Donatism.

But the question arises whether Luther teaches what the Informatorium puts into his mouth; whether this is Luther's meaning and opinion in the passages from the scripture mentioned at the beginning: "Wider Haus Worst", where it says: "We are the church;" or in other words: whether Luther is really a Donatist? If we look closely at these words of Luther and read the whole Scripture from which they are taken, it becomes clear to us what Luther wants to say. The holy man of God is far from preaching such a nonsensical, foolish doctrine, by which he would only have worked into the hands of the papacy and erected a new, Lutheran papacy next to the old Roman one. Rather, he resolutely rejects such a doctrine and teaches the exact opposite. And what the Informatorium puts into his mouth is based on mere distortion. We admit that people who are completely immersed and drowned in the false, Donatist doctrine of the church, and read everything they read with these colored glasses, I say, we admit that such lost and blinded people could have the thought at the first moment of Luther's repeatedly quoted words, as if Luther were also a Donatist, when he speaks: "We are the church. If, however, they were able to get out of their false doctrine, this thought would melt away like a mist. For the words are clear and plain enough in themselves, and without the most violent distortion can never be interpreted in a Bussaloid-Donatist way. Not to mention that, as we will show, many other passages of the same writing of Luther do not remotely allow such a view.

So what does Luther mean when he says: "We are the right old church"? Of course, he does not mean that we have been in the world for more than a thousand years, and just as we were the true church a thousand years ago, we are still the true church today. But this is what Luther wants to say: We are not a sect, not a new church, we are indeed different people than those who made up the church a thousand years ago, we live in a different time, in a different place, but we still have no new gospel, no new sacraments, no new Savior, but the old gospel, the old sacraments, the old faith, the one Savior and Redeemer Christ, whom the apostles had called the "Savior and Redeemer".

11

and prophets and all believers from the beginning. We are therefore a part of the right old church, and thus the right old church itself, but not only we, but also all those believers can say the same about themselves who are still under your papacy and everywhere else. - This is Luther's meaning and opinion, for Luther was not so proud and arrogant that he would have believed that the entire Christian church of his time was fenced in within the narrow limits of the visible lutheran Church. He claimed to have pure Word and Sacrament, but not all Christians.

You demand proof of this, dear reader? It lies, as I said, already clearly enough in the words of Luther cited by the Informatorium itself. For Luther does not simply say there: "We are the right old church," but adds: "With the whole holy Christian church, one body and one community of the saints. Does Luther thereby make the visible lutheran Church the whole, or a part of the whole, the whole Church, or a particular Church? Obviously, the latter is the case. - The Informatorium will object: we do not deny that the visible Lutheran Church is only a part in relation to the whole Church of Christ of all times, but we maintain that the One True Church, formerly Jewish, then apostolic, and as such hidden under the Papacy, but now pulled out of the Papacy stump by stump, now stands before our eyes as the visible Lutheran Church, so that it is indeed one body and one congregation of the Church of Christ with the old apostolic Church. Church, but at the present time it alone is the Church. This is what the Buffaloes want, but this is not what Luther wants. Doesn't Luther want it that way? No -- proof?

Here it is:

Luther writes in the same writing from which the Inform. dishonestly quotes the above passage. The following:

"But it is God who, through his wonderful almighty power, nevertheless preserves among **you** (the papists), under so many abominations and devilish fornications, the young children through baptism, and some old ones, but very few, who at their end have again adhered to Christ, whom I have known much myself; that nevertheless the **right old church** with its baptism and God's word **remains among you**, and your God, the devil through so much new idolatry with all your devilish whoredom has not been able to destroy it completely." Leipz. Edition Th. XXI. p. 384.

From this one can see: Luther knows nothing and wants to know nothing about the fundamentally false, in his heart papist doctrine that the visible Lutheran church alone is the right old church. For he teaches here that the right old church anno 1541 He assures us that the true old church remains in the papacy because baptism remains. Does Luther teach here, then, that the old true church was pulled out of the papacy, under which it lay hidden, by the Reformation with stump and handle and filtered out, as it were? By no means, Luther does not want, as the gentlemen of Buffalo want. Luther teaches that the church is and remains through baptism, even under the papacy, despite all its abominations; we teach the same. Why then does the Informatorium rage with such fury against us maligned Missourians, when we teach the same thing that Luther teaches?

But that Luther claimed that the Lutheran Church is the true old church because it belongs to the true old church as a part of its pure doctrine and confession is clear from passages such as the following. "If we now have the same baptism, we certainly **belong to** the same old and whole Christian church, which is the same with us, and we come with it from the same baptism. Leipz. Here Luther explains the expression: "We are the right old church" *) by the words: "We **belong to the** old and whole Christian church," like a part to the whole. For the b. Christian church is just such a whole, whose part, even whose smallest part, can rightly say of itself: "I am the church," which then, of course, is the same as when it says: "I belong to the church. Therefore Luther further says: "No one will deny that we have the holy sacrament of the altar, just as Christ himself instituted it and the apostles afterwards and all Christendom used it, and so we eat and drink at the same table **with the** old and all Christendom.

Furthermore: "No one can deny that we have the right old keys and do not need them in any other way than to bind and loose the sin so contrary to God's commandment, as Christ instituted, the apostles and the whole Christianity used until then, so we have the same keys and custom with the old churches, therefore we are the same old church **or ever in it**. Furthermore: "For whoever believes and holds the same with the old church is **of the** old church. And again:

*) How much this way of speaking of our fathers was founded in the Scriptures and therefore could not be misunderstood according to the Scriptures, is shown by passages like 1 Cor. 12,27., where the apostle writes to the church in Corinth: But **you** are the body of Christ. 2 Cor. 6,16. **You** are the temple of the living God, by which the apostle of course wanted to tell me that the believers at Corinth belonged to the body of Christ and temple of God as members and parts, but not that they alone were the body of Christ.

"We are and **belong in** the ancient holy apostolic church as the right children and **members of** it."

The same right and the same glory Luther concedes also to the Christian church, which remained imprisoned under the papacy after the Reformation, when he writes (p. 383.) thus writes: "It is true, I confess that the church in which you (papists) sit comes from the old church, as well as **we**, and has the same baptism, also the sacraments, conclusions, and text of the bibles and the gospels: will praise you still higher and confess that we **have received everything from the churches under you** (not from you)."
Accordingly, it is Luther's clearly expressed conviction that the Christian church was and remained under the papacy even after the

Reformation, that it came just as well as the visible Evangelical Lutheran Church from the old church, indeed that this Evangelical Lutheran Church received everything from the church under the papacy. If, therefore, for the sake of an existing advantage, we wanted to include the one Christian Particular Church in the other, we should not include both the church hidden under the papacy and the visible Lutheran Church, but we should rather be so modest as to include ourselves in the church still imprisoned under the papacy, "from which we have received everything.

We know well that the gentlemen of Buffalo, in their papist way of speaking of the visible Lutheran church, as if it alone were the church apart from which there is no salvation, have left themselves a loophole through which they intend to escape when need comes to the man and they are driven too far into a corner. This loophole is that they then say: They never denied that the true Christians among the sects would be blessed. But they do not make this confession in all seriousness, and only in cases of extreme necessity, because they feel quite well that it is really a confession, by which their whole beautiful edifice of a visible Lutheran church in the papist sense is shattered and destroyed. For if there are Christians among the sects and if they can be saved, then the church is among the sects, and so the visible Lutheran church is not the church alone, as they claim. If the Informatorium says: "We count the Christians living among the sects among us, among the visible Lutheran church," we answer: "Do not be so excessively proud and hopeful that you count those Christians among yourselves; why do you not rather count yourselves among them? Luther is far from such spiritual arrogance and hierarchical pride; he confessed that the Christians under the papacy are just as much the true church as we are, that we, like them, belong to the one old church, as members and parts.

It does not escape us why in the present time so much emphasis is placed on the visibility of the Church.

12

The pure doctrine of the church, namely how far the church is invisible and how far it is called visible, is completely lost. No papacy can flourish, neither Roman nor Lutheran, as long as the doctrine of the church remains pure, and vice versa, where one would like to sit on a papal chair, even if only a small one, a false doctrine of the visible church must arise. This doctrine has something immensely flattering and comfortable for domineering minds. It is not our doctrine, we abhor it, and we always have Luther on our side. We will, however, have to let those who pretend to be Lutherans and are not, if they insist on it, their doctrine of the church that is contrary to Scripture, together with all the misery that results from it, if only they did not want to turn the whole world into fools and blind men who no longer had eyes to read what Luther wrote in coarse, clear letters.

Luther, we repeat, is not so donatistically sectarian-minded that he regarded the visible Lutheran church as the only real, true, and in our time only church, and everything else that still belongs to the church from time to time, as an appendage of the Lutheran church, so to speak. He, enlightened by Scripture, has a much broader view. He writes: "Christendom is not alone under the Roman church or the pope, but in all the world, as the prophets proclaimed that Christ's gospel should come into all the world (Ps. 2, 19.), so that under pope, Turks, Persians, Tartars and everywhere Christendom is scattered bodily, but gathered spiritually in one gospel and faith under one head JESU CHRISTO." (Appendix to the Great Confession of 1528). With this, Luther did not want to deny, as we do, that the visible Lutheran church alone is the orthodox church, i.e. the church of the pure Word and Sacrament. That it is so, we not only admit, but this is our defiance and consolation. We are far from declaring it to be the same or indifferent whether someone lives in the visible Lutheran church, under the sound of the pure word, or whether he is outwardly in a sect out of ignorance and weakness. Yes, we are firmly convinced that everyone who recognizes that in the Evangelical Lutheran Church the pure doctrine of the divine Word is led, is obligated in his soul to join it also outwardly by his confession. (See: *The Voice of Our Church* by Prof. C. F. W. Walther, p. 103 and the following). But it does not follow from this that apart from the visible Lutheran church there is no Word of God, no seed of regeneration, no rebirth, no wedded children of God; or that these, if they are found anywhere in the world perhaps among the Pabst, the Turks and the Tartars, must be counted into the visible Lutheran church in order to be a church. Luther

does not say, "the Lutheran Church", but: "Christianity" is in all the world.

Another passage in which Luther expresses himself in the same sense is found in his interpretation of the 19th Psalm of 1521, where it says: "Augustine directs this place (Ps. 19, 5.) against the Donatists, who determined the church in the corner of Africa. But rather it must be directed against our new Donatists, who deny that there are believers in India, Persia and Asia. For where the sound and words of the Spirit of Christ are, there without doubt is the true church of Christ; for the Spirit of Christ speaks nowhere but in His church. Therefore, since here the text is evident that the sound of the apostles has gone out into all lands, and in no place is it read that it has been revoked, we must take care that we do not boast ourselves alone of believers with the godless Donatists, whether with these or those, with the old or the new, who perhaps are nothing less than believers, because we hear the word and the sound of the apostles nowhere."

These passages cited by us will be sufficient to convince any reader who still understands German that the Informatorium is doing violence to Luther when it uses his words: "We are the right old church" in a donatist sense to the visible Lutheran church and wants to use them as a weapon against us.

But is it not a great pity and heartache that within the Evangelical Lutheran Church their own enemies stand up, pretend to be Lutherans, yes, real alliance Lutherans, under this pretense deceive the poor souls with erroneous doctrine and try to push the pure doctrine from the plan? What is the Buffalo Informatorium doing? Let it be said with melancholy: For many years it has been fighting a hostile battle against true Lutheranism, and on the other side of the sea, as on the other side, the eyes of the watchmen on the walls of Zion are darkened in many ways; they no longer see and no longer want to see what true Lutheran doctrine and church are. They no longer watch for it, they no longer warn; completely un-Lutheran ways of speaking and views spread, find acceptance and validity. It is a sad sign of the times when a paper like the Informatorium can be read without an exclamation of horror in the Lutheran church, yes, when we are angry and censured for seriously testifying against such a paper for the sake of God and conscience. It should be right for us and our confession if mau heaps shame and disgrace on us, but we should accept this in silence and keep quiet about it, and in the case of the worst distortions and slander not even say: "You deny. We wanted It would be a good idea to advise patience and silence in the face of such opponents, if this would help the pure doctrine and the true confession of our dear church. For the sake of the latter, we must not remain silent. Let him who will hear us, and let him who will despise us. —G . S.

The Saxon Association for the Support of the Lutheran Church in North America.

Such an association has existed for a long time. In recent times, the same has again received more joy to its effectiveness. Among other things, a publication of the board of directors testifies to this, which we find under the heading "News and Request" in

the "Pilgrim from Saxony". It reads as follows: The Lord has turned our lamentations into joy. When the undersigned association gave its last annual report, it had to complain that since Dickens and W. Sommer's sending out, its activity had consisted almost exclusively in supporting those who had been sent, partly in the physical, partly in Christian writings. Although this was no small labor of love, since a Lutheran pastor in North America has enough hardships and sufferings, we would so gladly have sent new messengers to save our poor, depraved compatriots on the other side of the sea and to help build our dear, dear Luther Church there. This wish has been granted to us. In the latter time three registrations have taken place. After we have talked with our dear Dr. Sihler about the admission of new sends to the seminary in Fort Wayne and about further support ourselves, we now want to go in God's name without hesitation to the sending of a man who is gifted and what is the main thing, urged by the love of Christ. His name is Wüstemann. He comes from Saxony-Weimar, was a pupil of our mission house in Leipzig for two years, but had to give up his intended mission to serve the heathens in the East Indies with pain, because the doctors declared that he would not endure India's climate. He came to us with beautiful testimonies. We now entrust this our sender to the separate intercession of all brothers and sisters, that the Lord may protect his going out and coming in. We hand him over to the honorable Synod of Ohio, Missouri 2c., in order to let him complete his theological studies in Fort Wayne or in the Concordia College in St. Louis, according to their best judgment; also leaving it up to them whether he should work in their service among the North American Indians as a missionary, where his heart's striving actually goes from the beginning. When the dear pilgrim reader will see these lines, our dear Wüfemmann is probably already on his way. We did not want to delay and, in spite of the insufficient means for sending them, we have dared in the name of the Lord to set them in motion, certain that the fraternal hand of the Lord will be with us.

If we ask for it, we will not lack it. And we address this request to all those for whom the building of the Kingdom of God and the salvation of souls from death is a matter of the heart. We live in the hope that the Holy Spirit will make many hearts and hands willing to give, for which the Lord our God and Savior may be a rich rewarder. For this work we have joined forces with M. Siedel in Tharant, who has taken the place of M. M. M. Siedel,

Dr. Zehme, who has resigned due to long distance, has joined the Board. May the Lord our God promote the work of our hands, yes, may He promote the work of our hands!

Dresden, May 17, 1857.

The Association for the Support of the Luther. Church in North America.

Pastor Gärtner in Burkau. J. Naumann in Dresden. Pastor M. Siedel in Tharant. H. Schtößmann in Dresden.

The gifts should be kindly sent to the expedition of the pilgrim, or directly, to the treasurer Mr. Submit Schtößmann.

Lindelbach in Baden.

When the Union was introduced in Baden in the early twenties, the community of Lindelbach (on the Bavarian border) resisted for a long time. When they were denied any request to be allowed to live by their Lutheran confession and to receive Holy Communion in Luther's manner, and when they increasingly lost hope of seeing their dear Lutheran church restored, most finally submitted, but many, faithful to the Lutheran confession until death, died without the sacrament. Twenty-two adult members alone were left, who remained immovable despite all coaxing and coercion. For thirty years they preferred to be deprived of all ecclesiastical care and especially of the sacrament rather than to submit to the union. In 1853 they received the sacrament again from the hands of Pastor Eichhorn, while he lived in exile in Kembach. The persecution, however, just from their former faith- and suffering comrades, who had fallen away, was all the more violent, that it was hardly possible to

It became impossible to hold a Lutheran service in Lindelbach. Since at present the police are no longer allowed to intervene against the Lutherans, the bitterness was vented in another way in the night of Sunday Estomihi. The house in which the Lutheran services were held was defiled on the outside walls in an abominable way and covered with scornful inscriptions, and the path was strewn with chaff. The services, however, were held undisturbed.

The Evangelical Alliance.

This is the name of a gathering of all kinds of people from all kinds of sects, who from time to time soon The first meetings were held in England, especially by the Baptists. This year the meeting place is Berlin in Prussia. Some also travel there from America to take part. The well-known writer of the Methodist Apologist, Dr. Nast, has already left for this purpose, and the German-Reformed Professor Dr. Schaff has also promised to come there. This professor has already written to Germany: "Even the hyperconfessionalists *) will have the opportunity to learn in September (in Berlin) that Mount Zion rises above all church towers and that the Lord has a great people and an even greater field of work outside Germany.

How the Lutherans in Germany think of this alliance can be seen, among other things, from the Pilgrim from Saxony; it says, for example, as follows: The "Evangelical Alliance" wants to come from England to Berlin in September under the name "Union of Christians from Germany and other countries." They are strange people, the English. They consider themselves called to pull the splinter out of other people's eyes everywhere, and if they are reminded of the beam in their own eye, they care little and make their name scandalous all over the world. Adam was an Englishman, they think, and what is therefore not English and cannot be anglicized cannot be counted among men. Now, the sects of England have become

They think that we over here are actually still more than half in the papacy, as long as a candle still burns on an altar, as long as an image of the Crucified still stands on an altar, as long as we still have a rule of faith in our confessional writings, as long as there is still a church regiment, yes, as long as there is still a confessional and an office of the keys - yes, as long as a child is still baptized. For the main thing in this "evangelical alliance" is re-baptism. An Anabaptist preacher, Dr. Steane, is the head of the whole thing, and since he has not been able to help Anabaptism gain recognition at the so-called German church congresses, they now want to storm with power and come over en masse, hold brilliant speeches and show us how white they are and how black we are. And there they will be joined by

The Archbishop of Dublin, Dr. Whately, has forbidden the clergy of his diocese to join the "evangelical alliance" and this Archbishop is a man famous for his important position. The Archbishop of Dublin, Dr. Whately, has forbidden the clergy of his diocese to join the

"evangelical alliance," and this Archbishop is a man famous as the one who, in his eminent position, has successfully opposed like none the

This is said to be a name of abuse for the faithful Lutherans and to mean that they stuck too rigidly to their Christian creed and therefore did not want to disagree with those of other faiths.

Why does he now forbid participation in the alliance? He clearly sees that it is intended to destroy the church and therefore he wants to prevent that servants of the church should not help in this destruction unsuspectingly and unknowingly. Will the clergy in Berlin and elsewhere have so much ecclesiastical consciousness that they will not go and meet and fraternize with Anabaptists and have it said to their faces that infant baptism is Satan's work and that one should be ashamed to go to a church where the ungodly also go 2c. One can hardly expect so much ecclesiastical consciousness, and the Union bears a good part of the blame for this, the Union that destroyed the church in the first place; so it cannot really be surprised or act brittle when it is addressed and visited as a good friend by the "evangelical alliance"! The Anabaptists in Berlin and the unchurched clergy there are already overflowing with tenderness and love for one another. If the Anabaptists are wise enough not to offer their Anabaptism during the negotiations in Berlin, they will profit enough from the fact that the Protestant clergy will meet with them as entitled and equal members. In this way, the foundation of the church, already sufficiently destroyed by the Union, will be completely removed, and the consciences, already sufficiently confused by the Union, will no longer be able to distinguish between the churches and will follow the sect without hesitation. Perhaps some of the so-called Lutheran clergy within the Union will open their eyes to this, and what the English sects intended to make evil, the Lord will turn to good, namely to the recognition of His church, called Lutheran here on earth.

Lippe-Detmold.

The Lutheran Church - recounts Superint. Münchmeier - was under heavy pressure in the reformed state of Lippe-Detmold. In Lemgo, a wolf in sheep's clothing was employed and a large part of the congregation left and gathered under Pastor Stepbau in 1848 as an "evangelical" congregation without confession; however, it leaned toward the Lutheran confession. At the same time, however, 2 hours from Lemgo, a congregation separated itself from the Reformed, which had become decidedly Lutheran. And when Superint. Münchmeier, together with the Consistorial Councils of Bückeburg and Detmold, came to those people with a church visitation in Detmold, they testified how they had come to the conviction through the divine word that the Lutheran church stood in the truth, and with drenched eyes they confessed the confession of the Lutheran church with the most resolute plerophoria of faith, and requested

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Lutheran and expressed the urgent wish to be allowed to build themselves on the Lutheran confession as a congregation with their own pastor. Their request was urgently recommended to the government of Lippe. Praised be He who makes free through truth!

Pilgrim a.S.

A sacrifice: How someone gives much without having much - Pastor Zehme told a touching proof of this. - A maid was to inherit an old aunt and had already pledged half of the inheritance to the mission in advance. And behold, when the aunt died recently, the inheritance consisted of some old things worth 10 Thalers. Suddenly, eighty whole thalers were found! What a treasure for a poor maid! Will she sacrifice half of it? Without thinking, she sends 40 thalers to the pastor; he says: he wants to leave the sum for 3 days, so that it can be taken back, if the sacrifice is not made in complete faith. And the messenger comes again; will he ask for the money back? No, he brings 10 Thaler for another Christian purpose from that girl! Thus she has sacrificed fifty thalers!

Pilgrim a. S.

Another victim.

In a region where people know and love the mission, - Dr. ^blfeld tells - a messenger collects for the mission. He comes to a family where the father has just brought a golden necklace for each daughter from mass. The messenger receives an honest contribution and one of the daughters secretly gives him her golden necklace as a mission contribution. In the opposite part of the country there is a wealthy house, a pious widow lives there and her son; the latter has often wanted to marry, but has not yet been able to find the right. The missionary messenger comes there, still has the necklace and tells, as if by chance, about the virgin who gave it to him. The young man asks if the necklace is for sale and pays 20 thalers for it, since it was worth 6 or 8 thalers, and soon goes on his way. It is not difficult to guess; it seems to him that it must be the right one; and when he gets there, he starts it just like someone who would like to have a bride, and the little chain, which the virgin gave to the Lord Jesus, the young man gives to her again and a ring to it, and they become one another's own in the name of the Lord Jesus. Pilgrim a. S.

Lauenburg.

At the celebration of the last mission festival in Leipzig, Pastor Genzken was present, among others. from Schwarzenbeck in Lauenburg. It says of him in the Pilgrim from Saxony: "He remembered with joyful thanks to God that in his fatherland the word of the Lord and the missionary cause were blessed, almost all preachers stood in the confession of the Lord Jesus, in almost all congregations church discipline, even if weakened, was still found. Since October 1 of last year, this dear man has also begun to publish a quite beautiful missionary journal. It has the title: "News from and about the East Indies". One sheet is published every month. The annual costs 10 Neugroschen. The whole volume is still available for purchase.

General Evanq. - Lutheran Conference at Pittsburgh, Pennsylvania.

The undersigned would like to refer once again to the relevant earlier announcement and ask all those who intend to participate as members in the above conference to do so before the meeting to Mr. Rev. E. A. Brauer or Mr. Past. W. Berkemeier in Pittsburgh before the meeting in order to facilitate the arrangements for lodging, etc., as much as possible. The guests will be received at the stations, and, where it cannot be done, half-fare tickets will be procured for the attendants.

God willing, business will begin next Thursday, October 29, and will last no more than a week.

W. F. Lehmann, Pres. Columbus, Ohio, d. Aug. 24, 1857.

The struggle of error with error.

Recently the reformed "Evangelist" of Tiffin, O., called the Reformed a church, but "the Methodists, Albrechts- and Otterbeinsleute" sects. The editor of the "Christian Messenger," an organ of the Albrechtsleute or, as they prefer to call themselves, the "Evangelische Gemeinschaft," has taken offense at this, as is only fair, and now makes the following request to the editor of the reformed Evangelist: "to prove in what way these three communities are to be regarded as sects by the reformed church, and

according to which the reformed church is to be regarded as sects by these communities, as he calls them. Church is to be regarded as a church vis-à-vis these communities, which he calls sects." We are eager to see how this dispute, a battle of error with error, will turn out. Here we are reminded of the strange story that once two brothers named Raynold, one of whom was a Catholic, the other an Episcopalian, violently disputed with each other because of their different religion, as a result of which the former Catholic became an Episcopalian and the former Episcopalian a Catholic. One scholar writes about this: "Each of them overcame the other, and each of them lost his faith in the process.

den. Each of them became a prisoner; and neither of them had one who captured him, for the victor passed into the camp of the vanquished. Strange battle, as each of them rejoices to be defeated by the other, and at the same time each of them mourns to have overcome the other!"

"Confessionalism."

This is the name usually given to the Lutherans' zeal for their sacred creed, which has been reawakened here and there. The "American Ambassador" also has to do with it in its September number and presents this zeal as something very harmful and those who have it as un-Christians. He writes, among other things: "Such party men show themselves so degenerate in their whole activity that one cannot suppress the thought at the sight of them that they would, if only earthly advantage could be achieved, pour out their ridicule on that which they now defend with fury and lack of understanding." The congregations in which preachers zealous for the Confession are working are declared to be "fanatized" "without being Christianized in the slightest."-This is again proof that when the unwise want to punish the alleged fanaticism and the alleged unkindness and hardness of the Lutherans, this is done by themselves in such a fanatical, unkind and hard way that it is to be pitied. But what can be more hypocritical than such charges? In addition, the American ambassador wants to be a newspaper that simply proclaims Christ without any uncharitable polemics, that emphasizes only what is generally Christian, and that therefore cheaply desires admission among Christians of all confessions! Incidentally, these are unworthy slanders, that where zeal for the confession penetrates into the congregations, living Christianity is lost. Rather, we could cite innumerable proofs to the contrary, namely, that where Union indifferentism prevails, church discipline and Christian life are also in a very bad way, but that true Christian life always goes hand in hand with zeal for the pure doctrine of the church.

"General Folk and Youth Writings."

Under this title, Mr. Köhler in Philadelphia is publishing a continuous series of stories that have appeared in Germany in recent years for the youth. The intention to make German good things accessible to the local youth is quite good. However, Mr. Köhler could hardly have made a more unfortunate selection at the outset than that he has begun with the publication of Franz Hoffmann's stories. These tales are indeed written in a way that is suitable for the childish mind.

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However, they are partly so outrageous and partly based on such obviously rationalistic religious and moral principles that they can only have a corrupting effect on the hearts of children. The whole religion and morality, which occurs, for example, in the story: "Oheim und Neffe", is expressed in the words: "The faith in God and the observance of his commandments is what makes us true, respectable, faithful - people, not our skin 2c." Furthermore, the mother says to her son, who had become an honest man from a thief in 6 narrative: "The power of conscience": "Your faults are atoned for by your repentance and your honest will to make amends." Whoever knows that our dear children are also sheep of Jesus and find life and full satisfaction only with Him, will be warned against such food.

Church News.

On Friday before Dom. XII. p. Drin, the Lutheran congregation at Addison, Du Page Co., Ill. celebrated a high festival of joy. After having been without a preacher for some time, in consequence of the removal of their former faithful pastor to another field of labor, on this day took place the introduction of their new preacher, Hru. Rev. H. Francke, since then pastor at Lafayette Co, Mo. In spite of the work going on inside, the house of worship was filled at the usual hour in the morning, the service being conducted by Hru. Rev. Müller from Chicago. In his sermon, according to 2 Cor. 5, 17-21, he demonstrated the dignity and glory of the sacred office of preaching. He drew conclusions for pastor and congregation. The introduction itself was done by Past. Selle with the assistance of Pastors Stubnatzy and Müller. In addition to Pastors Wunder and Volkert, the members of the singing society of the St. Paulus congregation in Chicago were present as guests, and their participation significantly enhanced the celebration. After the service, the congregation shared a meal outdoors and spent the afternoon in fraternal conversation, alternating with singing, until those living far away had to prepare for departure.

May this day remain in the blessed memory of the dear congregation, and may the Lord continue to confess to it as he has done so abundantly up to now.

The readers of "The Lutheran" will certainly be pleased to hear that a preacher from our midst has now departed for our dear German brethren there; and by the time this comes to the reader's attention, our dear brother will hopefully already be in full work. Already since their arrival in Minnesota, the dear brethren in Carve Co. have been striving, by God's grace, to soon have St. Preachers.

to see the ministry established among them. Now their wish has been fulfilled, as the Lord has given them a preacher and pastor in the person of Mr. Kahmeyer, formerly a student at Fort Wayne Seminary. The same was appointed on August 19 of this year by order of the Venerable Vice-President of our Western District, Mr. Rev. Bünker, was ordained by the undersigned with the assistance of Rev. Polack, and on Aug. 20 he was already on his way to where his profession and heartfelt love for the holy ministry drew him. Holy office drew him. It would have been better for all of us if Rev. Kahmeyer could have been ordained in the midst of his congregation; but the journey there would have cost a lot of money, which we thought we could better use if we gave Mr. Past. K. to purchase a horse, so that he could carry out the work of an evangelical preacher not only in his immediate vicinity, but also in the wider area. So here in my congregation a service was announced for Wednesday evening at 8 o'clock, and after the undersigned had preached before quite a congregation on 2 Tim. 4, 5 and, as indicated above, ordained Rev. Kahmeyer, the newly ordained went to the Lord's Table with the other brethren (for Pastors Selle and Küchle had also arrived). - May the dear brother in Minnesota be given a joyful opening of his mouth for the salvation of many! Amen.

W. S. Stubnatzy. The address of the I. brother is:

Ilov. Xnümsver,

erD. 0., Oarver Oo., Uinn. Bor.

Introduction.

On May 21 of this year, on the day of the Ascension of our Lord Jesus Christ, the undersigned, authorized by Mr. Districtspräses Fürbringer, had the painful joy of replacing Mr. Past. Hügli as deacon of Mr. Past. Röbbelen with the assistance of Past. Miss. Clöter in the congregation of Frankenmuth. May God give the dear brother and co-worker in His vineyard great grace to feed the congregation in the right pasture of the divine Word with shepherding faithfulness and self-sacrifice, for which he and all of us have been given such a lovely role model in the sorely deceased head pastor Röbbelen.

Ferdinand Sievers.

The address of the dear brother is henceforth: Rov. Ilnooli,

The seminary building in Fort-Wahne.

Many of our I. Synodals must have been disturbed by the news that a larger ball was to be held here as well, while in St. Louis the central building of our college was being renovated.

We were concerned whether we would be able to carry it out in the short time available. But the construction was required by the extreme necessity, and so we dared to do it confidently, trusting in the faithful God who has always helped us so wonderfully. Of course, we had to take care in loving consideration that our building not only did not hinder the building there, but rather promoted it. This we have done in such a way that, in view of the urgent need here and there, we have induced the congregations of our Fort Wayne Conference District to take the construction here first and for the most part on their shoulders, in order to leave room and opportunity for the many other synodal congregations, driven by the love of Christ, to faithfully help the probably even more urgent need in St. Louis. Louis; indeed, if the Lord would give them grace, to stimulate them even more by a godly example. And behold, the Lord, the faithful God, who is able to do what we ask and understand, has given his blessing to this work so abundantly that the local congregation and the other congregations of our conference raised the necessary sum of about \$7000 for our building almost all by themselves. In order that the purpose of lovingly stimulating our dear sister congregations may be better fulfilled, and that the K4000 still needed for the St. Louis building may be raised all the sooner, here follow, not for vain show, but as a praise of the faithful God, who has worthy us unworthy of this work of love, and as a proof that His arm is not shortened, if we only let His grace work in us, at the same time at the express request of our revered general president, the Rev. Wyneken, the signatures of the partly still small and poor congregations of our ConferenzzdistrictS:

The community at Fort-Wayne . . . \$ 3,200 „," of the Rev. Jäbker . 350

"" "" "" Köstering330

"" "" "" Husband400

" Parishes of Mr. P. Stücken . 600

"" "" "" Fritze.. . 3c>0

" Parish of Mr. P. Streckfuß . 300

"" "" "" Stechers . 70

"" "" "" King . 60

" GemeindendesHrn . P. Detzer . .. 150

"" "" "" Mounts ... 100

"" "" "" Schumann250

" Parish of Mr. P. Wambsgans200

"" "" "" Werfelmann240

These signatures, of which far more than half have already been paid in, were brought about in such a way that the undersigned, at the request of the honorable Mr. President of our district and the pastors of our conference, visited the first neighboring congregations during the vacations of last year and put the matter to their hearts in a sermon. This sermon, which already at that time many wished to see printed in the "Lutheraner", shall now follow at the urgent request of the dear writer of the "Lutheraner" *) and with the wish that in it, by passing over the local and particular, at the same time one might find the reasons that should move us to also quickly relieve the above-mentioned, still oppressive distress in St. Louis.

*) In next above in one of the next whimpers.

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to help. - May the Lord bless the word spoken at that time to this end again and grant the remaining congregations of our synod grace to give by the same sacrificial love a quite factual, victorious proof that we are holy in our confession of the pure Word and Sacrament, and that we spare no sacrifice for the precious teaching institutions, in which future faithful preachers and stewards of God's mysteries are being trained. - May HE do this for the sake of His eternal love. Amen.

A. Crämer.

Receipt and thanks.

Received from some women in Frobna township, Perry Co, Mo, for poor pupils and students 2 pieces of bed sheets, 1 ouilt, 1 shirt, 1 pair of suspenders, 6 head kifsen covers, 6 towels, 8 neckerchiefs, 7 snuff rags.

C. F. W. Walther.

The undersigned certifies with heartfelt thanks, from Messrs. H. Hilbrecht 83.00. A. F. Siemon 82.00 Past. F. W. Foehlinger 83.00, F. Kanne 85.00, H. Kleinmüller 82.00 and by Mr. Prof. A. Crämer from an unnamed person 8l.00, partly for his travel expenses to Concordia College in St. LoniS, partly intended for his support there, by Mr. Past. F. W. Foehlinger in Fort Wayne.
Concordia College, 5 Sept, 1857.

F. W. Stellhorn.

With heartfelt thanks, I certify biermit 10.60 from Mr. Past. Lochner for my support.
Concordia College 1857,

Ludwig Lochner.

Heartily thanking undersigned certifies to have received 86.06 from the municipality to Frankenmuth for his support.
Concordia College, Sept. 4, 1857.

Karl Nittmaier.

With heartfelt thanks I certify to have received from the congregation at Frankenmutb, Mich. 87.75, likewise from the Women's Association at Detroit, Mich. three shirts, and from Mr. Ude Sr. at St. Louis, Mo. 81.00.
Concordia College. E. School tz.

With heartfelt gratitude, the undersigned certifies to have received the following gifts of love: Through Past. MetzIn New Orleans from the Johannismgemeinde 821.00. Through Past. Fick 810.00. Through Past. Gräbner, Roßville 83.75. I. Kreu- ßel 85.00, a Cravate, a pair of shoes and 6 towels.! Bon H. Hambaum I pair of summer boots and 2 pairs i protection ausgebcssert. DomDetroiter virginsvcrein 83.00.! From I. Tröster 50 cts, the same from I. Reif. An Atlas vest from F. Deniger and a skirt from Deniger and > Reif. Furthermore, from my relatives, who have formed an association! A "trobhut, 2 pants, '3 shirts, 3 pairs of stockings, 4 handkerchiefs, 1 vest and 82.00.

Friedrich Lutz.

With heartfelt thanks, the undersigned certifies to have received 818.00 from the Young Men's Association at Altenburg, Perry Co., Mo.; likewise 81.50 from Mr. Fischer there.
Concordia College, August 20, 1857.

August Mennicke.

With heartfelt thanks to God and the benevolent givers, I hereby certify to have received 84.00 from the Cincinnati Young Men's Association.
Concordia College July 26, 1857.

Lndw. W. C. Schick.

With heartfelt thanks, I hereby certify that I have received the following gifts of love for my support: From the Virgins' Association in Cleveland 48.00; from the congregation of Mr. Past. Junge! 82,09; further from Mr. Johann I Otterbacher.81,00; from Mr. Leonbardt Schnell 41,25; from Mr. Martin Keller 81,94; from Mr. H. Haserdt 25 CtS.; from Mr. P. Jüngel 25 Cts.; from Mr. Jakob Reisinger 81,00; from Mr. B. Etzcl 50 Cts.; from Magdalena and Johann Bon 45 Cts.; from Mr. Runs 50 Cts.

Fort Wayne Sept. 2, 1857.

Christian Friedrich Keller.

Received:

to the general synodal fund: from the congregation of Mr. Past. Röbbelen in Frankenmuth, Mich. 820.00
for the general president:

By D. Rosenwinkel in Addison, Ills. 81,00

„ Fr. K age there

" Past. Summers -- 2,05

d. to the "ynovalWissions-Casse:

Collection at the wedding of Mr. W. Müller in Frohna, Mo. 2,00

by A. Bergt there i,oo

„ W. Müller there 1 ,00

from the centcasse of the community of Mr. Past. Löber--1 ,50

of Mr. Bäölau in the parish of Mr. Past. Wagner IM

" d. 61em. d.Hrn.Past.Hahn at Haw Creek,Mo. 13,00

" H. Cordes there 5 ,00

" H- Harmö there 2

,50

r. for the maintenance of the Concordia College: by A. Ber't in the Gem. of Hrn. Past. Löber .. § 2,00 " W. Müller there 1
,50

" of the comm. of Mr. Past. Calf in Lancaster, O. 12,00

namely:

81.M by F. Westerhausen.

0.25 " F. Hub.

1,1>0 " Maria Seue. .

4.54 " N. N.

3.75 " members in the country.

1.46 „ Other.

F. W. Barthel, Cassirer.

For poor widows:

of the evang. luth. St. Johannis Gem. of Hrn.

Past. Metz in New Orleans, La. for widow

Pmkepank

810,00

" the same for 6

,25

F. W. Barthel.

For the Lutheran have paid:

the 11th year:

The gentlemen: I. Birner, I. Black, H. Bruns.

the 12th year:

The gentlemen: Past. C. Stark, F.'Bühler, Fr. Hollerbeiu, I. Birner, John Stark, C. Richter, I. H. Frerking, Node- kahr, H. Bruns, L. -Lcharnborst, Past. Kalb.

the 13th year:

The gentlemen: G. H. Heimbach, I. Aichele, I. Bruns, Peter Brauer, F. Bühler, G. Brauer, I. Briel, D. Dob- ler, I. N- Dreye, A. Eiuwächter, Dr. A. Haynel, F. Ham-
pe, I. Beck, G. Heck, N. Hofmann, F. Hollerbeiu, I. Jm- walde, F. Kowallik, H. Karsten, I. H. Künker, C. Kasten, F. Lonis, g. Leutocr, C. Leuter, F. Leuter, G. H.
Meier, G. Memberger, C. Müller, G. Niülas, B. Nölting, Ortmann, I. A. Purner, M. Reitzel, H. Nuppel, I. H. Snccop, I. Sielmann, C. Schulz, G. Schmidt, P. SchlersJ
Fr. Thiemeicr, W. Tormöle, H. L. Timmcrrmann, C. Winter, Tb Wcddegen, Fr. Zink, C. Brnser, H. Deckel, Dr. Pametti, Fr. Radccke, A. Reuter, I. Birner, C. Kühnert'
G. Müller, C. Saalfeld. Chr. Müller, I. Black, A. Bohn (842.00.), Past. G. Sauer, H. Koch, Roth, Streubel, Reif, Herbst, Rost, Past. Stürken (820.00.), C. Matisch, N.
Zelt. Past. I. G. Hahn, Graves (85,<X).), I. H. Frerking, Rodekahr, H. Stünkel, L. Stünkel, H. Bruns, F Stünkel, Past. A. Franke, A. Frerking, G. O. Frerking, L.
Scharnhvrst, C. Fischer, Phil. Ellinger, W. Rabe, H. Markquardt, L. Notermund, F. Minder, W. Plagge, A. Strebel, D. Backhaus, F. Rathje, H. Weber, F. Degener,
A. Heidorn, H. Niebling, H. Volberding, A. Strebel, H. Markworth, I. B. Hahn, Past. Kalb (811.00.).

the 14th year:

Messrs: A. Bergt, Ed. Bühring (2 ex.), A. B. Tschirpe, H. Koch, I. L. Hubinger, I. Eberbardt, Past. C. C. Metz (814.00.), Past.RenSkers, I. N. Seifert, C- Bie-
rosch, Past. R. John, Past. G. Kranz, Fr. Markquardt, I. H. Frerking, C. Stünkel, H. T. Bethe, W. Nabe, H. Bartling, H Graue, H. Riebling, H. Volberding, Erdmann
Bodenschatz, Past. P. Beyer, H. Böcke, H. Dörner, B. Holländer, W. Benjes, A. Cordes, I. Hennigrr, G. Lingner, C. Toensmann, I. Dipmann, I. V- Hab", Past. M.
Ste- phan, I. Grünhagen, Past. M. Stephan, Gerh. H. Brock- schmidt.

Misprint in previous number.

Selle 1, column 3, line 8 from bottom read after "finally".

On page 2, column 1, line 28 from the top read instead of "Um- herschwrrrr" - U m h e r i r r e n.

For your kind attention.

In order to satisfy various inquiries, I hereby humbly announce that I intend to attend this year's general synodal assembly at Fort Wayne and also to take books there, but I expressly note that I will get only such books there and as many as have been ordered from me beforehand for this purpose.

I therefore request that all orders relating to this be sent to me in good time.

St. Louis August 25, 1857.

Otto Ernst.

Books display,

Dr. Martin Luther's complete works, Erlanger Ausgabe:

1. well bound in English canvas with leather spine,

German writings, 67 parts . . . tz 33,50 Latin writings, 23 parts . . 11,50 2. the same, equally but very elegantly bound, with
marbled edges,

German writings, 67 parts . . . H 36,00 Latin writings, 23 parts . . 13,00 3. the same, just as, but quite simply bound, somewhat
unimpressive by long lying and by Completirung, otherwise quite good,

German writings, 67 parts . . . G 28,00 Latin writings, 23 parts . . 9,00

Dr. Martin Luther's Church Postilla, Erlanger

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I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst

Address:

Otto Ernst, 8t. Louis, Mo. Books dealer:
Market Street No. 61, north side, between Second and Third Streets, in the business locale of Messrs. Beehler and Lange.

St. Louis, Mo,

Printers of the Lutheran Synod of Missouri, Ohio, et al. St.

Volume 14, St. Louis, Monday, September 22, 1857, No. 3.

(Sent in by Pastor Sievers.)

Mission Report.

The best wishes and sincerest prayers of the brethren have certainly accompanied our new missionary equipment to the upper Mississippi among the Chippeway Indians; the greater their participation in the cultivation of the new mission field, the more they will look for circumstantial news about it. Therefore, some reports from letters of our dear missionaries may find their place in the "Lutheran".

To convey the understanding of the same, I note that the family of Miss. Clöter, consisting of the parents, their two children and an unmarried younger sister of the missionary, was to be escorted by Miss. Mießler to the place of their destination, to be thus introduced to the Indians of Rabbit-Lake. In Detroit the travelers were joined by the son of Professor Crämer Heinrich, a youth of about 17 years, who was destined to serve as interpreter for the missionary Clöter for the first months. It was recognized by the missionaries and the mission commission as necessary to add to the mission equipment a team of horses and a strong wagon, both of which had previously been purchased for about \$300, but would have cost at least \$500 to \$600 on the spot in Minnesota. First report from a letter of missionary Mießler.

Crow-Wing, Monday, June 15, 1857.

We left Saginaw City on Thursdays, May 28 with the intention of traveling to Detroit with our own team; however, since the steamship was just about to depart for Detroit, we preferred to use it for many reasons, and so we reached Detroit at noon the next day. Since horses and wagons can only be transported by freight train from here to Chicago, we had to separate in Detroit, with Heinrich Crämer and I taking the emigrant train with our horses and other freight, and the family of Pastor Clöter taking the express train to Chicago. In Chicago we met again to make the journey to Dunleith on the railroad once more separately. Due to an appalling negligence on the part of the railroad officials, our horses, which Heinrich Crämer and I had wanted to supervise and feed on the way, were left in a cart at the railroad yard in Chicago and were therefore not on the cage train with which we were traveling. When we arrived in Dunleith, I immediately telegraphed the situation to Chicago, whereupon I received the reply that a wagon with two horses and bars had just left for Dunleith. So there was nothing left for us to do but to remain in Dunleith for the day and await the arrival of the horses. In the meantime, Missionary Clöter arrived at Dunleith, but, in order not to increase the cost of our stay, used the first steamboat to St. Paul. On June 2, our horses finally arrived in Dunleith, but in what condition! They were in the highest
We were starved to death and almost died of hunger. Fortunately, a steamboat soon left for St. Paul, and we reached that city on the night of June 5. Missionary Clöter, who in the meantime had brought his family to Minneapolis, was waiting for us at the landing place. Our joy was great that we had finally met again. On June 6, after our poor horses had been fed again, we arrived in Minneapolis and had the joy of baptizing two children there. The little Lutheran community of the place is in great need of a shepherd. Preachers of almost every color are found; just no Lutherans. Already on June 7 we left Minneapolis to hurry to our destination, Rabbit Lake. We now exclusively used our own team, but could only make 20 to 24 miles a day with our horses, which were so very tired and worn out, due to the heavy soil and the sandy roads. After many trials of patience, we finally reached the long-awaited Crow Wing on the evening of June 12. Our plan was to leave the family of the missionary Clöter in Crow-Wing until we had made the necessary arrangements to receive them at Rabbit Lake; but unfortunately we could not find accommodation for them in Crow-Wing. Under these circumstances, we all decided to leave Crow-Wing, which had become unpleasant for us. To the end we hired two young half Indians with a canoe and a third one as a guide to take me with the horses.

through the bush. Clöter's journey by canoe up the Mississippi River was expected to take two days, while I could reach Rabbit Lake in one day. In advance I was glad to be able to announce the imminent arrival of their teacher to the Indians there. But the joy was not to become mine. After we had covered about 10 miles of trail, I realized that I had a very unreliable guide with me; he lost the way repeatedly. At first we managed to find it again after a lot of crossing back and forth, until he finally got so lost among the lakes, mountains and valleys there that he could no longer indicate the direction to follow. In this difficult situation he confessed that he had gone this way only once. Since all our searching for the way was in vain, I finally gave in to my guide's wish and we returned to Crow-Wing. When we arrived there, it became clear to me that this misfortune had not struck me without God's special providence, for at the same time as me, Clöters also arrived again in Crow-Wing with their canoe. They had suffered the same fate as me; they had inexperienced people with them who had not advanced more than three miles all day and had finally given up all hope of getting to Rabbit Lake. So in the evening of the day we all found ourselves together again after the day's futile efforts. The main question now was: "Where shall we find a place to stay for the night? In the inn, where we had spent the previous night, we found everything so occupied that we could not be offered any comfort. While the Clöter family was given a place to sleep on the hard floorboard, I and Heinrich Crämer were advised to spend the night on our wagon to protect our belongings from the Indians. Since we could not follow this advice without endangering our health, we went to the horse stable and bedded down on the hay. Despite the miserable lodging we thus obtained, we still had to pay \$1.00 per person for the same the next morning. We were helped out of the embarrassment of accommodation for the next night by the courtesy of Mr. Beaulieu, a French gentleman who keeps an Indian store and is also the mediator between the government and the Indians (he invited us to come to his house for the night); but with the next morning came new worries, namely that of getting on from Crow-Wing. Mr. Beaulieu had the kindness to give the missionary Clöter an old log house in which he could house his family for a few weeks, we accepted this offer with pleasure and soon began to put our belongings in it. However, before we had finished putting our belongings away, our joy was again

Our nearest neighbor announced to us in a bitter tone that he would tear down the house next week, because it was partly standing on his lot and therefore hindered him in building windows. Mr. Beaulieu, however, gave us the assurance that the man would not be allowed to tamper with the house without his consent. Our neighbor is a whiskey dealer where the Indians go in and out every day and get drunk. I intended to go on foot with Heinrich Crämer to Rabbit Lake on Saturday, but could not get a signpost; even the Indians from there, whose three men had arrived, could not be persuaded to serve as signposts. So we had to send ourselves to Crow-Wing for the rest of Sunday. Tomorrow morning, God willing, we will set out for the second time in the company of the same Manitowab who had left me there.

This past summer, we were led to Rabbit Lake. Our stay at Crow-Wing is certainly not without God's special providence. We feel as if before entering the new mission field we should see and know the deep ruin of the people to whom we are sent. At Crow-Wing the Indians gathered full far and wide to drink and revel; and this is not to be wondered at, as there are no less than 3 vis 4 whiskey dealers in the little place. O how great is the misery of this poor people! How they run along as bondmen of Satan, as servants of sin! How they are so dead to everything divine that makes them happy! Oh that there were not such a lack of workers in the harvest of the Lord! Perhaps many a soul could still be saved from this people, if messengers of peace were un-
But now they are wandering around like sheep without a shepherd.

Second report of missionary Mießler from a- ner letter, datirt Bethany.

Thursday, July 9, 1857.

After I have reached my Bethany again by God's grace, I hasten to share our experiences further.

Sunday evening Manitowab set in with us and we went to our hard camp early enough to be able to break out bright and early the next morning. During the night, however, unfavorable weather set in; then we had three days of continuous rain with thunderstorms, so that we were unable to leave the house the whole time. When the sky finally began to clear on Thursday evening, we decided to leave early on Friday morning.

In the evening, however, an Indian from Rabbit Lake surprised us with the news that all the Indians had left Rabbit Lake for a few weeks in order to live in the usual way of hunting. Where they chose to hunt was yet to be determined. At the end we sent our nuncio, Manitowab, who had faithfully stayed with us during the rainy days, to Rabbit-Lake in order to check on the chiefs.

scouting and searching for Crow-Wing

to order. The time we had to do this, we used for the procurement of boards. In order to buy them as cheaply as possible, we went to the mill about 5 miles from Crow-Wing on the Salt River. Like everything else, the boards also have an enormous price, namely \$17.00 per thousand for common cloth at the mill itself. Just as we were trading for 2000 feet of boards, a Frenchman offered us a push of 6000 feet at K14.00 per thousand. He had previously worked at the mill and accepted the boards as wages. Without thinking

twice, we bought the whole lot, since the boards seemed to be indispensable for the possible missionary supplies. Our next task was now to raft the boards and take them down the river to Crow-Wing. As soon as we had them in place, we struck a shanty for the Clöter family. Mr. Beaulieu had been kind enough to take us to the building site a village lot to borrow for a few months. Friday, June 26 we moved in.

One of the sub-chiefs of Rabbit Lake stayed in Crow-Wing around this time and visited us from time to time; we also got to know some other Indians from Rabbit Lake, among them unfortunately also rough fellows and drunkards. Sunday afternoon Manitowab returned from his scouting trip; he had found only one of the chiefs, reported our arrival to him and told him our wishes regarding their coming to Crow-Wing. He had not only expressed his great joy, but also promised to come as soon as he would have his canoe ready; he also wanted to let the chief know of our arrival. So, while we were building our house, we waited one day after the other for the arrival of the chiefs; the whole week passed - and they did not come.

So that I would not have to leave the congregation in Bethany without services any longer, we agreed that I would start my return journey on Monday, June 12, and that, even if the chiefs had not come by then, I should leave something in writing for them. I was able to do this all the sooner, as I had to a certain extent made myself known to the above-mentioned sub-chiefs and our Manitowab, who also belonged to the tribe of Rabbit Lake.

to which I belong, from my assignment

had. My departure, however, was hastened by a day by an incident which caused us much anxiety, so that instead of leaving by stage on Monday, I had to leave Crow-Wing on foot as early as Sunday. The occasion for this was our horses. After we had been looking for them in vain for several days, we heard that they had been seen below the Swan River, 25 miles from Crow-Wing. I therefore hurriedly packed my bundle and set out, entrusting the dear missionary family to the grace and protection of our God. Brother Clöter accompanied

I had to go all the way to Swan River, expecting to find out the whereabouts of the

Horses to be able to move in. On this same day the chief of Rabbit-Lake really came to Crow-Wing to greet us. Heinrich Crämer wrote me about it through a man who had left there by stage on Monday, as follows:

"Just as I was coming home, the chief from Rabbit Lake arrived here. He was very sorry that you were no longer here. He said, "Kichigibatasi au bechig ogima, kawin wewib ningiwindamagiusi Manitowab gaikitorod;"

That is, one of the chiefs was very stupid not to tell me what Manitowab said as soon as possible. He received the news of our being here only last night or this morning. His joy is indescribably great. He has not yet forgotten what he promised them last year. The day after tomorrow he has ordered his Indians to repair the road so that we can drive to Rabbit Lake; he has also offered to help us get the things we need. The Indians of Rabbit-Lake have planted quite a lot of potatoes. The chief had also kept potatoes for us for a long time, but when he feared we would not come, he sold them to Mr. Beaulieu." >

So much for Heinrich Crämer's letter. Monday morning Missionary Clöter returned to Crow-Wing, since we could not obtain reliable information about our horses; but I continued my journey on foot, searching everywhere for our horses, Tuesday afternoon I finally succeeded in finding them on the Elk River, about 100 miles below Crow-Wing. I kept them at an inn until the next day, and then sent them back to Crow-Wing by a hired coachman occasionally before I traveled further. Missionary Clöter was minded to go to Rabbit-Lake in the next few days. His belongings, shipped from Saginaw, had already arrived at East St. Cloud, about 70 miles below Crow-Wing on the Mississippi. It is hoped that we will also find entrance at Mille Lake. The brother of the chief there who visited us spoke very favorably of establishing a mission station among them. An Indian near Mille Lake tried to persuade me to establish a station among his fellow tribesmen by praising the lakes they have in their possession, which are rich in fish, and preferring them to Rabbit Lake by far. However small voices these may be, they are expressions of desire for the blessings brought to the peoples by the mission. Oh that the word of the Lord might run and be praised among this poor people, as it is in all the world!

First report of missionary Clöter from a letter, datirt Crow-Wing.

Thursday, July 9, 1857.

The horses that Brother Mießler brought me through a wagoner back, broke away from his wagon at the small lake, 3 miles from here, and ran back, but were picked up again 7 miles further down at Fort Ripley and brought here the following day. We now want to pick up our boxes from St. Cloud as soon as possible, since we have already sorely missed our belongings and especially the complete lack of all bedding hurts my family very much. My little Johanne is very suffering and requires a lot of care. The heat and the vermin have been almost unbearable in the last few days; it is therefore not to be blamed on the horses if they did not want to stay in this country and ran back the straight road to Michigan. The worst are a kind of small mosquitoes, which suck in dense flocks on all soft parts of the horses and make them furious. We have now built a shelter for them so that they can stand in the shade during the day; at night they go out to pasture. - Last week we were at Rabbit Lakes, but unfortunately we met only a few Indians at Hanse. After the payment, which is today, the Indians will move again for some time to their wolh'n places. Chief Aiashongishik is an excellent man; he shows an earnest desire to become a Christian and really makes it his business to see the mission established among his band. He has given us a beautiful place to live and land to plant, and it is only to be wished that we could already move in and begin our missionary work there. But what does not stand in our way; God will help. - I have spoken with the chief at length and he has expressed himself very satisfactorily in every respect. When asked if the others thought as he did, he replied that most of them did. That the foundation of our station will be more expensive than we calculated is obvious; the enormous prices of all needs do not let us expect it otherwise.

(Conclusion follows.)

(Submitted by Dr. G.)

How the good Lord lets the Berlin police lead a family from Pomerania to the Saxon Church in St. Louis.

Recently - it was August 25 - I was walking, as I often do, towards evening on the right bank of the Mississippi to St. Louis. When I had covered about two thirds (8 miles) of my way, a light horse-drawn jumping wagon overtook me. The two riding in front

*) In St. Louis, the three Lutheran churches in the Lower City, Upper City, and New Bremen, which belong to the Missouri Synod, are commonly referred to by their names.

E.

Men willingly took me up on their butts, unoccupied seat, and after a short distance did the same to another man who was also

wandering toward the city. The latter, a man in his mid-thirties, who now became my neighbor, seemed from his appearance to belong to the working class, but soon after the first speeches, which he addressed to me in a modest and friendly manner, he attracted my attention with his remarks, so that I asked him: "How long has he been here in the country? To which he replied, "A few days ago, on August 22, it had been a year. This day would always remain strange to him, because his wife and four children had traveled over a week before him, and he had only then followed, and on this day he had seen his family over there in Illinois for the first time since their separation - he pointed across the river with his hand in a noticeable, inner movement - at a farmer who was related to him. And when his wife and all four children, graciously protected by God on the long sea voyage, hurried to meet him, his heart almost wanted to burst with melancholy and joy and with gratitude to God. In response to my comment: "It is probably also something unusual that a family father sends his family ahead and then follows later. On the other hand, it is often the case that the father goes ahead and lets the family follow later," he replied: "Yes, that is a strange story; I could not go with you, because I was in prison. He seemed to read the expression of apprehensive astonishment at this confession in my face and continued calmly with an open, quite honest look: "I will tell it to you, if you want to hear it." Of course I was eager to hear it, and so he told me the following:

"I lived in Pyritz, five (German) miles from Stettin, and supported myself, my wife, three stepchildren, and one of my own hands working with a needle. The oppressive European conditions aroused in me the resolution to emigrate to America. A cousin and also a cousin of mine made the same decision. I therefore wrote to Bremen and provided both mine and theirs with ship's papers; we put our affairs in order and set out for Bremen."

"When we had to present our papers to the police in Berlin, I was asked: "Who would have supplied these and these and these papers?" To which I replied, quite impartially and in accordance with the truth, that I would have done so. Then I was suddenly answered: "So? So I would have wanted to play the emigration agent? That would have to be investigated first"" - no assurance that, if I had failed to do so, this would only have happened in deepest ignorance on my part; no request, no reference to the irretrievable loss of the down payments already made for the passage and to you in it.

20

I had no idea of the terrible situation in which my poor wife and children would have to be placed if they were deprived of me as their provider and support - in short, none of this helped! ""My wife and children could travel; I must be kept back."" So I could only hand over 150 Thaler to my unfortunate wife, - which, casually said, she sewed in, but which were nevertheless stolen from her either on the journey or on the ship. But now I say: that may all be gone; I no longer worry about that, for I have received much more and better! - I could only leave her and the children in God's hands and protection, and was then put in prison.

"In the first days I was close to despair, cursing myself, my sad fate and those who were the cause of it; but now I see it quite differently and know that God's grace and mercy had to lead me in just this way. Namely, I had a New Testament with a bound Psalter and a hymnal with me. In it I began to read, at first, because I was so completely desolate and had no occupation in prison. Soon my eyes were opened and God's word convicted me that I was not in prison because of the ship's paper supply that I had carried out in all innocence and ignorance, but because of the sins of my former life, also because of the evil things I had done as a boy. Now I learned, and very soon, to humble myself under God's Word and to patiently surrender to God's will, and I was soon allowed to find comfort everywhere in God's Word. Oh, I learned to understand the Psalms, especially the 42nd *)! - After some time I was offered books of entertainment: I put my hand on my will and said: I have had enough entertainment- So I have learned to know God and His holy justice, but also to experience His grace and mercy, so I have gained much more than I have lost".

"A righteous lawyer was found who wanted to defend me. Finally, after almost 4 weeks, my case came to trial in open court. My attorney held a powerful speech that went through marrow and bone and spoke among other things to my accuser": - (probably the public prosecutor) - ""I put it on your conscience whether you will still be able to answer for it on the last day, that you have torn away a family father from his wife and children, the protector of the weak, who are now just abandoned and just given floating on the waves of the world sea,

*) Who does not think of Luther's answer, which he gave to Katharine when she said that she did not know what was so delicious about the Psalms? - —

Note by the author.

exposed to all the dangers and storms of the same, are led towards a distant, strange land, in which, unknown to the world, and without counsel and protection and friend, they know not what misfortunes they may meet!"" The whole assembly was shaken; the trial lasted nearly three hours; at last the jury give their verdict; it was, ""**Not guilty!**"" I was acquitted and discharged."

I could not refrain from asking whether the state had not paid any compensation? My narrator answered with a smile: "Not a penny, and I don't even want to talk about what I lost because of that."

"Now I had one more sacred duty to fulfill, namely to go to my advocate, thank him and ask him about my guilt. When I came to him, he kindly ordered me to sit down and rang the bell. Two young ladies in fine clothes appeared, and he said to them: "Well, my daughters, here is the man you wanted to see so much when I told you that ihu had been so lamentably torn away from his family. Give him each a hand."" They did so, then went out, but immediately came in again, one with a bottle of wine, the other with a snack, and the father said to me: "Come; we will have breakfast together, then you will travel with God; you owe me nothing."

"Now you can imagine for yourself," my companion continued, "with what a heart I continued my journey; with a completely different one than I had started it with. God had sought me and found me; I held fast to Him and His word, which was my entertainment even on the ship. So I arrived here and found mine over there (above the river). Praise be to God! He has done great things for us."

"I subsequently turned over here from Illinois, since my two middle children were so dear to me because of school. I found an apartment near the Lutheran (united) church; but everything I found there still did not agree with my faith. Then God led me to a man who colportirt or travels with books*); he took care of me; offered me a very good book for sale; he brought my daughter free to the school of the Saxon Church on Franklin Avenue, my son likewise there for 50 cents a month, and I now also attended this church. There I found what I had been missing until then; I found my true Pomeranian faith *) again, which I had admittedly only found in prison, and am now cheerful. Now I know that I was born in this way and not in any other way."

*) Anyone who should not know him would have to guess for a long time!

Note of the One.

own expression, which I faithfully reproduce. Annot. of the One.

had to be led, so that I should attain what I have now found here."

"And I realize more and more every day that God's hand is upon me. He helps us from one day to the next. Even if there seems to be a lack of work, there is always as much as we need. Four weeks ago I had an attack of sunstroke, shortly followed by cold fever. The Lord has graciously helped me through both afflictions, so that I am lively and fresh again, and can almost always earn something."

To my question: what kind of work is he engaged in? he answered me: "Now I always seek my earnings through basic work on buildings."

Then I remembered an acquaintance who, himself a member of the "Saxon Church", continuously takes over buildings and employs many people. I expressed this to the man, gave him the name and apartment of my acquaintance, advised him to go to the same and promised him to speak to him myself.

Then his face transfigured neatly in joy and he spoke to me: "Must I not see again in this my God's care, who has brought us together here on this path? Half a minute earlier or later we might not have come together."

Now I was - it had already become dark night -- at my goal in the city; I got down, noticed me still benn lights of a lantern of my companion address in my writing tablet and parted from him.

The next morning, early at 6 o'clock, I had the opportunity to speak with the employer, who immediately assured me that if the man was capable and industrious, he should always find employment with him and through him; I should only send him to him. An hour later I was walking quietly along the street after the man's apartment, when I was suddenly greeted with a lively "Good morning! I looked up and before me stood my companion from yesterday. "I have been with the man you told me about," he spoke to me, "and shall have work; as early as tomorrow morning I shall come!" - I rejoiced with him, but could not refrain from reminding him that he should not forget to thank God's grace, partly through faithfulness and diligence in his business, but above all through faithful and diligent use of the "Saxon Church," into which God had led him through the Berlin police, and he promised me to do so with hand and mouth under God's open sky. So we parted from each other.

Ap. Gesch. 4, 12.

(Submitted.)

Rejoinder.

A short time ago we received a pamphlet with the heading: "Petitions for declarations to justify the Organization

Of St. Peter's Lutheran Parish, U. A. C., Baltimore, Md.

We cannot but reply to what is said in it, since this writing is so distorted that whoever reads it and does not know the matter more closely cannot make a correct judgment.

We have no objection to the pleadings printed therein insofar as they correspond to the originals, but we must rebuke the lies contained therein,

1. we declare it to be a falsehood that our pastor or the church council or the congregation have been against the establishment of an English congregation, then or now; on the contrary, we declare that we are willing to support this good cause to the best of our ability.

But the dear brethren were not satisfied with this, but they wanted the congregation to admit to founding an English church from ours, this we could not and will never admit, and these are "the innumerable obstacles" (as it says in the preface) which we opposed them with;

2. according to the contents of that writing, one must assume that Dr. A. Haynel, Franz Bühler, and Daniel Dobler were banished because of the founding of the English community.

We explain this as follows: 1., Mr. Franz Bühler has had an official act performed by a pastor who does not belong to our synod, whereby he has deposed his pastor. He was therefore admonished and publicly confessed this sin before the congregation and asked for forgiveness. About a year ago he committed this sin again, was admonished for it, but did not listen, whereupon he was summoned before the church council and then before the congregation, but he disregarded the invitation before the church council as well as before the congregation, and for this reason the congregation banned him. 2, Dr. A. Haynel allowed himself the same thing, namely he had the funeral sermon for his daughter delivered by an English preacher. A member of our congregation admonished him before this happened and told him not to do it, but he did not accept the admonition. Initially after this happened, he still came to church from time to time, but later he did not come at all.

The church council sent two of its members to him with the order to admonish him; when they came to him, he did not allow them to speak at all, but instead showed them the door. He was then summoned in writing to appear before the church council, but he sent this invitation back without opening it, saying that he had nothing more to do with us, and that he would send back all such letters, and even forbade himself to send them. The church council made this known to the congregation, which decided to invite Dr. A. Haynel in writing to the congregation, which was done, but he did not accept this invitation either, but sent it back. Thereupon, the congregation decided that it would be better to talk to Mr. Haynel.

Dr. A. Haynel, according to Matth. 28, 17. 3. Mr. Daniel Dobler left our congregation, whereupon the levels of admonition were gone through with him, but he did not listen to any of them, and so it was also decided by the congregation that Mr. Daniel Dobler, because of his unauthorized departure from the congregation and because he was guilty of other people's sins, by joining the two members under ban, should also be held according to Matth. 18 v. 17.

From this it is clear that these three brothers were not banned for founding the Church of England.

Baltimore in August 1857.

The Church Council of the German Evangelical Lutheran Church there. St. Paulus congregation there.

* «.

Postscript.

2 On the discussions held by Mr. Past. Müller on November 21 and 29. November of last year, he asked me to give him Dr. Haynel, Mr. Bühler and Mr. Dobler as particularly knowledgeable and influential members of my congregation for the founding of an English congregation, to which they wanted to appoint him as pastor; at the same time he promised me that he would not allow any of the other members of my congregation to join the congregation to be founded.

I now explained to him the reasons why I could not agree to his request. The first two members of the congregation would have had to be taken into church discipline because they had allowed official acts to be performed by another pastor without any legitimate cause, and against their better knowledge and conscience; for Dr. H. had been warned about this by a member of the congregation early enough, and had himself earlier acknowledged the sinfulness of such an act by another member of the congregation; Mr. B. had already once asked the congregation for forgiveness because of a similar sin. Since the second degree of admonition had also been in vain with both of them, they did not have to apologize for the given offense both before me and before the congregation. I warned Rev. I repeatedly warned Rev. Müller that he should not make himself complicit in their sins by accepting such members of the congregation.

In the matter of Mr. Dobler, I explained to Rev. Müller that he was in the same danger and that I would have to regard his withdrawal from the present congregational association as contrary to the third and fourth commandments and therefore could not

consent to his dismissal, but in the opposite case I would fulfill such a wish not only for him but also for all other members of my congregation without delay. If we could support orthodox congregations, seminaries, missions, institutions for the poor and the sick, without therefore leaving our previous congregational association at our own discretion, the same could happen in this case.

To the objection of Rev. Müller that there was no one else available who could found an English congregation, I replied that this was precisely proof against the urgent need for such a congregation at the present time.

Finally I suggested to him that he try to gather a congregation among the local English Lutherans by preaching the Word of God, for which I promised him my support in my congregation as well as in the general synod and testified to him how desirable it would be for me to find in him a co-worker with whom I could agree in doctrine and practice. Pastor Keyl.

(Submitted.)

**Twenty questions,
posed for answer to Methodists and
Lutheran.**

What is the difference between

- 1) Methodist and Roman Catholic notions of an all-saints church?
- 2) between Methodist and Roman Catholic rule over consciences?
- 3) between Methodist and Roman Catholic statutes of man?
- 4) between Methodist and Roman Catholic display of the saint?
- 5) between a Methodist campmeeting and a Roman Catholic meeting at the sanctuary?
- 6) between Methodist and Roman Catholic prayers?
- 7) between Methodist and Roman Catholic miracles?
- 8) between Methodist and Roman Catholic conversion?
- 9) between Methodist and Roman Catholic conversion arts?
- 10) between the Methodist and Roman Catholic way of proceeding, which is reminiscent of Rom. 16, 17. 18. and 2 Timoth. 3, 5-7.
- 11) between Methodist and Roman Catholic appeal of intoxicating chants and music?
- 12) between Methodist and Roman Catholic expressions of sectarian love and hate?
- 13) between the Methodist and Roman Catholic imagined holiness or perfection?
- 14) between the Methodist reliance on the great penances undergone and the Roman Catholic reliance on indulgences and all kinds of penitential practices, whereby one is "relieved of daily repentance and penance?
- 15) between Methodist and Roman Catholic emphasis on certain sins and cover-up of others, since, for example, it is not considered a sin to sneak into foreign Christian communities and covet one's neighbor's Hans?

16) between the Methodist prohibition of certain drinks and the Roman Catholic prohibition of certain foods?

17) between Methodist heart pronouncement of classes and Roman Catholic auricular confession?

18) between Methodist! and Roman Catholic use of the sacraments?

19) between the Methodist Calvinist mere remembrance of Christ at the Lord's Supper, denying the reception of the true body and blood of Christ, thus not receiving but offering, and the Roman Catholic sacrifice of the Mass?

20) between Methodist and Roman Catholic conceit of infallibility?

These questions are posed in the opinion that the essence of the Reformed spirit, which is most prominent in Methodism, and the spirit of Roman Catholicism show 1) a great difference and 2) a deep affinity. The Reformed Church in its various factions, among which the Methodist is the most restless and therefore most conspicuous, seems to be most opposed to the Roman Catholic Church. But this opposition is an external, worldly, political one, as already Zwingli took up the sword against the Roman Catholics of Switzerland. And with such carnal weapons as the Knownothings now intend to use against the Roman Catholics in America, and with the removal of images and altars, etc., the Roman essence is badly fought. The Evangelical Lutheran Church, on the other hand, seems to be outwardly closest to the Roman Catholic Church, since it has retained images, altars, lights at communion, priests' robes, albums, etc., and does not fight the Roman Catholics with carnal weapons, unless it sins once, which is why no Lutheran who is still of sound Lutheran mind can be a Knownothing. But inwardly it is farthest removed from the Roman nature. I now say: The Roman Catholic Church and the Reformed Church are hereditary bodies that touch each other. And the Lutheran Church, which wants to be nothing more than the Apostolic-Catholic Church, is the only power that can compete with both. To prove this clearly is the task set to those who want to dare to answer the above questions. The questions are also submitted to the Methodists themselves for answering, so that they may answer first and the Lutheran answerer of the questions may thereby be the more enabled to be just. These questions were posed by a distressed Lutheran preacher in order to come to a complete understanding of this party, which is still quite new to him. Thus, no question is intended to assert anything in particular, even if some questions sound as if they assert something, but the preacher in question speaks as things appear to him, only wants to be instructed, and to be brought to a firmer knowledge of the American, obviously predominantly Calvinistic! church system, and not to spoil anything himself.

in which there is still a blessing, but also not to let any wolves that come in sheep's clothing wreak havoc. The said preacher signs himself with a "God be with us," with a cross.

The sheets of all Christian denominations and colors are asked to include the above questions in their columns.

Seminar - Initiation.

From a letter from Fort Wayne we learn that the construction of the seminary there is approaching its completion with rapid steps and that therefore on Monday after the conclusion of the sessions of the General Synod to be held there in October, namely on the 26th of the said month, the solemn dedication of the completed seminary building will take place.

"St. Louis People's Gazette."

We consider it our duty of conscience, since we previously recommended the above political newspaper to our readers as one edited in a Christian spirit, to inform them herewith that since September 13 it has passed into the hands of an editorial team, which has promised to edit it in the spirit that brought the newspaper into existence; but that it has already become apparent in the first papers that have appeared under the new editorial team that there is nothing more to be looked for of a Christian spirit in this newspaper. Time will tell whether it will at least refrain from direct attacks on religion, morals and the church.

Chiliasm and Christianity.

In the 14th issue of the previous year, we informed our readers that a certain Christoph Hoffmann had founded an association in Southern Germany for the purpose of emigration to the Holy Land, because according to him, the people of God will soon gather there for the establishment of the Millennial Kingdom. A member of the "Evangelical Fellowship" (Albrechtsleute), who is at present in Southern Germany, reports the following in the Christian Messenger concerning this association: "Last week, in the company of Brother Miller and some friends from Stuttgart, I visited the meeting of the Friends of Jerusalem at the Kirschenhardhof near Winnenden, where a small congregation of these comrades has already formed under the supervision and leadership of Christoph Hoffmann, editor of the Süddeutsche Warte. I imagine that the readers will not be entirely ignorant of the subject matter, especially since this direction has already found very warm supporters in America; among others, Pastor Vogelbach of Allentown, Pa.

Evangelical Fellowship was." In the following, the aforesaid reporter writes of the meeting of the Friends of Israel: "May these dear men, whose sincerity and honest endeavors I do not wish to cast any doubt upon, preach as much as they may about the building of the temple in Jerusalem, yet with all this not a single soul will be truly converted to the Lord as long as they continue to work as they did in that assembly. where, from the speeches that some gave, it must soon have been evident to any impartial listener that the great main thing was made a secondary thing, and the secondary thing a main thing, by openly stating it: that all preaching of the cross of Christ now no longer leads to the true purpose and goal, but only the building of the temple at Jerusalem." A sad testimony to which principles a consistent chiliasm finally leads: the gospel and the existing kingdom of grace are finally pushed aside and all salvation is expected from a kingdom of the future, namely on earth. By the way, the designated member of the "Evangelical Community" gave a sermon to the congregation at Kirschenhardhof, in which he showed how one should preach to the people about the blood of Christ as the right remedy (Jer. 8, 22.), so that one could banish Jerusalem also in Württemberg and would not need to migrate to Palestine. Excellent!

Catholic Unity.

For some time now there has been an extremely bitter dispute between the New York "Katholische Kirchenzeitung", edited by Mr. Oertel, and the Cincinnati "Wahrheitsfreund". The latter in particular takes the former rather badly, accuses him of "brutality" and of "hanging his coat to the wind" and writes in the number of August 27: "So much is clear to us that the course of that hopeless arrogance, as it has been spreading in that paper (namely Mr. Oertel's) for some time, reminds us involuntarily of the old but equally true proverb: "Pride comes before the fall. Mr. Oertel, it is said, has accused the "truth friend" of being "concerned with evoking and nourishing anti-Christian and anti-priestly endeavors." Mr. Oertel replies: "I will leave it to the conscience of the editor of the "Wahrheitsfreund" and his principal to find out which spirit actually drives them to such infamous insinuations against the church newspaper. A correspondent of the "Kirchenzeitung" writes that this accusation is a "shameless untruth and unjust defamation. The whole dispute concerns the so-called Catholic support associations, which Mr. Oertel declares to be unchurchlike. Very naively, the "Herald of the Faith", in St. Louis, judges those support associations: "Are their constitutions not in conformity with the prescriptions of the

If the people of the Gospel are in the point of the Christian charity and the welfare, then one says to them this: these associations may not be called anti-church. According to this, something can be anti-evangelical without being anti-church! In the case of the Roman Church, however, it may be correct.

Church News.

(Delayed.)

On the above Sunday p., Pastor G. Schäfer, until then assistant preacher to Pastor Seidel, having received a regular appointment from St. John's parish at Indianapolis, Maria Co., Ind. was introduced into his parish on my behalf, by Pastor Fricke, assisted by Pastor I. G. Kunz, where the Lord also bless him.

W. Sihler.

The dear readers of The Lutheran are hereby informed that, after I had declared to my congregation that I would have to resign from the sacred office of preaching because of my chronic throat and head ailment, the congregation chose and appointed Mr. I. G. F. Nützet, the former pastor of the German Lutheran congregation of St. Jacobs in Wittenberg, Franklin Co. Since the same recognized this call as a divine one and therefore also accepted it with the consent of his congregation, he was on 23 August d. l., as on the 11th Sunday p. ^riuit, by order of the Reverend Presidium of the Synod of Missouri, Ohio and a. St. middle district by me, under the assistance of Mr. Pastor Bauer, duly inducted into his new office.

May the Archpastor and Bishop of our souls, Jesus Christ, make this servant of His a great blessing to His church, which I have served with pure Word and Sacrament for 10 years and 3 weeks, and may children always be born to Him anew in it, like the dew from the dawn.

The address of the dear brother is Nev. .1. O. Nuot-ol,

Union Oo., Oüio.

My address is until the end of October d. l.

8uAur drovo I>. 0., IHrüolch Oo., OIno.

After this time, namely from Novbr. 1,

^ortIndiana .

I. Seidel.

After the candidate of the holy preaching ministry, Mr. Rein hold Tramm, native of Eisleben in Thuringia and until then a pupil of the seminary in Fort Wayne, had received a proper call from a newly established Lutheran congregation in Laporte, Ind. and had passed the prescribed examination well, he was ordained by the undersigned on the 13th Sunday p. Irin, in the midst of his congregation, he was ordained by the undersigned and installed in his office. May the Lord appoint him to this hopeful ministry. blessing to my community and let him produce much fruit for eternal life.

Laporte, Ind, Sept. 10, 1857.

Dr. W. Sihler, Pastor, d. Z. District Praeses.

(Submitted.)

Filling stones.

"This is my body - Blu t."

These words were too powerful for Luther, they always forced themselves on his mind in their actual, literal sense - and I confess that it is the same for me.

Theremin, a reformer.

He who does not condemn false teaching is an apostate.

The servants of the church may also think that it is a kind of apostasy not to condemn that teaching which we know in our conscience to be false and ungodly. For thus we deny indeed what we approve in conscience, which is the hypocrite's way, who, as often as they flatter an ungodly doctrine, so often deny the gospel of Christ.

Dr. F. Balduin, a great Lutheran theologian.

Blessing of confessional fidelity.

Dr. Seneccer says quite beautifully in the funeral sermon on Prince Augustus that we can be sure that as long as in these and other countries, churches and schools will hold on to this confession and declaration, so written in the Christian Book of Concord, so long will also correctness in God's Word or in the doctrine remain without blasphemy next to other blessings of God; But as soon as there will be the slightest departure from the same correct confession, God, who has shown us this great good deed, will also depart from us and let all blasphemy and fanaticism be torn down among us.

Mr. Kurz of Baltimore will, of course, smile at this barbaric ignorance of the 10th century; the history of the Lutheran Church in Europe and America alone testifies how true Dr. Seneccer spoke, and in the end Dr. Kurz confirms this saying with his very own person.

But be doers of the Word!

Lassenius once gave a serious sermon. On her way out, a lady took off her gold bracelet and put it in the basin that had been set aside to collect money for good causes.

If trouble arises from the truth, it is much more beneficial to allow trouble to arise than for the truth to perish.

Jerome.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio and other states will hold its general meeting this year, not on the 1st Wednesday in October as originally planned, but according to the proposal of the President, Rev. F. Wyneken, (see supplement to No. 20 of the "Lutheran") - on the 2nd Wednesday, i.e.: from the 14th to the 2nd Wednesday in October. October of this year at Fort Wayne, Ia. - The brethren arriving for the Synod will be directed to the home of the pastor loci, Dr. W. Sihler: even those who are not familiar with the locality will be able to find or inquire about it easily near St. Paul's Lutheran Church. - —

F. W. Husmann, d. Z. Secretair of the Synod.

General Evang. Lutheran Conference at Pittsburgh, Pa.

The undersigned would like to refer once again to the previous announcement and ask all those who intend to attend the above conference as members to notify Pastor E. A. Brauer or Rev. W. Berkemeier in Pittsburgh before the meeting, in order to facilitate the arrangements for lodging, etc., as much as possible. The guests will be received at the stations and, where possible, lwlk-knro tickets will be provided for those attending.

God willing, the business will start on Thursday, October 29th, and will last a week at the most.

W. F. Lehmann, Pres.

Columbus, Ohio, d. Aug. 24."-V. v. 1857.

Receipt and thanks.

Through Mr. Past. Wunder in Cbica, I received from the Young Men's Association there, as support: -2,0) from the treasury of the association; from individual members: -1,55 H. Nullmann; -1,00 H. Brockmanu; -1,00 A. Ulrich; -1,00 B. Meyer; 25c. G. Dovenmühlc; 10c. 3rd Grupe; Hcrzli- cher thanks and God's rich blessings to the kind givers.

Concordia.College, d. Sept. 20, 1857. n. .n och.

Bon of the Baltimore congregation we have received for our church building -07.87, which in the name of the local three- cinigkcitSgcmcindc gratefully attests to

I. Ch. W. Lindemann, Past.

Cleveland, O.

Thanks and receipt for gifts of love

For the maintenance of pupils of Concordia College.

For I. List: from Frankenmuth by L Kraft -2.00;

L. Bvdemer -2.91; F. Nüchtcrlein 81.00; I. G. List Sr. 81.00; L. White -1.00; I. Kuoll -1.00;

G. Hubinger-1.00; I. HnbingerOlc.; H.Bei- tcngruber 50e.; C. S. Niedel 50c.; I. List 810.00; F. G. List Jr. -2.00; L. Lösei 81.00;

F. Lotter -1.50; Conzelmann -1.00; A. Nan- zenberger -2.00;Dr. Koch -1.00-33 .38

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Kiessling 8.1,00; H. Wille 81,00; H. Notcrmund

83.00; from the blade bag 852.00; from A.

Heß a silk scarf 873.50

For Lutz and Schulz, from Past, Fick by Past.

Stephen 86,00

for the purchase of gymnastics apparatus from Francis

Hoffmann in Chicago 850,00

Received:

For deu Seminarban in Fort Wayne:

from Mr. Pastor Sievers 810,00

" whose community in Frankenlust 5.00

" of the congregation of the Lord Past. WambSgans - - - 11,00

"Mr. Candidate Neubert from the God's Box

in Leipzig 1.25

Michael Hohenberger that. 2,00

" G. N. carrier that. 4,00

" George foam 20.00

„ Friedrich foam 20,00

" Whore foam 10,00

" Johann Bremer 0. 00

to the Lynodal-Casse middle tisticts:

From the congregation of the Lord Past. Seydcl8 4.64

Chr. Piepenbrink.

Received:

a. to the general syuodal gaffe:

from the congregation of Mr. Past. Scholz in Minden,

As. 86.53

from the congregation of the Rev. Seidel 7,90

ans of Synodal.Casse of the Western District 50,00

for the general president:

from the Lutheran congregation in Saginaw, Mich. - - -5,00

"theCongregationofMrPast Röbbelen 10,00

„ /, "" „ Gräbner

4,00

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""""""Franke 13,00

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„ „ ""line cutter - 4,00

" the same 1,00

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b- to the Synodal Mifsions-C^

Of a virgin in the congregation of the Lord Past. "

Streets 1 ,00

" some members in the church of the Lord Past.

Roads in American Bottom	2.25	
Collecte in the Jilial comm. of Mr. P. Schliepsick 2.60 from W. Rvllmann in Chicago, Ills. 1,00		
" of the congregation of the Lord Past. Seidel	42,19	
Collection at the wedding of Mr. A. Rausch -. 4.64 desgl. at the wedding of Hernz,G. Guntcrmann - - 3,71		
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of 6). Fr. Germann in the parish of Fr.		
Werfelmann	0.50	
" C. Ph. Gcrmcmm the.	0.50	
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" the DreiciuigkcitS Districtin St. Louis 6	.45	
"D. Hübner in the congregation of the Rev.		
Saupert	1,00	
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dia college and seminar:

from an unnamed person in the congregation of Mr. Past. Wolff 8 0.50

F. W. Barthel.

For the **Lutheran** have paid:

the 12 year:

Mr. Graue.

the 13th year:

The gentlemen: G. Merz, P. Müller, I. Bäumner, W.

Flamm, A. Schröpvel, Past. I. N. Maser, C. Bruns (83,i>0), Past. G. Sauer, C. Grupe, W. Niemann, Nitsch- kowSkv, C. Piepenbrink (85,00), D. Kvllmeicr, H.

Fischer, T. Lang, I. Voll, H. Tiemann, Fr. Graue, C- Heiße.

the 14th year:

The gentlemen: Past. A- Lehmann, P. Reinhardt, H. Rauscher, G. Lindemann, C. Graß, Past. G. Sauer (82.00), I. Lauer, H. Knoüboff, W. Freye, F. Hoppe, W. Dumstrev, F. Milbratb, Past. Werfelmann, G. Sckmium, Fr. Schumm, G. P. Germann, C. P. Germann, M. Klein.

Changed address

Ilev. Z. rl. 1?. 22.U6Ü, lusoolnOo., Nioll.

Books display. *)

Burk, mirror noble Pfarrfrauentzl , io

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Usurers, the word of truth. **2,40**

St. Louis, August 22, 1875.

L. Volkening.

No. 54 Franklin Avenue, between 5. u. 6. street

It is again noted here that not every book shown here in book form is at the same time a book recommended by the Lutheran.

The editorial office.

For your kind attention.

In order to satisfy various inquiries, I hereby humbly announce that I intend to attend this year's general synodal assembly at Fort Wayne and also to take books there, but expressly state that I will only get such books there and as many as have been ordered from me beforehand for this purpose.

I therefore request that all orders relating to this be sent to me in good time.

St. Louis August 25, 1857.

Otto Ernst.

Books display.

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I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst

Address:

Otto Ernst, 8t. Iwuis, No.

Book Defeat:

Market Street No. 61, north side, between Second and Third Streets, in the business locale of Messrs. Beehler and Lange.

St. Louis, Mo,

Printing Office of the Lutheran Synod of Missouri, Ohio et al. St.

Volume 14, St. Louis, Monday, October 6, 1857, No. 4.

(Submitted by Professor Crämer.)

Sermon on Gal. 6, verse 9 and 10,

held

in the communities of the Fort-Wayner Conference District to encourage them to contribute generously to our seminary and academy building.

Grace to you and peace from God the Father and our Lord Jesus Christ. Amen.

"This is certainly true and a precious word, that Christ Jesus came into the world to save sinners;" Thus, beloved in the Lord, the holy apostle Paul rejoices in spirit when he thinks back to the difficult time when he was imprisoned under the law, and with all his incomprehensible zeal for God still could not come to peace with God, but out of Pharisaic hatred of the Savior Jesus Christ rather became a blasphemer and a persecutor, and when he now considers how nevertheless mercy also befell him, and the grace of God in Christ was all the more abundant in him. And wherever he opens his mouth or gives written testimony of the grace-filled gospel he received from the Lord, he overflows with praise and glory to the great God and our Savior, who loved us and gave himself for us, and boasts loudly that we poor, sinful, lost and condemned children of men, without all our merit and worthiness, by God's free grace alone in Christ, without works, through faith alone, have been saved.

He is zealous with a holy zeal against the offenders who come in next to him and push for the law, teaching that works are necessary for salvation. How then are we people of the faith of Christ to do no good works at all? Let that be far off; that would be a false, harmful mind; against this Paul's own example and word cries out most loudly. Precisely because he has received mercy, he cannot help it now; he must give himself completely to God, soul and body, as a sacrifice and consume himself in his service; because God's grace to him has not been in vain, he will not tire of working for God's honor and man's salvation while it is day; because he has received the childlike spirit, he must also serve God in his kingdom with all the joy and willingness of a grateful heart. And as his life, so naturally also his teaching, since life flows from teaching. Therefore, as much as he is diligent everywhere to preach God's free grace in Christ abundantly and, in contrast to the righteousness of works, to extol the righteousness of faith and to set Christ's work in the brightest light and to impress it on our hearts with an eloquent tongue, he does not refrain from urgently exhorting diligence in good works and to point out and demand the fruits of faith. This is what he does in our text today, which is taken from the glorious Epistle to the Galatians, in which, through the first 4 chapters, with the convincing power of the Spirit that was in him, he describes the only things that are true in the sight of God.

He also praises the sweet fruits of the spirit and exhorts us "most emphatically" that we should offer them abundantly by faith. So you realize and have known for a long time that we preachers of the gospel, who by God's grace preach only Christ crucified as the way to salvation, are not at liberty to exhort you to diligence in good works, but that this is a sacred duty of our highly responsible ministry, which we could neglect to your and our souls' great detriment.

Since a special need of the church has arisen, which demands your sacrificial love in an unusual measure, and since this need concerns our dear Fort-Wayner Seminary, I would also like, if God wills and gives his blessing, to stimulate you to work your faith and your love quite abundantly in this godly work. You have probably all already heard that the good, kind God has not only increased the number of students at our theological school in St. Louis to such an extent that the buildings there are no longer sufficient to accommodate them and the teachers, but that the same blessing on an unusually large number of students at Fort-Wayne has also caused the same urgent need to enlarge our seminary buildings. Sy

It is probably not unknown to you that our synod has long felt the painful need to have an English academy, i.e. an educational institution, at which talented boys and young men who want to dedicate themselves to one of the higher civil professions, as there are: Merchandising, larger trades, agriculture, jurisprudence, medicine, arts, etc., could acquire the necessary preliminary training and, above all, a proficient knowledge of the English language, the language of this new homeland of ours. How could such an institution be founded more expediently and promisingly than if it were connected with our seminary in Fort-Wayne? Only in this way can we be sure that it will always remain under the protective care of the church; only in this way can we be sure that its students will not only be equipped with all kinds of useful knowledge, but will also be raised in the fear of God, without which the possession of even so many skills and knowledge is usually only a weapon of injustice. In addition, what great advantages does such a union of both institutions offer for our seminary itself! We should already have preachers who would be able to preach the gospel in the English language; our school teachers should be fully capable of teaching the English language proficiently, if we do not otherwise want to put ourselves into the necessity of sending our children to the local free schools to learn the English language, where in principle no religious instruction may take place, where usually no discipline is practiced, and where they do learn some English, but usually adopt so many vices that the harm far outweighs the benefit. With the previous arrangement of our seminary, however, it was purely impossible for lack of time and teachers to bring our pupils so far in English; on the other hand, they would easily reach this goal if they could take part in the lessons at the academy, which are given in the English language. So we have come to the decision, since our seminary buildings must be expanded, to build them now so large that they also provide space for the academy, since it is not possible to start this highly necessary institution as long as there is no hostel for it. And behold, the Lord has already visibly committed Himself to our enterprise, and has made the hearts of the Fort-Wayner parishioners willing that they alone have signed over 3000 dollars for this purpose. But of course, this is hardly half of the sum we need, and so we are forced, as in the nature of the matter, since the institution is one common to the whole synod, it can only seem right and just, to call upon your active and strong help for this purpose. Yes, this time we are especially and first of all counting on you, dear neighboring congregations, who also have the institution in your midst above all others.

so that the other congregations of our synodal association can do all the more to remedy the even more urgent need in St. Louis, for which a godly example from your side would of course stimulate and drive them all the more.

So let me put to your heart today for this particular purpose from our text that was read:

The apostle's exhortation: to do good and not to grow weary.

Thereby I offer you the 4 pieces in particular
would like to bring:

- 1) that the work to be promoted is really good and therefore also understood under that admonition;
- 2) which should move us to promote the same to the best of our ability;
- 3) why Hiezu still needs an admonition; and finally
- 4 Which: glorious reward of grace awaits us, if we do this work in faith otherwise.

But you, kind and gracious God, who by your word and your Holy Spirit alone can make hearts willing and joyful to give, be now yourself in our midst with your spirit and with your grace. Give your servant to proclaim your counsel to your people, pure and clear, wholesome and fruitful. Give thy Spirit to thy church, that they may receive thy word in their hearts, and that they may bring forth much fruit. Help us for the sake of your eternal love. Amen.

I. "Let us do good," the holy apostle calls to us in the entrance of our text, and.

thus describes to us in a single word how everything must be done that is incumbent upon us as Christians. What we do must be good; not just naturally good, which even blind pagans are capable of doing, but good in God's eyes, and so the work to be promoted must also prove to be truly good if it is to be included in the apostle's exhortation in any other way. Now you know that only that is a good work in God's eyes which is done according to His will for His glory and for the benefit and good of the neighbor. Let us therefore apply this infallible touchstone to the work we are called upon to do here. First of all, we are to be active in nurturing and caring for a faithful ecclesiastical teaching institution of our synod by taking care of its accommodation. It is easy to see that this work is indeed aimed at God's glory and the salvation of mankind. For helping to raise up future faithful teachers for church and school means nothing less than, as much as it is up to us, to see to it that future generations are also instructed in the wholesome doctrine, so that the truthful, beatifying gospel resounds to them as well. But God cannot be honored more highly than through the revelation of His infinite love in the offering of His only begotten Son,

This revelation takes place through the evangelical sermon. At the same time, this gospel is God's power to save all who believe in it, and thus creates the highest and eternal salvation for all people. However, such faithful preachers and school teachers can hardly be trained without a house in which they and their teachers live. Building this house for them means thus in fact help to that godly end, and is thus something good, which we are admonished and exhorted to do by the apostle.

will be. It may be more difficult for some of you to recognize that the care and support of such a civic doctrinal and educational system is also necessary.

The academy, for example, is to be counted among that which is truly good. But remember, all right civil statutes are orders willed by God, and the civil community, regiment and authority are God's foundation. He himself has given the sword into the hands of the authorities for the protection of the pious and for vengeance against the wicked. Yes, the commonwealth could not exist at all in the long run, if in the various civil professions one did not serve the other and the purpose of the whole, and if it were not protected by a good regiment, by a good and faithful authority, for which we are instructed to pray to God in the fourth petition of the holy Lord's Prayer. Therefore, it is beyond all doubt that it is good to raise capable, God-fearing people also for the civil professions. And finally, how important it is

In this country, where the government is in the hands of the people, who elect their own officials from among themselves, people must be educated who are capable of holding public office and exercising the power vested in them according to God's will and for the benefit of the entire community with skill and in the righteous fear of God. We Germans, in particular, would never be in a position to seek the best for our country according to God's expressed command if we did not take care to educate our youth in such a way that they would one day receive and exercise the influence they deserve on the management of civic affairs and on the filling of offices. But shall we send them to English educational institutions, where no religion is taught and mostly bad discipline is practiced? where we expose them to the danger of being completely alienated from the church and brought into the world? We can never do that, and must therefore found such educational institutions ourselves, and in the end also prepare the necessary shelter for them. So you see, the support of the academy building is also a good work, since it is also aimed at the glory of God and the welfare of our fellow men. Moreover, you have already heard above that this institution is also to serve the church directly, in that our future preachers and school teachers are to acquire there the skill of being able to use the English language. Should you now regard it as a small thing that the pure and honest gospel should be taught in English?

lium, the pure, scriptural, wholesome doctrine be preached also in the English tongue? Do you not know that God gathers from all peoples, languages and tongues One Christian Church? Certainly you know this, and therefore only firmly resolve among yourselves that the work to which you are here called is good, and also for this purpose take up the exhortation of the apostle: "Let us do good," into a fine, obedient and willing heart. - —

II. Finally, consider what important reasons our text gives us, which should urge us to follow the apostle's exhortation gladly and willingly, even in relation to the work to be promoted. "Let us do good and not grow weary," the apostle calls to us; yes, what do I say: it is the apostle, the Holy Spirit himself, who, through the mouth of Paul, admonishes us in this way and urges us not to grow weary, i.e., not to let any opportunity for doing good pass by unused. Now he himself, the faithful God, gives us a wonderful opportunity, since it is he alone who, out of undeserved kindness and in wonderful ways, has promoted our synod so far and has already given it two precious ecclesiastical teaching institutions in its bosom, and who has now also opened the way for the foundation of the academy and given the indications. Is it too little for you that it is in accordance with his revealed will and certain of his good pleasure if you promote this work to the best of your ability? Is he not the God who made you and called you into existence from nothing; who still preserves your life and breath all your days, and provides you with all necessities and nourishment of body and life abundantly and daily? Has he not redeemed you in his dear Son with his precious blood of God, purchased and won you from all your sins, from death and from the power of the devil? Is it not he who sanctified you in baptism and planted you in his kingdom, wherein dwelleth righteousness, and peace and joy in the Holy Ghost? Spirit? Let me speak to you a little more in detail about the benefits that he does not tire of showing you daily according to the 3rd article. Certainly, you could not have earned it with anything, that he let you be born before many millions of blind pagans, Jews and Turks within the holy Christian church; that he brought you to baptism, also let you be brought up in the pure, beatific teaching of his graceful gospel and thus showered you with the abundance of his heavenly goods from your tenderest childhood. This was still too little for him; he also had to prove himself faithful over your unfaithfulness. When, in spite of all his infinite goodness and love, you later turned your back on him, threw your baptismal covenant behind you and loved the world again, he could only have withdrawn his hand from you, as you deserved, and let you go in your wrong mind, and you would have been lost forever. But no! In incomprehensible shepherd love he has led you lost sheep into the wilderness of sin and the world.

He did not rest until he had brought you back into the sheepfold of the Christian church. Indeed, when most of you emigrated to this distant West out of an earthly mind and a faithless desire for the goods of this world, he himself followed them across the sea and, out of divine goodness and mercy, instead of giving them the well-deserved reward for their unbelief, he let them find the precious treasure that they unfortunately did not seek at that time and without which they could not be saved, namely his holy, precious, righteous and saving word. But he has not only gathered all of you into orthodox congregations of the true confession of the Scriptures and given you faithful preachers, but has also united you into a synod, which with conscientious faithfulness watches over the purity of the doctrine, and does all diligence to educate righteous preachers also for your children and descendants, and thus to propagate the pure, blessed doctrine from generation to generation. Think of the love he has shown you in all this. How will you ever thank him enough, how will you praise him enough, how will you love him enough? Is it a great thing if you offer a part of the many earthly goods, which he has also given you out of undeserved kindness, to build a house for his poor servants, the future workers in his vineyard, in which they can live during their time of study? Shouldn't you rather lament that you can do so little for him, even that you can't personally show him any love? God grant that your hearts may be so fervent, then you will certainly understand his hint when he points out to you in our text your fellow believers, yes, to all people in whom you should prove your love to him and to whom you should do good according to his will. Yes, take hold of us. God has given you priceless goods in the pure Word and in the unadulterated, pure Sacraments. Thousands of your fellow believers, scattered in the primeval forests, lack these precious treasures, and you can truly not say that you are of a kind better than they, or that you would have deserved it from God before them, since your merit is also vain punishment, and God has given you these goods out of pure free grace for Christ's sake alone. Could you really boast of those treasures, and at the same time calmly see that your brothers are deprived of them, and blunderingly neglect to give them to them, as much as you care for them? O then you would not be Christians. Therefore, I beg you, let yourselves be moved by love for your fellow believers and help as much as you can to prepare a shelter for the young men who, after proper preparation, will one day go out and bring them the gospel. And look at your own children, who are the bones of your bones and the flesh of your flesh, and who one day will also need the preaching of the gospel if they are to be saved.

Very, even the pagans have love for their children planted in their hearts, and let them care for them day and night, to clothe and feed them. And should you Christians not rather have your children and not rather be concerned for their eternal welfare? Oh, let your love for your children also drive you to help build a house for those who will preach the beatific word of God to them one day, when we have long since gone to our graves. And think about it; how sour you often make it for yourselves to leave them a great

treasure of earthly, perishable and futile goods, and in the end neglect to train their immortal souls properly. It is indeed a far better legacy if you help to found and maintain institutions in which they can be trained to become capable members of the church and the state. Therefore, out of love for your own children, also help to erect the academy building, so that such an educational institution can be established for them. Yes, the love for your fellow believers and your children is still too little for you; it spreads even further in the general love than is written in our text: "Let us do good to everyone. I want to emphasize here only one piece of this common love, the songs to your fatherland. You see, here in this new home of yours you enjoy a delicious good that you had to do without for the most part in your old fatherland, I mean the completely free and unhindered practice of your religion. How could you better show your love and gratitude for this than by helping to found and maintain such institutions to the best of your ability, in which good Christians and thus good intercessors, capable honest men and thus good citizens are to be raised for the country. Indeed, our new fatherland is in great need of both good citizens and good intercessors, especially now, when its foundations are being shaken by fanatical parties. So you see, there is truly no lack of motives to exercise your love in this work; only let them penetrate your hearts so that you are really moved by them and become willing and cheerful to help, since it is written: "God loves a cheerful giver.

III. But if some of you say, "Oh, if the situation is like this, there is no need for much exhortation, for everyone understands that help is needed here, and will therefore do his part honestly of his own accord: they do not want to deceive themselves. The Holy Spirit knows best what is in man and therefore does not let the apostle Paul exhort so much for nothing. Yes, in our text he shows us two bad habits of our flesh, which make exhortation very necessary here as well as in general. See, when he says through Paul, "Let us do good and not grow weary," he gives us to understand clearly that we must be careful not to grow weary. Now as the evil flesh leads us to all good

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If it makes us sluggish, its selfish, self-serving nature makes it especially tired and weary of giving. It bites: there is too much of it; we should be given time, hardly is one thing over and done with before something else comes along; in the end it is no longer possible to make it difficult; why do people always come to us, they go to others who are richer than we are, we have enough to bear as it is; we have left Germany, where there was no end to giving to the state, here the contributions to the state would be moderate, but one should give all the more for ecclesiastical purposes. Now see, this is the language of the flesh, of the wicked, sluggish, old Adam. The spirit, on the other hand, boasts with Paul: "We do not grow weary," and is always joyfully ready to give; indeed, it makes us think that we are not worthy to be allowed to do God's works, and therefore thanks God if he can still do something through us. Therefore see to it that the spirit and not the flesh rules in you, or else you will already be disinclined to give, and what you would then do unwillingly, for the sake of men, could never be pleasing to God, for the Lord looks at the heart. Furthermore, when the Spirit speaks through Paul, "As we have time, let us do good," he indicates that the flesh always delays doing good. First one wants to pay off a debt; to pay off an expense; to buy a field; to build a house or a barn; to wait and see how the harvest will turn out; how business will go; how cheaply one can sell this and that; in any case, one wants to wait until others have gone ahead, so that one does not do more than they do. But I say to you: this is also all vain flesh. The Spirit says, "Let us work while it is day, before the night come, when no man can work." The spirit knows and considers that death is certain, but the hour of death is uncertain, and perhaps already at the door; therefore do not delay, but buy out the time, and consider it a loss to let any opportunity for doing good pass by unused. Now, let this joyful spirit also drive you. The work you are to promote here is indisputably good; the motives for your participation in it are of the weightiest and most urgent kind: Therefore do not delay, do not confer with flesh and blood, but when you have time, do the good, and if you have a willing heart by God's grace, do not worry how you will raise the gift and where you will get it, but firmly believe that he who gave you the will will also give you the accomplishment according to his fatherly good pleasure.---

IV. But once, in his time, you will also harvest without ceasing. A lovely picture indeed, the picture of harvest, which must be doubly vivid to you just at this time of the lovely blessing of harvest. But of course, on the other hand, it is also a very serious picture, for in the Epistle to the Corinthians it says: "He who

He who sows sparingly will also reap sparingly," and our Savior says: "With the measure you use to measure, they will measure you again. Therefore, no one who gives to God thinks that he will gain anything; such a one can only lose. Here already, as God has shown in the past years, it is a small thing to gain that one sows much but reaps little, and that he collects his money in a bag full of holes. But if God allows a miser here in disgrace to accumulate unjust mammon, then sooner or later inexorable death will come, and behold, he must leave everything behind; but after death comes judgment, and then, if he does not repent in time, eternal retribution will inevitably strike him and give him his share with the idolaters, for miserliness is an idolatry - sin. On the other hand, good to you who let the spirit drive you to sow abundantly, who prove "your" faith with your works, who offer much good out of faith and persevere in "such faith until the end: you shall also reap abundantly one day without ceasing. Happy ones, what a blessed exchange! See, what you sow here is always only a little, a small thing, but what you harvest there from the riches of divine grace is the fullness of heavenly grids, which cannot be told, cannot be imagined; what you sow is temporal and transitory, what you harvest is eternal and imperishable. Short are the days here, whose? But only wait in the power of your God and Savior, and seek with patience in good works eternal life there you will endure without ceasing; one day after the other you will see the Holy Trinity, and your flesh will say, "They are not pleasing to me; but only wait in the power of your God and Savior, and seek with patience in good works eternal life there you will endure without ceasing; one day after the other you will see the Holy Trinity, and your flesh will say, "They are not pleasing to me. Day after day you will see the Holy Trinity, and your heart will rejoice with great and inexpressible joy, and this joy of yours no one will take away from you; there you will swing day and night around the chair of the Lamb who was slain, and with His precious blood of God bought you heaven, and in the choir of angels and elect you will praise God for it in unanimous rejoicing with the eternal hallelujah. Then your mouth will be full of laughter and your tongue full of praise; joy and delight will hover over your head. Even your good works, though done in weakness, yet in God, shall follow you, and there shall they be crowned with the garland of eternal glory. Now then, let this glorious reward of grace stir you up to sow abundantly from your faith on this occasion also, and persevere in such faith to the end, so it cannot fail, for this his unchanging word vouches for you, you too will then endure in his time without ceasing. Amen. Amen.

(Sent in by Pastor Sievers.)

Mission Report.

(Conclusion.)

Second report of the missionary Clöter in a letter.

Datirt Crowwing, Sunday, July 19, 1857.

There are bad and good prospects for our mission at present. The past week we have been with our wagon in St. Cloud, to where our boxes have been brought by steamboat, and have fetched a load. At Fort Ripley I met Missionary Breck with his entire

entourage; he has retreated there because he can no longer stand being with the Indians. The Indians have broken into his house, demolished everything, performed their horrible dances in his room, put the loaded rifles in front of his chest and asked him if he was afraid, shot the cattle to death in front of his eyes, etc. He now wants to go to various authorities. He now intends to seek protection from the various Indian authorities and, if that is in vain, to abandon the mission altogether. On the same day that Missionary Breck told me this, things went horribly wrong in Crowwing and at the Agency, 4 miles from here. All were drunk, as was natural after receiving the payment. In all, 9 Indians were murdered in one day, one of them stabbed to death, the others shot. Of our Rabbit-lake Indians, four are said to have been murdered by people of their own band. In general, they are rubbing up against each other, because the blood feud does not stand still, but, as is natural, must increase. This is currently the case with several gangs, including one at Mille - lake. We have seen only one of our Indians this week (we returned from our trip on Thursday), which limited the number of those murdered by the Rabbit-lake Indians to two. The truth is hard to constatar.

All of this, in my opinion, cannot in the least sustain us in our undertaking; rather, we are impelled by the desire that this unhappy people may as soon as possible find peace in God through the gospel. So as long as they desire it, we must be ready to proclaim it to them and not give way for the sake of the difficulties.

According to my present knowledge, it turns out that relatively few Indians live at Rabbit Lake, how many, I have not yet been able to determine exactly. The lowest number was 10, the highest 30 families. At Mille-lake, on the other hand, there are 200 voting men or about 1000 souls. I have met several of the Mille-lake Indians and have been urged by them to join them. One of their sub-chiefs is here today and wants to be our guide to Mille - lake tomorrow. That will be another hot tour! Of course, I have not yet given the Indians there any of the

I made no other promises than that I would visit them and then write to my friends to set up a mission among them, where it would be God's will. One of the chiefs wanted me to go to Mille-Lake, but I answered that I could not, because I had already promised the Rabbit-Lake Indians to go to them and they were waiting for my arrival. In my opinion, nothing can be changed now, but it must remain in front of hand, until God himself changes something, that we move to Rabbit-lake and visit the Mille - lake Indians from there. One can get there almost entirely by water from there. We cannot break our promise for once, and who knows how it may turn out in the future; there is already a prospect that we will find entrance to the Indians at Sandy Lake, about 25 miles above Rabbit Lake. The chief there has been educated by one of the chiefs at Rabbit Lake and the latter has influence on him.

I must also mention that the local Catholic priest Pierce, who speaks German as well as English and French, used to hang around at Mille-lake; he has not been there for three years and when questioned by the Indians he declared that he would not go there again. I consider it unnecessary, even unhealthy, to negotiate with him, especially since he is said to have been with only one band.

As far as our external situation is concerned, it is tolerable. The children have the whooping cough; otherwise everything is fine.

You will probably believe that our mission here is extremely expensive. The most expensive item that we cannot do without is oats; they cost \$2.50 per bushel here. When we travel, we camp outside, make tea and coffee and let the horses graze; but they must have some oats, otherwise we would put them at risk. The medicines sent to me by Doctor Koch through Apotheker Leuschner in Detroit have arrived happily. On the one hand, I am very sorry that I have caused the missionary treasury to incur a bill of \$ 43.74; on the other hand, however, I am very glad that I have these things, since there is no doctor to be had for miles around. The Indians have been pestering me for medicines, especially laxatives, for a long time.

bird report of missionary Clöter from a letter.

Dated Crowwing, Tuesday, Aug. 11, 1857.

Today 8 days ago at about 10 o'clock in the evening a healthy strong little son was born to me by my dear wife by the grace of God. As unfavorable as the external circumstances were (there were probably 3 women, one Irish, one Scottish and one half-Indian, to help, but among them no midwife), the birth went relatively more easily and quickly than ever before. My wife herself is, the natural weakness from

I am completely woven into the fabric of my life. Thanks be to the Lord for all His grace, and especially for the thought that He gave me at the right hour, through reading the old Hufeland, to undertake bloodletting. - On Thursday I baptized my little son; we gave him the names: Johann Ferdinand August. Now I wanted to ask you to carry this little Pilgrim in your arms as a godfather, so that he, although a stranger and homeless in this world, may nevertheless be God's citizen and housemate, as God specifically and expressly promised him in holy baptism. The other godparents are his brother-in-law Johann in Frankentrost, Professor Crämer and Doctor Koch.

I hope that we will soon be able to move to Rabbit Lake; but we have no other way before hand than the river which The way is not only very arduous, but also very expensive. About 15 miles from here are the so-called French Rapids, over which it is extremely difficult to cross with a loaded canoe. The week before last we made an attempt to find a road on the other side of the river via Gull-lake and actually reached the Mississippi River at a place approximately opposite the Rabbit Lakes; but because of the deep, tough mud that lies on both banks and in which the horses sink immediately, it was impossible to float them across. If we could build a scow at that point, this would probably be the best way; from Crowwing to Gull-lake the road is excellent, and from there to the Mississippi it is still unbroken, but has few obstacles, and the detour is not very considerable.- We must not count too much on the winter road here, because it is too difficult to feed the horses on longer trips. The oats are too expensive; on the other hand, in summer there is good grass for the horses everywhere. How our mission will develop in the future, I really don't know, if we don't have more money at our disposal. If the whole burden and work of the external business and care of the house (it is not easy to imagine what this means in a desolate area) is to remain on me alone, then it is my conviction that it is better to abandon the mission altogether, because nothing can possibly come of it. But foreign hands are very expensive; a common laborer demands 3 dollars a day and a hired servant for the year comes to at least 400 dollars. If we have to buy the food here, which would be the case if we could not take so much at once that it would pay to get a full load from St. Paul, we would have to pay prohibitive prices. If we were only once in order above, we could already arrange ourselves so as to avoid the great expense; but at this moment we should have money to give forward. You may say, of course, that we have already used money enough; that is true, but where for? The journey here, the purchase of the most necessary livestock, the boards, the stove (I was only able to buy a small old one for H 25.00, since a large new one costs 40 to 45 dollars) took all of this; I have not yet been able to use any of it for the construction of the station. However, such things cannot be calculated in advance; there are always difficulties in the execution that could not be foreseen, especially the complete failure in this area this year and last year as a result of the locust infestation. Another difficulty is

that we cannot acquire land within the reservation for the station, but must be content with an agreement made with the chiefs. My opinion would be to make as few costly facilities as possible at Rabbit Lake for the time being and to choose a place between the various Indian bands, also favorable to a farm on congress land, and to establish a kind of center for the mission there, from which the preachers would visit the individual bands where they would like to stay and preach to them. This institution would then have to be permitted to use various forces, especially to hold school, to practice agriculture, to supervise the children to be taken in board and lodging, to instruct them in work, and so on. To sit down with a small (and they always are) band and try to win them over to the Christian life is, in my opinion, mistaken; for they do not stand firm, but are soon there, soon there; to accustom them to a regular life will always succeed only with very few; and then this is not the main thing. The Indian does not see why our way of life should be more excellent than his. Due to the nature of the land, which is not very suitable for cultivation, he is more dependent on fishing, wild rice, various berries, etc.; so he finds it most natural to move around and seek out the better places according to the season. Why should this way of life be reprehensible in and of itself? After all, the holy patriarchs were also nomads. It cannot be said that the Indians do not work, they just do not work according to the white man's concept. It is my conviction, which I have gained from experience, that if we want to achieve our purpose, we must seek out the Indians in their dispersion, preach to them and thus make them Christians; in doing so, a center should be determined, independent of all buildings and their reservations, in which the children can be trained for regular schooling and proper work.

be brought. Such a center might be located between Rabbit-lake and Mille-lake or at the Mississippi, as the general road of the Indians. I write this for the time being as my intemperate opinion, which may be considered and examined. May God be with our work and may blessings come from it! We feel very abandoned here, especially on Sundays. When the Catholic priest rings his bell for mass, this certainly awakens in us longing thoughts of the beautiful services which are celebrated everywhere in the congregations of our synod and from which we must be so far away. Oh, that God would let us find again among the Indians what we have lost!

So much for the letters of our missionaries.

Readers will see from this the great needs of our mission in Minnesota. The mission commission, guided by the thought that whoever has a noble purpose in mind must also be concerned about the best means to reach the goal, looked from the beginning above all for an increase of the spiritual forces. As the missionary Clöter writes, he is in particular need of a faithful assistant in the school and preaching ministry among the Indians, because he would have to wear himself out completely in overcoming the first difficulties if he were left alone. Therefore, the Commission, after considering that it would be unfortunate to deprive another man of our Synod from the work in the German congregations, gladly accepted the offer of the Missionary College in Leipzig, whose director, Mr. Graul, through the mediation of Missionary Mießler, has agreed to send us a capable helper. We expect this man with the next ships that will land on our shores from Europe. He will probably spend a short time in Bethany in order to become acquainted with the conditions of the American churches in this country, as well as specifically with the Indian conditions and the language of the Chippeways, and then, if it should seem advisable, be released to Minnesota for Missionary Clöter's help. The Mission Commission, considering the great means required on our part to accomplish anything worthwhile among the Chippeways of Minnesota, has further ventured to ask the Mission College at Leipzig to assume the care of the personal needs of their new Sendling^A themselves. We do not know, however, whether the reverend Mission College will be able to fulfill our request. In any case, it is now our sacred duty to put the needs of our mission to your hearts, dear brothers and sisters in the faith, so that you may all, each according to his or her ability, offer your strength to be the helpers of divine mercy for the conversion of the heathen. Consider that the gracious God has now opened wide the door to the Gentiles for us and that a great open field, ripe for harvest, lies before us. O, let not

nns be said that we have closed our hearts to the plight of the heathen, which cries out to us so urgently; means how, according to the faithful reports of both Missionary Mießler and Missionary Clöter, the various bands of Chippeway's on the Mississippi vie for our love, how they all cry out against us: "Come to us, come over to us, in the midst of us and help us. We would like to become like the whites (i.e., Christian), we would like to build your houses and plant potatoes for you." Let us not get stuck in narrow-mindedness and say something like, "We can't, we have too much to do with ourselves and our own affairs." Let not the thoughts of avarice and selfishness gain the upper hand over us, but let our faith be proved by active love. In addition, consider what an abundant year the Lord our God has granted us, since almost everywhere there is a lack of space to store the fruits that God has given. Does not God, through such abundant goodness, speak clearly enough to our hearts that we should open our charitable hand and do good to the brethren? So do not abandon our mission! We counted on you and hoped to God that you would rejoice with us, because now there is such a rich opportunity for us to show our love to the Gentiles and to increase the kingdom of God among them. Let us not have hoped in vain for your help! Pray soon, pray abundantly, pray not once only, but pray often, and do not grow weary, that what is begun in blessing may continue in blessing! Also, do not say that the people of the Chippeways are too rough and that the mission among them is hopeless. Hopeless work among them is done only by those who hope for earthly reward and visible success. And truly, if one may speak of a nobility of the natural man, then all discerning observers of paganism agree that the Indians, especially the Chippeways, are to be counted among the noblest classes of paganism; that in them even more dark traces of the original image of God are to be discovered than in the pagans of most other countries. Remember the great power they exercise over the hearts of all those who have ever worked among them or otherwise approached them in a Christian way; remember the tears and sighs of the former missionary, too, which the parting from his Indians, alienated from him by Satan, cost him; remember the incessant longing of our dear brother Bayerlein, who has now been in the East Indies for four years, for his red children in Bethany. It is true that among the Indians, who are still in the clutches of the devil today, frightening deeds of murderousness, blood vengeance, and outrage against God's Word occur; but such experiences should not chill our hearts against them, but make us even more fiery in our zeal to help them.

fen. Missionary Clöter is waiting at his outermost post for encouragement from your love; he has cheerfully renounced his beautiful work in a dear German congregation in Michigan and exchanged it for his present profession, sacrificing comfort, friendship, and fellowship through personal intercourse with the brethren, in order to initiate the plan for the evangelization of the Chippeways in a shanty on the Mississippi; therefore, reach out to him in spirit and speak to the heathen around him not only words such as: "Go in peace, be warmed, be filled," but also give what is needed. - Look also at our old dear station Bethany and its missionary. Bethany

also offers revived hopes after the last experiences. It was on Thursday, July 9 of this year, when the general president, Pastor Wynecken, accompanied by Pastor Auch and myself from Frankenlust, set out to help the weakened Indian brothers of Bethany to get back on their feet and to offer the missionary Mießler comfort and courage from God's Word, and at the same time to visit the entire station. We traveled on horseback along the usual road through bad forest roads, which had become almost impassable because of the constant rain, via Saginaw City and the forks of the Tittipi River, and, plagued not a little by mosquitoes, entered the friendly dwelling of Missionary Mießler in the afternoon of the second day. The missionary, as dear readers have learned from the last mission report, had experienced very difficult times, in that from day to day greater frivolity and neglect of the Word of God had broken in among young and old. What a refreshment and upliftment the encouragement of our dear President and his other brethren was for him, can only be judged by those who had once worked alone for a long time, and to speak humanly, hopelessly, and whom the Lord has similarly strengthened again through such fraternal fellowship and upliftment. "For the Sunday meeting the Lord seemed to have worked wonderfully. Whether it was that the Indians had been visited by many tribesmen on their way to the new Indian County, it had fallen upon their hearts what a treasure they themselves had before the poor wanderers through the benefit of a Christian congregation, in which God's Word was so abundantly offered to them; Whether the extremely winning nature of our dear general president in God's hand was a means of softening and reviving the frozen hearts again and leading them back to the old love, it was obvious that on Sunday morning in the church service and in the congregational meeting in the afternoon, a striking transformation took place among the Indians. Not only were they all united and no one among them was absent (with the exception of a few who had completely fallen away), but their attention during Missionary Mießler's sermon, and especially during the afternoon address on the part of the general leader of the community, was also very much engaged.

The faithfulness of the presbyters and the other brothers was unmistakable. They admitted that they recognized their sin, and that they also wanted to repent and henceforth be obedient to the word of God; they also wanted their children to attend school more diligently, which had often been neglected, and they would be happy if from now on English, as we had promised them, would become a main branch of instruction, for they realized that without learning English their civil advancement would be nothing. With such admissions, all our love turned again to the Indians; we stayed together with them Sunday evening, sang songs with them late into the night, and rejoiced in their childlike, heartfelt fellowship. - On the following day, the school was visited in the presence of the older people and the parents as well as the children were promised that we would do everything in our power to improve the school and that, if necessary, a boarding school with its own teacher would be established. But everything depends on the need and the zeal of the Indians for the Christian education of their children. In order not to forget old Sahrah, she was in the mission house almost the entire time of our visit and was very happy about the return visit, which we paid her on Monday, and during which she was made aware of the necessity of a firm faith in Jesus Christ, that her salvation and happiness must be based on him alone, in a childlike, understandable speech by the general president. To show her grateful heart, she and another woman delighted us with gifts of Indian sugar, after she had accepted with great pleasure small gifts brought to her by the general praeses. As a special coincidence it may be mentioned that now seems to be a favorable time for the gathering of all the Indians of Bethany to the Lutheran confession, since the Methodists, fed up and tired of their own mischief, are emigrating to the new Indian County. Finally, we mention a discord we had with the mother of 10-year-old Philip, who had been sent to school in Fort Wayne since September of last year. She had a great longing for this son of hers, and yet she did not want him to come home again, but she accepted our offer that when the time of the general synod came, we would take her to Fort Wayne to see her son, so that she could once again fully enjoy the love of her son.

On Tuesday, July 14, we took leave of the Indians of Bethany in the hope that in the future they will give place to the word of God and his admonitions. The missionary and his wife went to the exercise of their profession newly strengthened; the latter, a sister of the blessed Pastor Pinkepauk, looked forward at that time with joyful hope to the hour of her delivery. But the Lord was pleased. After a short time, we were able to lay out a heavy cross for the dear missionary family; already on the 8th day after our departure, the missionary was called away from this temporality into the beautiful eternity. May a letter from Missionary Mießler find a place here, which tells of the blessed departure of the deceased.

Letter from Missionary Mießler.

Dated Bethany, July 25, 1857.

"The difficult task has become mine. To inform you that it has pleased the Lord over life and death to take my dear wife, who is unforgettable to me, together with the little son she gave birth to after her death, out of the misery of this world into His eternal kingdom of heaven. After two days of unspeakable suffering, she died on July 22 at 3 p.m. in faith in her Savior, whom she had repeatedly called upon for forgiveness of her sins and through whose night meal she had strengthened her faith shortly before her blessed end. She brought her age to 26 years. The parting from her family was not difficult for her, for she was sure in faith that she was hastening to a better home; she repeatedly cried out to the Lord: "Oh, my Savior, come and fetch me to You soon, come quite soon! How long will you keep me waiting? Have You forgotten me, dear Savior? No, You have not forgotten me! So she kept asking for a resolution of this time of suffering. With the words: "Dear Gustav, be a good father for our little Theodore"! she laid on my heart the care for her little orphan who was left behind. Her end was uplifting for all bystanders. It was a living testimony to the truth of the words of our dear Savior: "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die. Believing in this Savior, who overcame death for her and took away the fear of death, she happily went to the land of eternal peace for eternal rest. Oh, how good it will be for her to rest gently in Jesus' wounds from all her toil and hours of work! Much, much has been taken from me. She was a faithful wife and tireless helper in my ministry. Not only with her cheerful nature, but also with her words, she encouraged me not infrequently to carry out my duties, and comforted me when all joy had disappeared. She was a loving mother to her little orphan. But much has also been taken from the Indians; I have never seen them so moved as when they were at the deathbed of their beloved mother (as they sometimes called her). They all approached her one by one, men and women alike, and with deep sighs silently pressed her hand in farewell; only the chief was able to call out his "Löschn". - Yesterday afternoon we brought her to her rest. Peace to her ashes! - May the Lord keep us in the right faith until the end, so that we may die the

Death of this righteous one. She was washed from her sins by the blood of Jesus Christ."

If the undersigned may add a few words, he cannot without deep emotion remember the love, loyalty and prudence with which the Blessed Dormition worked in her circles: circles. In this she resembled her brother, who died just as early, and as his memory will remain a blessing among us, so will hers.

But you, dear reader, gladly take upon yourself the sweet duty of weeping with those who weep and comforting those who suffer; especially let the station in Bethany, as well as the one in Minnesota, be commanded to your prayers! Pray that the Lord will not withdraw His hand from us and our missionary work, and help where and how you can. May the merciful God bless you! Amen.

Frankenlust, Sept. 6, 1857.

Ferdinand Sievers.

(Submitted.)

Mission feast from. 14.p. Trin.

The dear heavenly Father has given us the joy of being able to celebrate a mission festival here in the Lutheran church on Bounhomme Street. Although we cannot report such a grand celebration as is usually the case with such festivals, we have a King and Lord who does not despise the little and to whom it is the same to help by much or little.

The weather was by no means favorable to our celebration; for it threatened with rain already the day before and some will unfortunately have let themselves be deterred by this from participating in the celebration. Nevertheless, when now at 10 U. V., our little church, festively decorated by the school children, was filled, among them also some guests from St. Louis and the neighboring communities on Manchester Street. Mr. Volkening from St. Louis had also accepted our invitation to our delight, which increased our festive joy not a little, since he accompanied the singing with the organ.

The service began with the song: Allein Gott in der Höh' sei Ehr' 2c. after which a collecte and Is. 60, 1-6. were read. Then the congregation sang: Wie schön leuchtet der Morgenstern 2c. At the 5th verse, Conrector Schick ascended the pulpit and preached on the 23rd Psalm. His topic was: Jesus the good shepherd 1) our joy, 2) our comfort and 3) our blessedness. He introduced us to the blessedness of a true Christian and at the end he pointed to the other people who do not know anything about this blessedness. With this he led over to the mission report, which Rev. Lehmann, after the 6th and 7th verse of the song had been sung. Pastor Lehmann based the report on Acts. 21, 19. 20. and introduced to us: The mission, as a work of God, about which we should rejoice and for which we should praise God. He pointed out how the mission is based on the command of Christ, how the apostles were missionaries, how the church has always recognized and still recognizes its missionary calling, and gave an overview of the old and new mission field, especially of the Lutheran church. Thereupon the song: O Jesu Christe wahres Licht 2c. (No. 175) was sung and the

Celebration concluded with a prayer at the altar and blessing. The collection amounted to H15,00.

The congregation had arranged it in such a way that all guests could be served outside, but already during the service it was raining and when the service was over, heavy clouds were still hanging in the sky and threatening to break loose. Thus the congregation was deprived of the joy of seeing all the guests united at the midday meal.

May the blessing of the mission feasts and also of our little feast come upon the messengers of peace who stand among the Indians and other poor heathens and strengthen them for the joyful fulfillment of their difficult calling! - May the blessing of the mission feasts come upon the peoples who dwell in the place of the shadow of death, so that our prayers for them may be answered and the true light may dawn upon them! May the blessing of these feasts also come back to us and our communities. May God, through His Holy Spirit May God, through His Holy Spirit, press His gracious Gospel rightly into our hearts, so that we may take comfort in the true faith of God's unspeakable mercy through Christ; so that we may learn to carry out the mission in a truly evangelical spirit.

Central P. O., St. Louis Co, Mo, Sept 16, 1857.

... H E. W" R. Frderkmg.

Ecclesiastical message.

After Pastor A. Ernst in Eden, Eric Co., N. A. had to resign from his office as a result of a dangerous throat problem, the candidate of theology Mr. August Schmidt, who completed his studies at Concordia College in St. Louis, was appointed by his congregation. After passing his exams very well, he was appointed by me on the order of the honorable Mr. District President E. W. G. Keyl Iowa. 15. p. Prin. under the assistance of Mr. Past. C. Dulitz and A. Ernst and inducted into his office.

God let this church grow more and more under its new shepherd and bring forth abundant fruit for eternal life.

Eden den 21? Sept. 1857.

Ernst M. Bürg e r.

General Synod Assembly.

The German Lutheran Synod of Missouri, Ohio and other states will hold its general assembly this year, not on the 1st Wednesday in October as originally determined, but according to the suggestion of the Reverend President, Rev. F. Wyneken, (see supplement to No. 20 of the "Lutheran") - on the 2nd Wednesday, i.e.: from October 14 to 24 of this year at Fort Wayne, Ia. - The brethren arriving for the Synod will be directed to the home of the pastor loci, Dr. W. Sihler: even those who are not familiar with the locality will be able to easily find or inquire about it in the vicinity of St. Paul's Lutheran Church. - —

U. W. Husmann, d. Z. Secretair of the Synod.

General Evang. Lutheran Conference at Pittsburgh, Pa.

The undersigned would like to refer once again to the previous announcement and ask all those who intend to attend the above conference as members to notify Pastor E. A. Brauer or Rev. W. Berkemeier in Pittsburgh before the meeting in order to facilitate the arrangements for lodging, etc., as much as possible. The guests will be received at the train stations and, wherever possible, tickets will be provided for those attending.

God willing, the business will start next Thursday, October 29, and will last a week at most.

W. F. Lehmann, Pres Columbus, Ohio, d. 24 Aug. v. 1857.

Receipt and thanks.

Tic undersigned congregation saw itself in the fall of last year by thrc church debt in great distress and embarrassment. It therefore first turned to the Honorable Synod of the ösll. District and later, with its approval, to the congregations of our synodal association with a request for help. With joy she can now confess that her call was heard in many places and most kindly answered. Heartfelt thanks are due to God, who made hearts willing, and at the same time to our dear brothers in faith for their brotherly love, with which they helped to alleviate our hardship and, where it was not in our power to do so, to inspire us with new confidence in the providence of our God. - May the rich God fulfill His promise to all of them and restore them to the righteousness of His mercy, and give us strength and joy to bear what is still to be borne for the sake of His will.

The following sükkbic until therefore received gifts:

From the branch of the parish here at Pine Hill, Somerset Co., Pa, \$40.87] Cts.-Mr. Past. Fr. König, Lasayettk, \$2.00; -of the congregation of Mr. P. Schiefer-ferdecker at Altenburg, Mo., 811.00;-dcs Mr. P. Bürger at Buffalo 810.50;-of Mr. P. Schwan at Cleveland \$36.50; -of Mr. P. Weyel, Evansville, Ind, 86.00-of Mr. P. Stecher at Huntington, Ind. 86.06-of Mr. P. Saner, Dadleytown, O., 811.00; -of Mr. P. Metz, New-Oricans, 810.10; -of Mr. E. Ha- gen daselst 82.00; -of Messrs. Past. Grüber sen. & jun. and the parish of PeiHdorf, Mo., 86.00; Mr. P. Nützel and his parish near Columbus, O" 86.00; Mr. P. Streck- fuß and his parish near Fort Wayne, Ind. 86.00; - the parish of Mr. P. Sievers, Frankenlnst, Mich. 84.87; - Mr. P. Sievers \$5.13 - the parish of Mr. P. Lchner \$1.41;-P. Lehner 82.59;-the comm. of Mr. P. Löber, Frohne, Mo.; 86.00; -of Mr. P. Werfelmann, Willshire, O., 45.00; -of Mr. P. Röbbelen, Frankenmuth, Mich. 415.00; -of Mr. P. Rei- singcr, Auglaise

Co., O., 410.00; - of Mr. P. Heiv, Pomeroy, O., 412.25; of Mr. P. Dr. Sihler, Fort-Wayne, Ind., 427.00; - of Mr. P. Scknmaun, Noble u. De Kalb Co., Ind. 83.50; - of Mr. P. Keyl, Baltimore, Md, §128.28; -of Mr. E. H- Ortmann and Mr. I. H. Suceop daselst 820.00 (a gift loan); -of Mr. P. Daib's Trinity Parish, Sugar Grove, O., §5.25, -of his JacobuSgcmemde §2.50; -of Mr. P. Daib §1.00; -of Mr. P. Ottmann, Neumelle, Mo., §10-60; -of Mr. P. Klinkenberg, Jonesville, Ind, §10.00; -of Mr. P. Rierel, Dissen, Mo., §10.00; -of Mr. P. Johannes, Colcamp, Mo., §5.21; -of Mr. P. Baumgart, Okaw, Ill., §5.M; -of Mr. P. Reichardt n. s. Parish of Arcartia, Ind., 87.88; -of the Parish of Frankentrost, Mich. by Mr. P. Dicke §4.00; -of the Parish of Mr. P. Guenther §14.12-^.

Cumberland, Sept. 10, 1857.

On behalf of Trinity Lutheran Church in Cumberland, Md.

F. I. Biltz, Past.

Received:

a. to the general Synodal-Cafse: from the Geincindc of Mr. Past. Schieferdecker - --\$15,25 from the Synodal-Casse of the wcsiltchcu District 50,00 from Mr. Fr. Schachameyer in Ehester, Ill, 2,00

for the allgemcine president:

from the Cent Casse of the ev. luch. Gemeinde in Fran- kentrofk, Mich. .§5,00

b- to the synodal-atission-asie:

Collection among the school indcrnles Mr. schoolteacher Brandsteliner in Pomeroy, O. 8.00 from Mrs. Frretcrcke Nagel in Proria, Mo.. > - - 1,00 " the mean of Mr. Past. Holls 50

" He- W. Blaete in Cleveland, O. 5.00

"Mr. Past. Schmidt there "

00

„ the mauenverein in d. Gem. dr. Past. Metz

in New Orleans, La. 48.15

„ some pupils in the ev. lurb. Ebenezer Gem.

d. Hin. Past. Niemenschneider

1,00

zulll Uuw! stop Lcs Eoucordia-College:

from the comm. m vLt. Louis§22

,00

for arinc pupils and students ün Concor- din ELllege and Seinmal:

Gem. drn. Past. Beycr inMemphis,Lcnn. §1,00 F. W. Barthe I, Cassirer.

Received:

To concnrda trollege ban:

oon some members of the tvem. of the Hin. Past. Seidel, Neudettelsau, Union Co , O. §12.70

"the community of Mr. Past. Brohm inNewZfork-- 99,60 " Mr. Christian Grupe in Chicago, All.

2,00 „, Friderikc Nagel in P evria, All

1,00

from the Lutheran "God's Box" at Leipzig Pinch

Mr. Marbach there

Z5.00

d. to the synodal casje of the Westl. district:

By Hin. A. Bergt in Frohna, Perry Co., Mo.§ 1.00 collection on two highest m of the municipality dc-S

Mr. Past cock i

7,00

from Mr. Teacher Eckhardt in St. Louis t,

00

com Jmmauuels List in St. Louis

6.60

"Drcieiugkeils Dift. there

10,65

E. Rsschke.

For the Lutheran have paid:

the 12th year:

Mr. Philip Jung.

the 13th year:

The men: A. Bobn (§30,00), C. Knabe, G- Neu- Müller, Claus Eggers, G. Funke, A. Sicnon, Julius Gorsch, A. Wussow, Fr. Büniug, E. Frolkc.

the 14 vintage:

The men: I. W. Schmidt, G. Brauns, Fr Bodr, H. Krusc, (6th Bt.rkhardt, H. Wrinhold, I. Meier, P.Mcrz, I. Woriher, Reinke, Franz A. Marbach, Fr Lange, B. L. Biermann, H. Biermanu, Past. Niemenschneider, I. Sikele.

Letters received since June

-from the pastors: Günther, Böling, Seidel, Skisingcr, Scholz, and teacher Wolf.

Particularly receipted is: For all widows by a gr- mcindeglie-. of the Pastor Strikter §3.00. For Wittve Pin° kepank by two unnamed G 50 Cts. For all widows by Past. Scholz from the following perfonnr:

Fr Johanna Riebe! 25c.; an unnamed §1.75; Fr Bult- mann 25c.; Fr Caroline Hescmann35e.; Charlotte Frye25c. Carolinc Ellenbusch 50c.; Wittve Horstmann 25c.; Christine Hermeltng 25c.; Fr. Karsten 50c.; Fr. Wilbelmine Wokcr 25c.; Fr. Lomse Grese 25c.; Maria Maschbos 50c.; Caroline Engclage 50c.; Fr. Charlotte Kollmeier 50c.; Fr. Tobke Frye §1,00; Br. Friederika Nicier 75c.; Br. Regina Kuolbof 50c.; Br. Christine Maschhos ,50c.; Br. Elisabeth Prastuhn 50c.; Br. Christine Fröhlikc 50e.; Br. Caroline Grefe§1,01; Br. Lomse Wendler 25c.; Br. Charlotte scholz §1,00.

Sunima: §12.35

Eden 12 Septbr. 1857.

A- E r n st.

Changed address.

Dsv. Nardin Quintlier,

Nöczuov Rivtzr,

Oo., IVise.

Printing Office of the Lutheran Synod of Missouri, Ohio et al. St.

St. Louis, Mo,

Volume 14. St. Louis, Monday, October 20, 1857, No. 5.

- (Sent in by Pastor Hugo Hanser.)

Why do we baptize the little children?

This is a question that is often posed to us today, only in a somewhat different form, and which urgently requires an answer, especially in this land of sects. Therefore, it is highly necessary that the individual also becomes clearly aware of the reasons for infant baptism, all the more so since the apostle commanded that we should acquire an all-round knowledge of the doctrine, as he says: "but always be ready for the responsibility of everyone, who demands the reason for the hope that is in you. 1 Petr. 3, 15.

But if we first turn our attention to the history of infant baptism, we find that there is no reason to doubt that it was already introduced in the times of the Holy Apostles and that its use gradually became more and more frequent, especially since most of the adult pagans had already converted to Christianity and it was initially only a matter of baptizing their children.

Already from the writings of Irenaeus, a disciple of Polycarpus, who was himself still a disciple of the apostle John and died only in the year 168, we hear with certainty that infant baptism was already in use in the oldest times of the Christian Church, for he speaks thus about the rebirth and the beatification of children as well, that one must necessarily presuppose infant baptism in this, if one did not want to be pale, which, however, is not in accordance with his own sense and opinion.

He would have been contrary to the baptism, if he had considered all children without exception to be already born again through Christ. Moreover, he was still alive at the time when infant baptism was challenged by Tertullian, for his lifetime fills almost the entire second century; he died as a martyr at the age of 90 in the year 202, and was thus only a few years separated from the apostle John, who still lived in the time of Trajan, that is, in the 98th year after Christ. He, who boasts that he still wants to tell the place where Polycarpus spoke or did this or that, how he made his speeches to the people and what he told about the apostles, especially about John, would certainly not have failed to testify against infant baptism in his love for Christ and his church, had it, as the Anabaptists want to claim, only arisen in the 2nd century. It would have been contrary to apostolic doctrine and tradition.

But we can see even more clearly from what Tertullian, bishop of Carthage, b. 150 d. 220, says about infant baptism that it was already considered and regarded as an old custom at that time, barely 100 years after the apostles' time. In his writing on baptism, he declares himself against the baptism of small children, saying that it is better for everyone, according to his position, inclination and age, to wait with baptism than to hurry too much; this is especially important for children, where especially the godparents were in danger because of the obligations they had to assume.

had been baptized. Therefore, he wants to postpone the baptism of children (which he declares to be a general practice!) until they are grown up and married! Christ indeed says that one should not prevent the children from coming to him, but he does not want to prevent them from doing so, rather they may come to him when they have grown up; they may come to him when they have been taught where they should go.

Certainly no one who has recognized from this that Tertullian sees much more in the obligation and commitment that one assumes at baptism than in the grace that is bestowed on man through it, may be surprised that he is so much against infant baptism, for it is precisely against these his views of baptism. It should be noted, however, that he is not against infant baptism because children are still incapable of accepting it, but he is against it in the same sense that he is against the baptism of those who are already adults but not yet married, namely, because man would be more susceptible to the seduction of sin (especially impurity) before he reaches a mature age and before he is married, and would therefore be in greater danger of breaking his sacred baptismal covenant again. - In our case, however, we can see from the kind of evidence he gives that he is imposing something new and that he is well aware that he is being contradicted by all the other evidence.

The first time we will speak of infant baptism was when it was handed down from the earliest times and practiced as an ancient custom. For if infant baptism had arisen only at that time, that is, in the second half of the second century, if it had been contrary to the traditional way of the apostles, or, in a word, if it had not been in use at the beginning of the Christian era, but had only come into misuse later, he would undoubtedly not have failed to hold this against his contemporaries as a powerful reason and to reproach them, but he is completely silent about this, knowing full well that he had the ecclesiastical use not for, but against him.

But that Tertullian was quite alone in his opinion, and thus provides all the more certain proof for us that in those first times infant baptism was already universally and generally used, we see quite clearly from the writings of those church fathers who lived immediately after or still with him, among whom are Origen of Alexandria and Cyprian of Carthage.

Origen (b. 185, d. 254, thus already 35 years old at the time of Tertullian's death) speaks of infant baptism as an ecclesiastical use that has its reason not in human but in divine ordinance and came to us from the apostles (he says inop. a-äkom. 5,6.: "Loelssia ud Apostolis trachtionorn mwopit, etiam parvulis baptismum äaro"). He speaks of it as something that is recognized by all, undisputed and unquestionable, so that, far from first giving reasons for its validity, he rather takes from it his proofs for the doctrine of original sin, calling out to his contemporaries: by baptizing even the little children, you tacitly admit that we are all conceived and born in sins. And in his sermons on the Ev. Luc. he says, "Little children are baptized for the remission of their sins." From this we see with undoubted certainty not only that infant baptism was a general ecclesiastical observance in his day, but also that it was considered to have been in use in the Church from the beginning and to have been observed even by the apostles. Let us also consider that the Scriptures themselves tell us how the apostles baptized whole houses, i.e. whole families (Acts 16:15-33, chap. 18:8, 1 Cor. 1:16.), and if we consider how this must have happened countless times during the many years of ministry of the 12 apostles, and with the great blessing that the Lord gave for their preaching, there is not the slightest doubt that infant baptism did not come from the apostles.

The other witness is Cyprian (d. 258). He was in dispute with another bishop named Fido, not about whether it was permissible to baptize children, for that was a foregone conclusion, but about whether it was permissible to baptize children on the second or third day after birth, or whether it was permissible to baptize children on the third day after birth.

one must wait with it, just as in the A. Test, with the circumcision, until the 8th day. Cyprian had affirmed the former and also asked the 256 Carthaginian Council about it; thereupon he wrote to Fido: that all present bishops, namely 66 in number, would have been unanimous about the fact that no man, who was already born of the womb, should be deprived of the grace of God, which is bestowed upon him through baptism, but no one was of the opinion that one must also wait with baptism until the 8th day, as with circumcision. From this it can be seen once again that there was general agreement and unanimity about the traditional use of infant baptism, about the duty and legitimacy of it.

And thus these testimonies of the church fathers are unquestionable signs that infant baptism cannot have arisen as an ecclesiastical practice only towards the end of the 12th century, as the enemies of it would like to persuade people; but rather that it was already practiced so soon and so early that at the end of the second century no time of the Christian church was known in which it had not yet been practiced. But that it has been practiced in Christianity since then in the same way as before, we have so many writings and proofs that it is not necessary to mention them.

However, we do not baptize infants because this is an observance handed down to us from the earliest times of the Christian church, but rather because we recognize it as our most sacred duty and obligation based on the Scriptures, especially since it is evident from John 3:5 that Holy Baptism brings about regeneration. If we had only the example of our fathers in Christ for us, which shows us what they considered right, and not also the Scriptures, which tell us what is right, then our opponents would still have the appearance as if they were not zealous for their enthusiastic and proud ideas, but for God's word.

There are two main reasons on which the opponents of infant baptism want to base their arguments. First, that the children of believing parents are holy and pure from birth for the sake of their parents; second, that the little children cannot yet believe, and therefore baptism does not help them. In the first case, to prove the holiness of such children, they refer to 1 Cor. 7:14, where it says: "Otherwise your children would be unclean, but now they are holy," and to Rom. 11:16. Rather, we recognize from those passages of Scripture where the natural corruption of all men is spoken of, that the apostle here calls such children merely "holy. Just as he takes

As he says in the foregoing that the unbelieving spouse is sanctified by the believing spouse, not in the sense that the unbelieving spouse is thereby sanctified and pardoned in himself, which happens only through his own faith, but in the sense that he is sanctified to the believer in relation to his relationship with him, as he also says elsewhere: "To the pure all things are pure," so also here the apostle does not speak of an inner holiness of children (for this is not based on bodily birth, but on spiritual rebirth, as Tertullian beautifully confesses this in the words: Non rrmcuatur, sost ünt Eüristiuii"), but he speaks inauthentically and relatively of such a holiness of these children, according to which they would be closer to divine grace (and thus also to baptism, the means of grace), like those children, since both parents are believers, than the pagan children, who are distant; Just as those vessels are called holy which are intended and used for holy things, although they are not in themselves holier than the others which are called impure and common. (Balduin says, mau it may be called a levitical or legal holiness. Cf, also: O. K. Oglov, Lidlia illust. nä b. I.).

In complete contrast, then, to the enemies of infant baptism, and to the holiness and innocence they impute to infants, not only does nothing detrimental to infant baptism emerge from what Scripture says about them, but rather the very proofs that bear the most decisive witness to the validity and duty of infant baptism; for it clearly shows us that infants, like the ancients, are poisoned by original sin and are therefore in **need of the** grace of baptism. We recognize this need for salvation, for example, in John 3:6, where the Lord Himself says: "... that which is born of the flesh is flesh," and that this cannot enter the kingdom of God, He explains in the preceding verse. Paul also says just as clearly in 1 Corinthians 15:50 that flesh and blood cannot inherit the kingdom of God. And Ephes. 2, 3, he says: "We were children of the wrath of nature, just as the others were." Furthermore, Ps 51:7 testifies that we are all conceived and born in sins. See also Rom. 5, 12. 14. 16. 18. and Job 15, 15. ff. All men are sinners by nature according to the testimony of the Holy Scriptures. Since children are also human beings and of the same nature as the ancients, they are also subject to eternal death and the wrath of God, and therefore need baptismal grace just as much as the ancients.

Not only do the Scriptures teach us that infants need baptismal grace because they too are subject to general human corruption, but they also testify that they are quite capable of receiving it; they testify that they not only can have faith, but that they have it in

fact and in truth and thereby attain blessing and the kingdom.

At the same time, it was obvious that the second mainstay of our opponents, as if the children could not believe, was also built on human imagination, i.e. on sand.

(Conclusion follows.)

(Sent in by Past. P. Beyer.)

Explanation of some foreign words.

Who of us unlearned people would not have complained that it is a pity how many of our German scholars now write, who pepper their books with such "foreign words" that it is seriously gruesome just to look at them and quite terrible to read them; not to speak of understanding. The "Lutheran" cannot be reproached for this, because he wants to be understood by everyone who knows German; he, like the church he represents, has no secret doctrines. But in order to make his merit even more conspicuous on this side, he should now also explain to us some of the most viable intruders; then we can also gradually read the writings of the scholars, who for once can get rid of this little naughtiness as little as many a "Green" can get rid of his English hunks.

Materialism. A terrible word. Long and thick-bodied, gnarled and indigestible, it lies there, and seems to wag its Latin tail full of joy over its secrecy. But we want to approach the monster and examine its individual limbs. If we first look at the head and "feel it out", it seems quite harmless, for material means: raw material, stuff from which one first wants to make something through art. If we add the torso, it again has a quite innocent meaning, for then it becomes materialist, and that means first: one who handles materials, e.g. a specimen dealer. But if "an now takes it in its perfection with its long raft feathers behind, then all at once it becomes a beast, which has in mind to storm heaven and to throw everything that is nature and spirit over the heap^ Materialism is called the doctrine of the "ness" of actual spiritual beings and the systematically executed denial of the continuance of that which "an calls spirit, after death e." Who would have suspected such spit behind this devil's larva with the "motherly head? I could hardly believe myself that this is the right meaning of the word, if I had not copied it from a "witty" book; but so I must.

But the thing is like this: Already 2000 and even more years ago the branches were just as curious and at the same time blind in divine things as they are now. Now they see around them a beautiful, orderly world, above them an unchangeably regular heaven with its army, with themselves a

They would have liked to know for their lives where this whole clockwork came from, how it was put together, and how it still runs today without being wound up. They began to think about it, came up with the most wondrous speculations, and guessed at all sorts of things, and they did not find the right one, namely, that there was a God "who made heaven, earth, the sea, and all that is in them," which is known to us by every child who has heard the first biblical story; but among them there were again some who were blind and others who were more blind than blind. Plato still believed from time to time that? came into being, and M.M. sn, but already Aristotle and Zeno and others firmly believed that the substance of our world was eternal; but they still thought that God must have touched the branches once and pulled the creatures out of them; with this, however, another, Epicurus, was not yet satisfied, but he taught that the world had no need of God at all. To those who wanted to know how it then came into being, he said "it was there in the germ from eternity, but in countless millions of very small particles, much smaller than grains of sand, which moved endlessly around in space, like the dust in a glass master; if it happened that a bunch of such pieces stuck to each other, then a world, or a mountain, or even a man came into being 2c. Indisputably, these latter human thoughts about the wonderful work of God, the creation and preservation of the world, were the most simple-minded of all: these follies, however, are called materialism in one word.

If these rigidities had died out with Epicurus, I would be finished now and the explanation would be closed. But it is with the history of the meaning of this word just again like with the word itself? the further one comes, the worse it becomes. God may well have given us all his revelation in those days of dark paganism, he may well have spoken to us in the last days through his Son, he may well have had thousands told and still has millions proclaiming it: "God is one Spirit" - "Our God is in heaven, he can do whatever he wants" - "The Lord founded the earth through wisdom and prepared the heavens through his counsel" - "All things are in him and through him and in him. Only in spite of the fact that this light now illuminates the revenge on the heavenly KP, and shines under the eyes of all, still many baptized people close their eyes, and dream the most unreasonable of all pagan fables, the doctrines of Epictetus, are alone right.

The supreme sentence of these people is called! Without substance no spirit, the substance is the main thing in the whole". Depending on the fact that manifold substances unite, depending on the fact that all "things" on the wagger come into being; south depending on the fact that the substances separate, depending on the fact that the things pass away from the wagger. The substance, thus also each stick

and stone has an animating power in itself and itself life. Furthermore, it has an insurmountable power, which also man cannot resist; depending on the substances in and around a man are mixed, depending on his appearance as well as his behavior becomes either lovable or detestable, noble or crude, honest or thievish. That a man thinks, he has to thank to a fine brain, that he thinks much or little, fast or slow, to the greater or lesser mass of phosphorus in it, and that he thinks good or bad, to the position of these substances in the head and so on. Actually/WstU they further, one can therefore also make the human being responsible for nothing at all, because what he does, he does compulsorily. After death* it is over with the human being, because the "birth" is actually the soul, but this disintegrates, "and by chance "K aubckm things united, must again make up another creature. Because all this is now, they conclude, "Mch, quite certainly so, sd must be all the Fiusierllrrge who believe otherwise. (H. L. They are still to be held responsible.) -- "How do you like, dear reader, these teachings of this year's Wrttweisheikk I believe quite certainly, d" say with me "you-wisdom of this bet has become foolishness-, and now speak nechmat so contentedly and confidently: "Oh gtaM " Oo" the Baier, omnipotent creator HIMUeliü "Ub der Erde", sammt der herrlichen Mslegunss dps kl. Catechism; even if we are called darkies, it does not matter; we are still in the light of the divine Eighth.

But not all people are as simple-minded as we are. There are learned people, even "scholars of God", who do not like to be told that they are behind their kit and that they are fools. Sdlche Habens nn" at all times tried to justify your "Bible" Before the world wives, and was" übetykllicklich, if they kottnwn the Swöl so far that it only halbwegß on the incursions of Wettweisheitt klappte. There

it is written that one has made of the s SchHftmgstugeu S periods of time, beren each one half an eternity long fine ffil- that one made Adam and Eve z" mere persons of a witty poetry, Und was der MisgeVurt" mehr ftrd, welche das hochmüthig - ftevie Gelüsten, bei GlaubenSruh" der herrschen Ansicht der Welt- Weisheit immer gleichförmig zu bleiben, hat. Materialism is now, and this is shown by the very fact of "more contemporary world-wisdom, on top of it and fights for the supremacy. It is "Mnertlich iM Bvlke deeply rooted; since it enters much easier than any real science, of the Ehrflenthmn- quite heavy. It would therefore be incumbent upon the scholars of God to watch all the more carefully now, and with WWm AM hair's breadth to depart from their Bible, but to expose and curse the groundlessness of that pagan eHUck. The faithful watchmen do the same; but many are now again sucking up the old game; and it can now be mau dressirt and beyond.

of the ocean and firmly", mau can accept the principle with the Bible: "obne substance no spirit". Hence the miraculous remake? - The Bible says, that the spirit of man is a sebr fine push, that the angels have a body of a very fine material. Angels have a body of very fine substance, M that God himself is a "the whole world spread substance, a very fine liquid.

(Submitted.)

School dedication of St. John's - New-Orleans parishes.

It is enough of a time, since for years of New Orleans "m Job's post could be heard, that may something pleasing to communicate to the dear readers of the Lmde- raner. It is the bar, ...""K

UNv vLk

From the beginning it has been a burden on the heart of our congregation that so many of the people among us and around us have been so completely deprived of the sound pasture of the gospel, and without

The Lord has repeatedly made an effort to do this, especially in the Lord's name. Repeatedly we made an effort to do so, but the Lord's hour did not seem to have come yet. The hour did not yet seem to have come

Behold! All of a sudden our prayers were answered and we were helped through all our pleading and hiding. At the beginning of this year, the faithful God brought to us in Mr. K n o c h e von Fork-Wapnc the teacher we had been longing for. The beginning was made in the name of the One who made the heavens and the earth and who is called to bring the children to Himself. The Lord gave blessing and prosperity. Although the school had to be held in a small, unsightly living room, the number of children was very high.

That gave us courage and joyfulness

for which only ierr years ago build a plot of land lying next to the church and the rectory.

Just during this Zerr it hit sieb that Mr. Pastor Wnnecken moray eels the us colorful. The chute the fire that it burned more powerfully and the W'Le to the deed and the desire to the

Murb, good council and stretched works. Despite that our debt burden is already circa HJMt yet and the summer before the pst m

lwß, another suitable place for our school, located with our other church property in the same Square, was procured, the construction started confidently. Core costs were gejckett, no sacrifice gewarr to build a rock- ken Kmdertempe! especially since the

dear Zion congregation and some guests of our congregation gave us a mild hand. The ban went through God's shielding and blessing hand stretching from places, so that we could hold the inauguration on the 9th Sunday after Trinity with loden and thanksgiving.

Therefore, this was a day when we can sing about the foundation of the heart:

. Mer Lord iß neck Mld nimmer not Bon his people aMierem He thick.' 'their - wormwood.

GSWMWM The Smm ftrtiq dm tmd Gr! Gel t our stlnr the stbre! "

Many strangers, especially the dear Zion congregation here, joined in our joy and celebrated the opening of our school.

In the afternoon at 4 o'clock our children, 40 in number, had gathered in the cramped sctnrl- local along with the other feftgeuossen. Although it used to rain almost every day at that time, the rain did not come to our celebration, but we had the most cheerful, kindest weather, and after the ceremony the whole assembly moved in procession under the ringing of our bells to the school, the children and at their head the preacher and the school teacher together with the invited pastor. Hoppc ahead.

Arrived at the threshold of the Sckuckau' M Mr. Schoolteacher Knecke turned and addressed a kstme salutation to the assembly, whereru he sinne joy and his thanks against God Mdrucitt that he and this I-en-nien joy day g-s "enknd Thereupon e-ffnttc he feierlui, the Tbnr and ftrhrte his KM- dersckaar entrusted to him to rdren place. Friendly wwtte the r-errlicke hall to everyone to hum. Deliciously decorated with flowers and wreaths, it soon filled every heart with joy. Thus surged

Song 'So. I itt unsirs ckckchnar.ru s: H-üengnttg jWDSMMWVM^WDMWWWWDG^MWUx long and mwnderbei: our congregation

dar dem Dreierwegen Gott Lob und Dank für atz-. Works Scmer grace and G-uw so far. Thereupon the Umczcnckune held the WnG-
stet and UD "i^AW^VLtGdsed-esrMsMßadße^E "2L MdW

The Tbcma of the Wn'rede was:

heulc zümrumclrMuien Alt, sistü?

I" our congregation be a ercnezer that;r?rs to call: Bw hierher bar the Lord gebetsen i them
W^WWWWWi^DWWWWWWWW II. Unbelievers and half-believers em Bcwicis ie:!!; that our Klrccku' the children reckt at?
.heart lie'.? and Six Ebristus the .uinder- sremrd rar Hcrr and head is; they roll W^AWWWNWW^WWWWWW

dmmchsimt be for this as for p-aes
W^DWiWsWWWI^WWWWWieM, "M "ad

Zugleiü) ivard our tuSherrgor teacher, Hcrr
Hnnrub Wrldelm Krwcke most solemnly of mw in sinn Gnckes rncck nni-rnce Am:, Hrrke of the Lambs -S!r:ar;u ckn:, einacchckt.
After HM--WDWMV^WV^WW^W^W^W.

some of their Ssta-llnGr reegewagen harren, nachdem der Senn ke^ Herr achrMnu worden ivar, st-gstre - - siG-r mn sr-nd:ae-u und
lob - und darkwst'stww Hnnu von dannen.

Mig, r-est:.'^d lickr, iustr-' and confessed and anck; an -rncrer Aue rartt'.r: barely nnn?:u wunckbcn ubem let Go rä he ,r ranke aeb-
äl-de, is?s, Sun bock, .st foot War and ttst are laus, cw reg-., ker stivderwmvck. Vr- Wecke zu Wecke meMr sich die Zeckn K dass
stc geannrärtrtr aufnumc 6st gekorur

May dn -err rn us sinne: only Sonnn grace, m ' S.nnm LS?rn. mu Semem L-ckn, mir His S-nck mn Sennur Sckuue, mn
'VMM'WWW-
sckleckr ttt unnrn Scknrlic the Lord and Scn M r-WWUeWMWW
Prayers all r nnnrer Mubrunder and Mmckwe- stern on irr rittnu. Amen.

"Why does the Mennonite communi- in so many departments?"

Under this heading, there is a curious essay in the "Christlicher Volks".
blatt" an organ of the local German Menno

nites (a type of Anabaptists), which comes out at Milford Squär, Bucks Co., Pa. In it the brokenness of the Mennonite community is
bitterly lamented, and above all the Man

The first part of the book is devoted to the study of the history of the Church and the history of the Church. It is indeed distressing
to see how those who have

never had a firm doctrinal confession, now of many

places yearn for it, while inside you can

half of the Lutheran Church in many cases the glorious

Confession of the same for an unpleasant yoke he

"Menno Simons (the founder of Mennonites.

communities) died much too early, namely

because he has not yet had any regular

had designed doctrinal systems on each major article of faith that would have served as a regular guide in teaching to keep his fellow servant on a straight path or in a sense of

to guide and continue in his knowledge of the doctrine of the various points of faith.

Either he had the Ansicht that he it with the

The people did not take the points of faith subordinate to the main one very seriously, and accepted as brothers all those who differed from him in minor points of faith.

(which, however, is hardly conceivable in view of his seriousness), or was it perhaps the manifold unfavorable circumstances concerning his time, with so many misfortunes coming in his way, caused by his enemies, which took up too much of his time.

But since it was not done once on his part, and he always strictly referred to the Bible word, so some of his fellow believers explained the same for themselves according to their own sense, whereby then soon opinions arose on opinions, and then one rift after the other took place among the confessors of Menno, until the year 1632, where it then fell from many confessors of Menno's doctrine too clearly into the eyes, that the community could not possibly build itself up, without an explanation about a .every important faith pukt down, to accept and to state.

But unfortunately, although this happened, the egoistic spirit in the minds of some confessors of our community had already taken root too deeply, which prevented that doctrine, (see the 148 questions and answers in our old question book) which was to be established as a doctrine of faith in 1632, and was partly established in Europe at that time, could have brought about a complete unification and preservation from divisions (as pure and good as it is). But soon additions and appendages had to be made, whereby it soon lost its value, weight and influence again, and thus was not kept as a guide for the ministers of the Gospel in our community, but passed into contempt with many, and so to say into formal oblivion.

The best thing that our community should have done long ago, or still can do, in its shattered circumstances, is to signify what they have fallen from: to signify what they have fallen from, namely that they have not held firmly enough to that doctrine laid down in 1632, which can be found in those 148 questions and answers in the old question book, but to return to that doctrine without delay, to grasp it anew and to establish it unconditionally, and to make it the unconditional duty of each of our servants to stand by it, to teach it firmly and to defend it, in the sense of always one as well as the other; and thus finished for the time being - then rifts and divisions will soon cease, and our community will then again become one heart and one soul.

"The Jews and the Christian Church."

Under this heading, there is an essay in the Berlin Kirchenzeitung (May issue of this year), edited by Professor Dr. Hengstenberg, in which it is claimed that if one interprets the Scriptures literally, then one comes to the doctrine of a still to be expected, as it were, general conversion of the Jews. The writer cannot deny, however, that those who followed this supposedly literal explanation of Scripture, as now the followers of Hoffmann in Würtemberg, came up with the most nonsensical things, e.g., the return of the Jews to Palestine, the rebuilding of the Temple in Jerusalem, the restoration of the Levitical worship itself with its sacrifices. Now of these the writer says that they were "enthusiastic for it in consequence of a literal(!) interpretation." But the truth is this: if one wants to take everything actually, *) then one comes to nothing else than to the nonsense of that enthusiasm. In the Ev. Kirchenzeitung it says then further:

"The opposition to these aberrations, combined with an overestimation of Luther's authority, led a Lutheran synod in America last year to completely renounce the church's noble hope of the future return of the Jews, which prompted the apostle in Romans 11:33 f. to praise the depth of God's riches so enthusiastically, and even to frown upon this hope in the church†). In the "Proceedings of the German Lutheran Synod of Missouri, Ohio and other Western Districts in 1856" the following resolution was passed (p. 29): "We reject the doctrine that a general or unprecedented, especially numerous conversion of the Jews before the last day is imminent and must be hoped for according to Romans 11:25, 26, etc., as an unbiblical doctrine and one that leads to false, chiliastic ideas about the church."" As to the motivation (justification) of this decision, it was noted, among other things (p. 20): ""Should all Jews really be saved, one would rather wish to be a Jew than a Christian, as it has already happened that in New York some Lutherans have become Jews and submitted to circumcision, in the terrible delusion that, as Abraham's seed, they will be able to enjoy all the greater glory when Christ returns."" - —

We can certainly only be pleased if people in Germany take note of the public confessions we make of our faith. We only wish that they will then be given the attention that is required to understand them according to their true opinion. Thus, among others

For what is usually called the literal interpretation is nothing else than the interpretation according to which everything is actually taken. But this is a serious confusion; for as often as the meaning is taken only from the letters or words, and not from the things which the words denote, the interpretation is always a literal one, even if the words are not taken literally, provided that the Holy Spirit himself indicates that the words are to be understood in a non-literal way.

†) Our Synod, which is not mentioned here, has made an essential difference between the hope in regard to the Jews and between the chiliasm; that hope it has only rejected, but not condemned, but left free to everyone, because with it no article of faith is overturned; only the chiliasm it has condemned, because this, at least indirectly, overturns the reason. D. L.

It is of particular importance for a correct understanding of the above-mentioned Synodal Declaration that we did not reject the hope

of a numerous conversion of the Jews, but rather the doctrine that one "must" hope for it in the nakedness of Scripture, i.e. that it belongs to the articles of faith or is equal to other certain Christian hopes.

(Submitted.)

The Western District Synod of Ohio has now published four times in its organs, especially most recently in the Lutheran Standard No. 452 and 454, its verdict on my indictment of one of its members, which has become necessary. Father Wagenhals had interfered with my office. My private admonition, however, remained fruitless. I had to sue. Because the Synod of the Western District declared - I will briefly summarize the many words - 1. that Father W. was blameless, since "he had not interfered with another's office, nor did he intend to do so," 2.2. that I, the plaintiff, had not acted in the right fraternal spirit and against Matthew 18:15-18, yes, 3. that, as a member of the synod writes in No. 452, "P. W. would rather have cause to complain against his plaintiff," I must briefly reply as follows:

1. the verdict of the Western District Synod is unjust; it has not properly investigated my 3 complaints against Father W.; it did not send a committee here; it did not interrogate the witnesses of the charges, but only believed the testimony of the accused "one of its oldest members and most respected brother". To this I now say: Father Wagenhals has interfered with my office in more than 10 individual cases. That is enough. - —

2. the synod is mistaken in that such a case, when a preacher publicly interferes with another's ministry and thereby causes public trouble, must be dealt with according to the graduated order of Matthew 18:15-18. The Lord Christ says: "Does your brother sin against you"; but a preacher who sins in the above-mentioned way does not sin against one person alone, but against many. 5, 20. and the example of the apostle Paul Galatians 2, 11.-14. See also "pra. Om-st. c!o loo. minist, oed. §. 286.

3. she judges unkindly by denying me the right Christian-brotherly spirit without proper proof, yes, she judges defamatory because she lets one of her members write out into the world as her "certain opinion": "Father W. would rather have cause to complain against me" before either she herself or Father W. has mentioned me or punished me privately in a Christian way with only **one** word, Does this mean that she has acted according to Matthew 18:15-18? - Matthaei 12, 37.

J. P. Kalb.

A retrograde movement.

In recent times it seemed as if the gentlemen of Buffalo finally wanted to begin to recognize children of God outside the visible Lutheran church. We confess, although they only made this confession by means of a clever "turn", which probably no one should notice, we were nevertheless pleased about it. Unfortunately, however, we have to report that the gentlemen of Buffalo, after we have perhaps somewhat cheekily betrayed their "swing," are making a retrograde movement. Pastor v. Rohr writes in the *Informatorium*, in the number of Sept. 15, the following:

"And this is also the opinion of the princes in the Concordia Preface, namely that it is not persons in the sects who are rejected, but only the false doctrine; but that the persons are in danger of their souls and deserve our pity, because there one blind man leads another astray. But such poor misled people, who err out of simplicity, do not understand the matter correctly in the sect, but do not blaspheme the true church, it is to be hoped that they can still turn to the infallible truth of the divine word; and therefore they are not to be condemned and rejected. These German princes do **not** confess that such people are already true believing Christians, but can still become so through God's word, if they are better instructed." Further below, Mr. v. R. claims that only those in the sects are true Christians who "sift in consensus of pure doctrine with the whole true church." Thus, according to him, the souls led astray are all damned together. He denies that a man, in spite of some other errors, can become a believer and be saved in a way known only to God, through certain main truths of the gospel, which even the sects still have. Since he makes the silliest and most confusing conclusions and does not touch the proofs and testimonies given by us, he thus reveals that he is indeed smitten in his conscience, but not moved in his will. At the same time, the continual abuse of God's name that Mr. v. Rohr commits by calling for prayer for a cause that he always deliberately prevents is depressing. Mr. v. R. complains again and again that it is frowned upon among us to read the "*Informatorium*"; but we can sincerely confess to him that in some respects we wish all "Missourians" would read the Buffalo paper, for to read it without discovering at the same time the false doctrine, the unchristian spirit and the nonsensical logic of it is a matter of impossibility.

"The Independent Christian."

Under this title, a Mr. Karl Benno Zander in Allentown, Pa. of Dec. 1 of this year wants to publish a religious magazine. According to a prospectus published in the "*Weltbote*", Mr. Zander wants to 1. strive for the "truth, as we must recognize it from the Bible in accordance with our convictions", 2. lead to a "free, independent Christian church", 3. prepare for the time when "one shepherd and one flock", 4. Prepare for the time when "there will be one shepherd and one flock," 4. "Seek a circle of friends who will give honor to the truth and form the main tribe of the people who will finally populate this earth. The reason for the publication is: "because in this country almost none of the many religious periodicals has true interests of religion in mind, rather each pays homage to a party sect, an ecclesiastical society." - It is a true happiness that finally a man takes pity on poor Christianity by wanting to make it happy with a newspaper that does not want to serve any sect, any party! It is only a pity that he did not promise that his newspaper should not serve his own convictions either; for this does not help poor Christianity when a man complains about the many parties and that everyone serves a party with his newspaper, when he, in order to help, - makes a new party, which - consists of his valuable self! It can easily happen that many prefer to follow the old men of God who have already happily arrived in heaven on their way, than that they should follow an "independent Christian" who does not want to depend on anyone but on himself alone, but of course wants to make as many as possible dependent on him, but of whom no one knows where he will finally arrive on his independent way. But joking aside! We think that people should finally realize what a miserable humbug of spiritual arrogance it is when again and again religious swindlers appear who, in order to redeem themselves from the existing sects, make a new one of their own and, in order to save themselves from church symbols and human authority and succession, themselves write books and newspapers according to which others are to be guided. If such subjects were honest enthusiasts, they would never speak and write what they themselves consider to be truth, but would alone shout and shout again and again: Read the Bible! Read the Bible!

"The Evangelist."

The *Reformirte Blatt*, which is published in Teffin, O., and which we have already mentioned several times, gives the following report from Munich in its number of October 1 of this year: "The Protestant Consistory here has made a strange decree. The following questions are to be put to the children to be baptized: "Do you renounce the devil and all his works? Do you believe in God, in

Jesus Christ, his only begotten Son, and in the fellowship of the saints?" Where did the "evangelist" get this lie again? - That after all the writer of the "Evangelist," who seems to know as much about Germany's ecclesiastical conditions as a cockroach knows about astronomy, would take a little better care of the nature of the sources from which he draws. Or does he think that copied lies are truths and that spreading slander is not a sin, especially against people he dislikes? - The writer of the "Evangelist" himself writes in the given number: "We work in the conviction that God still intends to do great things through the Evangelist for the preservation and promotion of His kingdom in our beloved church. (!) That is why we have a courage that is incomprehensible to so many." We confess that we are among those who cannot understand this.

How one is paid by his new fellow Catholics.

Mr. Oertel, the apostate Lutheran and editor of the Catholic church newspaper in New York, has, as is well known, been fighting for a number of years in the vilest language not only against the unbelievers, but also against the church, in whose bosom he was baptized as an infant and experienced God's grace, as we believe, also later at his heart. For all the sins he has committed so far by his frivolous, ludicrous speech, even resorting to lies, against the holy and the unholy, the Cincinnati "Truth Friend" now pays him by merit. In the latest number of this paper it says of him, for example: "In order to make himself understood by everyone, he dispenses with the purity of our language and substitutes for it a gibberish that can be considered the language of the Kalmyks. And all this for the sake of Christ. He would like to gloss over his clumsy domestic jokes, his poisonous squabbles, with the sentence: "'What loves quarrels'", but other papers say that this is tinker's logic and means in good German: "Pack beats each other, pack gets along".

A handout for the poor heathens.

Poem by Mr. Ehner in Rötha.

rs of blood when I think of the heathen's web.

Cry myself hoarse for help, when I see their misery. Like the birds I would fly in the land of the shadow of death To the poor children of the wrath, - heavy pressed by Satan's

Hand.

of blood when I see the sorrow of the heathen.

Still so many cold souls, empty of love zeal, see. Would like to see millions of Christians glowing in hot love, And in crowds Christ's messengers cheerfully go to the Gentiles.

s of blood if Christ's word were forgotten

o bring to Him what is His praise of pain;

e His love to all with a joyful mouth,

wounds, not to Golgotha she knows.

her carry their Zwingbcrn shameful yoke?

He who has a heart, let him rise high in the strength of faith- Let the HEnu uilö hole experience that Licdc holy glow, Which guides His grace's courage into all wüsinnien!

Let thy license, sir, break, Savior, over every land! You have become earth before any man has known you.

lost, let them find ashes with You,

ss before eyes, overcome great multitudes!

Mission Call. Poem by Mr. Ebner in Rötha.

Through the land a holy spirit blows A shaking and moving, to rise from sleep now. God's voices resound mightily through the land.
Do you hear their loud call? Are you familiar with the sound?

viest aside, to drive holy wars!

The enemy must be subdued by ever new victories. The flame of God's song must be faithfully nurtured. A faith revealed, piercing steel and stone.

How much I have to create, as far as the earth reaches. So that My grace bends to all lands! The idols must fall, the ruins must fall, the sign of the cross must stand on their temples.

O people whom I have chosen and graciously chosen,

hem now? See, we are lacking in fighters!

Take hold of My work and lead the heathen people out of their Satanic dungeon! Bring them into My house of pleasure.

See, it must almost succumb, fine misery has no end. Tear away the yoke of the oppressor, so that "his" misery will turn! L, people! Let My words penetrate your heart. Let them pierce like sharp arrows through marrow and leg!

Go to all winds with My holy word And My sacraments, bring them from place to place!

How may the lazy servant once stand at My right hand, Whose pound I have had to see lie in the sweat cloth?"

The Tract Society and Slavery.

The executive committee of this society issued a circular declaring that it would not print anything against slavery, since numerous threats had been received from the South to drive colporteurs and agendas from the Southern states as soon as the first tract against slavery was printed by the society. - There you see what Union is. At least some of God's words can be broken off in favor of a union, but when it comes to the purse, the union is over.

Church News.

After Pastor H. Bauer has received a proper call from the German Lutheran St. Jacobs parish in Wittenberg, Franklin Co. Obio, and has also accepted with the consent of his former parish, he is to be introduced to his new office on behalf of our Reverend President Dr. Sihler on the 10th Sunday p.p..

May now the faithful bishop and archpastor of the
Souls, our dear HErrJEsus CHRJstus this servant of his b. may also help this servant of his word to work, so that he may produce much fruit for eternal life. Amen.

Br. Nützet.

The address of the I. brother is:

Hov. II. unnor, ooInrnbuL, oüio.

In contrast, my current address is:

Ilov. st. O. Is-

Jlnrv^villo?. 0., Union Oo., 0.

Bible Dissemination.

On Sept. 20, the local Evangelical Lutheran Bible Society, (branch of the Evangelical Lutheran Central Bible Society in Detroit) held its first semi-annual meeting.

The same has sold for K23.26 Bibles since its 6 monthly existence, has \$26.09 Bibles in stock, and .HI 1.88 in cash.

The association will always keep a complete stock of Bibles and sell them for buried prices:

For a Corpus BibleH0 .87^

,,, Petit " 0,65

Corpus Bible, vellum paper, in pressed leather mu gilt in case 2,00 Corpus Bible in shagreen leather with gilt fine gilding on cover and spine2 ,50

We also expect a number of the Altenburg wills and can then also obtain the same from us with sole attribution of the costs.

May the faithful God distribute many more Bibles for the salvation of many souls and bless the work begun for the sake of His love.

Fort Wayne on Sonnt 15, according to Tritt.

On behalf of the association

A. F. Siemon, agent and treasurer.

The Lutheran calendar for the year 1858.

Allentown, Pa. printed and published by.

Rev. S. K. Brobst.

This new calendar has also come to us through the kindness of the Honorable Editor. Those who already have earlier volumes of this meritorious work do not need our recommendation. Lutherans who do not yet know this calendar are made aware that they are offered here a guide to the times, which at the same time contains many beautiful things for eternity. Not only should no Lutheran family be without it, but each one should also make it a point to recommend it to others, since too much evil is caused by bad calendars. - We are sorry that the youth writings of Franz Hoffmann are recommended in this calendar.

(Submitted.)

Filling stones.

How St. Augustine, the Father of the Church, encourages charity.

"Many say that they have children and therefore cannot give anything to God; the same is true of the word of Christ: 'He who loves his children more than me is not worthy of me. But you, my brother, give the Lord Christ a place and number among your children. Sieve that thy Lord also may be born to thy family. If you have two sons, count the Lord Christ as the third; if you have three children, count your Savior as the fourth; if you have five, count him as the sixth. 5 If you have ten, count the Lord Jesus as the eighth. God hath given thee children, not that thou shouldest be stingy, but that thou shouldest be charitable. If thou wilt leave thy children a good inheritance, set Christ in the poor with them for an heir."

Last order of a princess.

The Electress Anna of Saxony, Augustus I's wife, ordered on her deathbed that she be prayed for at court and in the city church in no other way than with these words: "It is requested that a common Christian prayer be said for a poor sinner whose dying hour is at hand, for the sake of Christ; may God have mercy on her for the sake of His Son. Amen." She died blessedly on Oct. 1, 1585, after seven weeks of sickness, of the plague, in the 53rd year of her pilgrimage.

Confessions and confessions of two popes.

Pope Adrian VI (1522-1523) gave the nuncio Chierigato, who had left for the assembly of the Estates in Nurnberg (1522), an instruction in which, among other things, it said: "For a short time, therefore, many things have been detested by the Holy See. . . Everything has been turned to evil. From the head corruption has spread to the members, from the pope to the prelates: we have all gone astray, there is no one who has done good, not even yours.

And Pope Paul IV (1555-1559) solemnly declared in the presence of all the Cardinals: "I do not doubt that I and my ancestors have often erred, not only in this matter, but also in many other things; therefore, my brothers and sons, do not pay any attention to the example that this or that of my ancestors has left to posterity, but investigate whether my ancestors also understood the matter properly. Do not be deterred by the deeds and examples of my ancestors, which I wish to follow only in so far as they are supported by the authority of the Holy Scriptures and by the foundations of theology. Scripture and the reasons of the theologians motivate you to do so.

Our teaching.

How can our doctrine appear to contain anything but vain contradictions in the eyes of the ungodly, since it demands good works and condemns them, abolishes churches and yet keeps them, honors the authorities and yet punishes them, confesses sin among the saints and yet denies it?

Luther.

Receipt and tank.

Warmly thanking undersigned certifies to have received a black cloth suit from the congregation of Mr. Past. König in Lafa- yctte, Ja. to have received it. Johann G. Rocker.

Fort Wavne, 28th Scpt. 1857.

With,heartfelt thanks to God and the benevolent donors hx, I seem to have received 5 dollars from the worthy Virgins Association in Cleveland, O.. Georg Dietcrly.

Fort-Wavne, Sept. 28, 1857.

With heartfelt thanks I certify to have received 5 Toll, from the Eleve- lander Young Men's Association.

Heinrich Wa iker. Fort-Warm'e, Sept. 28, 1857.

Thanks and receipt for gifts of love:

For Bewie: from the Young Men's Association of the parish Pastor Link s x8 ,00
 " E- Schulz, from Past. Fick 8,M"
 „ Selle, by Ebr. Knabe in Creke N3.50, C. Har-
 mening das. 81,00, F. Harmeuig das. 82,00, Fr Packe das. 82,00, Past. Polack the. 81.5l', C. Tatge the. 81.50, I. O Meier the. 85.00, Fr Hvffmann, Cbic. 850,">0,
 H. Nichtrr, Coo- poögrove 81.00, Past. Smbnaukr.?>o^ , Schme- dcmc 5 "w., Fr Werfelmann 50c., of: Jung- frauvmrcin in Crete 85.00, by Past. Volkert of
 parishioner in Schaumburg, Ill. 87.00, G. Brauns in Trete l vest, L. Brauns the, 85.00, W- Ltünkel, Addison 81.00, H. Bartling the. 8l.00, by Otto Ernst in St. Louis
 S3.00, Rev. Selle 82.00 N oo
 „ P. Tb. Citizen in F. W.: from the congregation of the Past. Bürger s: from the JünglingSv. 810.00, G. dangner 82.00, G. Grolkr 81.00, H. Bagle 50c., H. Koch 50c., P.
 Schulze 1 neck tie- - 14.00
 " I. Ch. Winterstein in g. W.: from the Gem. to Buffalo: Krasiert 50c., Bcier 81,0ly 3-raf 50e., Westpbal 8i,0l>, Sprühe 1 P. stockings and 81,00, Nobel 82,50, Hahn
 81,00, from the Jünglingsverein 81,00, Schulze cloth to the vest and 1 neckerchief, Woller luch shoes made- -- 11,50
 " W-Bartling: from the comm. to Addison: H. Mescmbrink since. 85,00, F. Kmnc scn. 88,00, T. Backbaus 82,50, D. Roseiwinkl 85,00, F. Meier, 85,00, H.Kruse 85,00,
 F.Kntses.82,<10, W. Stünkel 810.00, W. Heuer 86.00, H. Weber 85.00, W- Neinke 81,!,>o, L. Stünkel 82.00, F. Krage 85.00, W. Freue 84.oo, W- Lcscbcr 82 >>0,
 I. E, Kießling 81 00, H. Notcrmunb 85.00, H. Tcgener -82.50, D- Krufc 81.00 H. Lange 81.00, H. Mönch 81.00, A. Hcß 1 sil. Handkerchief, L. Heß dto , Fr. D. Fine
 1 silk. Neckerchief, from d. Gem. Past. Kühle to Mich.: F. Nätbpe 82,0<h H. Kruse^81,00, H. Gieske 81,"">, F.Marquardt 85,00, F.Bartling810,00, from the Gem.
 Past. Kühle in green gardens 82,42 95,42 T. A. Graves: by Past. Bescl: Mrs. P.
 85.00, B. 25c., Fr, Flottinann 81.00, some members d. Ebcnczer Gemeinde S5.00, f. Kindtaufe H. Schecr's 82.25, Fr. P. Besel 81.00, H. Brockschmidt in Grand
 Prairie 88.75, dcms.
 1 pair of stockings, 1 handkerchief 25,25
 " Fr. Wescmann: from H. Lange 1,00
 „ F. W. Stellhorn: by Fr. Kanne, H. Klein-
 Müller, A. Siemon, H. Hilbrecht, Past. FLH- linger L 85.00 15.00
 „ C. F- Th. lÄrebel in St. Louis, by Rev. Brauer in PittSb. 3900
 " C. A. Graves n St. Louis, by Past. Wal- kenhorst 85.00, Rev. Hahn and a parishioner 84.50. cz 50
 G. H. Zucker, von L. Kraft 85.00, Wagner, Lösch Nadammer L 82.00-^ 86.1X1, A. Ran- zrnberger 82.50, I. Hubinger 84.00, Gräber 41.25, I List, H- List, I. Frank,
 F. Nüchterlein, P. Hügli, G. Hubinger, Koch, A. Hafner L 81.00 88.00, F. Lotter 81.50, Rauh, Bates, G. Nüchterlein, Beitengruber, I. Rummel, E. Rummel ä 5l>c. -
 83.00, Bickelmann 75c., Baierlein 25c. Z2,25
 from the Nähvercin in St. Louis: 1 shirt, 1 sheet, 2 towels, 2 neckties, 2 pairs of stockings.

Contributions received for the mission.

Specifically designated by the congregation of Monroe, Mich. to house the new Minnesota Missicnshausbalt:

BoivHrau Hock and Mrs. Gottfried sen. 12 aard stuff to towels; from Mrs. Standberdinger 2 pillows, 1 napkin, 1 towel; from Minna Stöckert 11 aard Baum-
 wollcuzcug; from Anna Dentel 5 aard ditto; from Mrs. Krvn- bach l sheet; from I. Meier 8 afard calico; from Mrs. G: Eichbauer 1 towel, 1 sheet and 3z aard calico;
 from Mrs. Kurz 5 towels; from Mrs. I. Schmid 6 towels; from Mrs. Brückner 154 aard cottonuzeng and 1 gcmcdclkes tablecloth; from Iran Schütz 3 aard of his
 bleached cloth; from Fra.u Lväth 1 sheet; Mr. Beyer 7 pounds of cotton to a teckc; from Mrs. Frank 1 pair of shoes. 1 Feugrock; from Mrs. Wessdorf4 pair of
 Smimpfo; from Mrs. M. Kronbach 2 pillows; from Mrs. Burk 1 paa^ of stockings; from Mrs. L- Schmid 1 shirt and 1 pair of Ltrümpfe; from Gebrüder Reisig 1 woolen
 undershirt and 2 pairs of stockings and 1 box; from Messrs. Angercr, Rüttinger, Ebr. Grans, M. "Kraus yarn and wool made into strnmvsc, made into 1 i pair of
 stockings by the Fungfrauenkränzchen; made by some women and maidens 2 comferw; by Mr. L. Matthes 81.50; by Mrs. Frischeisen 81.00; by Mrs. Stöcken
 80.5; by Mr. F". Prorst 81.00.

The money, 84.01, was used by the dear missionary frunkinnen to procure other articles, which were necessary for the production of the above-mentioned
 things.

Heiner is paid into the mission fund for the Minnesota mission:

fromFr. Zill in Frankenlust 80S0
 „ Joh. Arnold that. 0 ,75
 " of a Tanfgeselschaft of Mr. I. Weiß in Her-
 mansan 2.72
 „ M. Biter in Frankenlust 2.00
 " of the congregation of Mr. Past. Also to Anchoille
 on the 2nd Sunday after Trin. 3.87

Received:

a. to allgerncine syiwdül eosie:

Bon of the Rev. Strafen's congregation in CollinSville, Ills.	812,70
" the comm. of Mr. Past. Halm at Haw Creek 8,55 " Mr. <K. Gerken from the Filial-Gemcinde of the	
Mr. Past. Fobannes	1,00
" of St. Paul's Parish in Fort-Wayne, Ja. 25.00	
" Mr. Past. Grüber in Perry Co, Mo. 10.33	
" Hrn. Past. Schieferdecker there	1,00
" the Gem. of the Hrn. Past. Schieferdecker	1,00
" the Gem. of the Hrn. Past. Sievers	15,>0

s for the general president:

from the municipality to Frankenlust-10	,00
" of the municipality Amelith 5,	00

for synodal mission cassn

by Mr. Past. T. Nordmann	1,00
" Mr. HauenSschild 1	.00
Anfs pelvis laid at two Kindtanfen in the Gem.	
of Mr. Past. I. Nordmann	2,00
Collection at the wedding of Mr. Aug. Loch	
man in Collinsville, Ills.	2,50
from the municipality there	9,40
" of the congregation of Mr. Past. Sievers	9,81
Collecte at the harvest festival in Ebenezer parish by	
Hru. Past. Bcsel	6,00
dcSgl. in Bethlehem parish	3,75
from Mr. Fr. Scheer there - -	2,50
" Widow Flottmann baselbst 1	,50
"Mr. C. Schröder the	50
" of the St. Louis community--	- -6 .05
" the St- Panls Gcmck^de in Nen fair 6	,45
on the wedding of Mr. P. and C. Holzsch in the	
Gem. of Mr. Past. Rooster	7,00
by Mr. Past. Lange in Pleasant Grove, Mo. -	-5.00

o. TO MAINTAIN THE Cmcordia COÜege: from the congregation of Mr. Past. Strasen	9,00
Collection at the wedding of Mr. C. Steindruck	
in the community of Mr. Past. Holls 5	,50
from the congregation of Mr. Pastor Sievers	1,25
full Friedrich -Zill	50
from Johann Arnold-	75
iF . W Barthel, Cassirer.	

For the Lutheran have paid: the 11th & 12th year:

Men: M. Bosse, C. Umhau, JSHann Kilian.

the 13th year

Men's rooms: G- Willner, I. Schloßer, C. Senkind, C. Wolgert, C. Stiegemeier, Hilgert, H. Schmidt, H. Blanken, Rev. I. M. Hahn, Rev. Gräbner (82.00), L. Wichling, G. Funke (50c-), Rev. Sievers, G. Strreb, A. G.abner, A. Weisi, M. Wipplinger, CZSicnner, P. Weg- gel, G. Salflicr, Pastor F. Besel, H. Walkcnhorst, Pastor L. W. Heim, Schoolteacher Erk, Pastor I. F. Winkler.

the 14th year:

The Hcrrm: C. Senkind, 29 Wißmann, W-Wolker, H. Niemann, H. Berkemeier, A. Lauensscin, Pastor Löber, A. Schnppan, Pastor I. M. Hahn, G. Schmidt, Pastor Schieferdecker, Past. F. Dietz, Past. J.Lebncr, Past. Wolfs, H. Kummer, H. Scheer, P. agalkenborst, Fr. Meier, Past. F. Besel) W. Rappräger, I. Helsrich, W. Maier, H. Stünkel, Mrblenkamp, Thöle, Laging, Stumberg, Pastor Lange, Plackemeier, Fr. Brodbagen.

Bucher display.

Dr. Martin Luther's complete works, Erlanger Ausgabe:

1. well bound in English canvas with leather corners,

German writings, 67 parts . . . d 33,50 Latin writings, 23 parts . . . 11,50

2 the same, equally but very elegantly bound, with marbled cut,

German writings, 67 parts . . . G 36,00 Latin writings, 23 parts . . . 13,00

3. the same, just so, but quite simply bound, something apparently by long lying and by Complerirung, otherwise quite good,

German writings, 67 parts . . . K28,0!) Latin writings, 23 parts 9,00

Dr. Martin Luther's Church Postilla, Erlangen Edition, 9 parts, well bound . . K4,50

Büchner's hand concordance, well bound . 4,00 In addition, are always in stock:

Hirschberg Bibles - Bibles with Apocrypha - Hymnals - Luther's House Postil - Arndt's True Christianity, 4 and 6 Books - Matthesii Histories of Luther's Life - Start's Handbook - Start's Prayers on All Days of the Year - Dr. Heinr. Müller's Passion Book "der leidende Jesus" - Fresenius heilige Reden - Hofacker's Predigten - Wucherer's Wort der Wahrheit - Löhe's Samenkörner des Gebets - Löhe's Ehestandsgebete - Schunck's Kinderpredigten 2c.

I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst

Address:

Otto Ernst, St. Louis, Mo.

Book Dealer:

Market Street No. 61, north side, between Second and Third Streets, in the business locale of Messrs. Beehler and Lange.

Changed address.

ksv. FV. stolln, liillZs Noaä 0.

Oo., Inä.

Volume 14, St. Louis, Monday, November 3, 1857, No. 6.

(Submitted by Past. B?.)

The Lutheran hymn according to E. Koch.

(Continued.)

Disciple of the Reformers from 1560-1618.

The first uplifting of the spirits was followed by a weakening of the poet's spirit. What had previously come from a lively religious urge and inner life instinct, now became a mere trade with many poets of this time. However, there are still beautiful traces of the old power of faith and a pious simplicity and intimacy in the better song poets of this time. The most excellent among them is:

Bartholomäus Ringwaldt was born in Frankfurt a. d. O. in 1530. At the age of seven and twenty, he took up a clerical post and in 1567 was assigned the parish of Langfeld in the Neumark. He did not start writing poetry until later in life, in order, as he himself says, to make his profession more useful. A cheerful and lively nature speaks from his writings. Later, however, all kinds of suffering, unspeakable misfortune, plague, famine, fire, floods and land plagues of all kinds clouded the otherwise cheerful mind of the poet, so that he "no longer hoped for such a world of tribulations and unheard-of suffering. He probably died in 1598: the place of his rest was shown as late as 1750. Among his best and most widespread songs are:

Lord Jesus Christ, thou most high good, thou fountain of all graces, etc.

An old connoisseur of songs says of this song: here a truly penitent is depicted in his right form. God grant to all who approach the Lord's table such a believing heart and such a bowed spirit as can be found in this song. Fr. Jac. Weller, the well-known Saxon high court preacher, tells us that in his time a virgin in Brunswick "feasted on this song before her death with such fervent devotion and powerful spirit" that tears fell from his eyes when he visited her father in confession, and that the song, which he had not yet known, pleased him so much that he had to learn it from the same hour. Of the 3rd verse, Dr. H. Müller confesses: "I feel it with myself when I sing these heartbreaking words, that whole rivers of tears flow from my eyes. Avenarius praises the 4th verse as an effective remedy for troubled consciences. He relates that he was once called to a melancholy lad who imagined that he could have no favor with God because he had knowingly committed a grave sin. With no words he could bring him to a calm thought, until he gave him the 4th v. to bedeuten. Then he began to testify more joyfully and asked if what was written in this song was true. Upon confirmation he said: "Well then, I will keep to these words and no devil shall tear them from my heart. After many years, he sometimes confessed to Avenarius that as soon as a challenge arose in his heart, he would help himself with these words. knew. Lastly, he has also made them his funeral text from.

Come to me, says the Son of God 2c. This song is also attributed to Ringwaldt, although others name Hans Wilzstadt, still others Jörg Verkenmeyer as the author. An old brave man, as Herberger reports, often remembered his father during this song, who, when he heard this song, could not refrain from tears and said to his children: What a blessed time you have experienced, if my parents had heard these words before their end, how their hearts would have become so joyful.

Nicolaus Selnecker was born on December 6, 1530 in Hersbruck near Nuremberg. Already as a boy of 12 years he was appointed to play the organ in the castle chapel of Nuremberg because of his knowledge of music. He then studied in Wittenberg from 1549 on, where he soon distinguished himself to such an extent that he was able to become a master in 1554 and give lectures. In 1557, he came to the court of Prince August in Dresden as the second court preacher and informant of the hereditary prince, where he enjoyed the prince's favor to a high degree for a long time. He married the daughter of the superintendent Gräser in Dresden and lived quite happily. But this sunshine did not last long. The secret Calvinists at August's court were in the way of the mild but honest Selnecker. They decided to overthrow him. The great hunting lover

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The Elector's own death gave the opportunity for this. On the other hand, when Diaconus Hoffmann had preached fearlessly in the Kreuzkirche against a great oppression of the subjects, and when he was therefore expelled from the city, Seneccer confessed to this faithful servant of the Lord. This displeased the Elector, and so his enemies succeeded in getting him to ask for dismissal from his office, which was granted. He turned to the University of Jena to obtain a professorship. Unjustly suspected here as a false teacher and secret Calvinist, he was suddenly dismissed, whereupon he came to Leipzig as professor of theology. After he had administered his teaching office here for two years with undiminished faithfulness and quiet diligence, he received a call to Wolfenbüttel, where he worked with great blessing and established the Brunswick church according to the pure doctrine. After he had laid the foundation for the establishment of the University of Helmstädt, he was called to Oldenburg for the establishment of a good Protestant order in churches and schools. In 1576, his old Elector called him back to Leipzig and entrusted him with the highly important task of communicating with the Swabian and Lower Saxon theologians and drafting the Concordia Formula, which came into being in Klosterbergen on May 25, 1577. Seneccer especially wrote the preface and provided the Latin translation. After Augustus' death, his dissimilar son Christian I came to power. The Calvinists returned to power and Seneccer was deprived of all his offices. He moved into his own house, which he owned in Leipzig, to work as a writer for the suffering church. Finally, he had to flee Leipzig and went to Halle and, when he was not safe there either, to Magdeburg. Under several honorable calls he accepted the one to Hildesheim. Exhausted to the point of death by many efforts, a serious illness confined him to his bed of pain in 1592. After Christian I's death, the Calvinist leaders in Saxony were overthrown and Seneccer was recalled to his former offices and dignities together with his son and son-in-law. In the week before Pentecost 1592 he started his return journey to Leipzig. He spent only 5 days after his arrival. Dead tired he lay on his bed without being able to recover. Three of his colleagues and comrades-in-arms stood by him in his

He was in the death throes. When they asked him if he wanted to die on the doctrine he had joyfully confessed for so many years, he affirmed it with a deep bowing of his head and a broken but joyful "yes" and then died in quiet peace at the age of 62. Next to Ringwaldt and Helmbold, he is the most popular and excellent songwriter of his time. His most popular songs are:

Ach bleib bei uns ,Herr Jesu Christ u. s. w. He wrote this song at the time of the Calvinist communion controversies, because of the

he himself was deprived of his offices several times. When in 1697, on the feast of St. John in Dresden, a "Lord God, we praise you" was sung in all churches because of the Polish crown dignity of August the Strong, who had therefore become a Catholic, the people, concerned about their faith, also sang the first two verses of this song at the end of the service.

Let me be and remain yours. Seneccer composed this verse for himself as a daily prayer.

Today is the Lord's day of rest 2c. Praise the Lord, for he is very kind 2c. We thank you, Lord Jesus Christ, that you have gone to heaven, etc.

Ludwig Helmbold, called "the German Assaph" by his contemporaries, was born in Mulhouse on January 18, 1582. His father lived there as a respected master wool weaver and later became a senator, a man of old German loyalty. Even as a boy, Helmbold was most fond of arid poetry. He studied for a short time in Leipzig, then in Erfurt. In 1550, he became the headmaster of a school in his hometown. He devoted himself with great devotion and love to the boy. Two years later he laid

However, he resigned from this position and returned to Erfurt to become a student again. In 1562, he became the rector of the newly established Gymnasium. A terrible epidemic that broke out in Erfurt in 1568 and took away 4,000 inhabitants forced him to return to his hometown. During this time he wrote his first spiritual song: Von Gott will ich nicht lassen. In 1566, the emperor, Maximilian II, awarded him the poet's laurel; however, he modestly rejected this distinction sought by others. Vanity and arrogance were always abhorrent to him. His outspoken confession of the Gospel drew the fervent hatred of the Catholic party to him, and the council of Erfurt, too weak to protect him, demanded his resignation, and so he had to leave Erfurt, where he had been a "splendid teacher" for 17 years, and retire to his hometown. Although already 39 years old, he began to practice preaching, in 1571 he became deacon and 15 years later superintendent in his hometown. It was very important to him that the pastors under him showed a dignified attitude in office and life and diligently searched for the truth. He was a promoter of the Concordia formula and a zealous Lutheran.

but peaceable. He held his sermons with great seriousness. When the city council reproached him for "preaching too vehemently, with little comfort, that almost everyone complained about it," he answered: "If our parishioners, authorities and subjects no longer sinned in public, we would not punish them so severely, which we do according to God's serious command, not out of hatred, but out of love for everyone.

do. There is no sermon without consolation, but we have no consolation for the impenitent. On March 26, 1598, he was laid to rest

and walk or drive my way, this song often and always comes into my mind and mouth, so that I have to sing it aloud. The blessed Phil. D. Burk of Kirchheim had ordered this song from his son for his former dying hour some time before and, when it now came, had it read to him for great refreshment.

In the other half of the 2nd verse, Schubert tells the following story: In Holland, 100 years ago, lived a world-famous physician, whose name was Boerhave. This learned man, who was so great and respectable in the eyes of the world, appeared so small and lowly to himself that when a malefactor was being led out for execution, he was found in tears, and when he was pressed to say why he was weeping, he said: He had just considered that if it were not for God's special grace and mercy that held him, he would have to be led out to execution just as this poor sinner was, for he was by nature just as evil and inclined to sin as the latter, and only God's special appearance had saved him from sins and from disgrace, from chains and from bonds.

Martin Schalling, son of a clergyman in Strasbourg, born April 21, 1532, studied in Wittenberg, became a Protestant preacher in Regensburg, then deacon in Amberg, from where he was ousted by the Reformed, became pastor in Vilsack and was soon called back to Amberg as superintendent; finally preacher in Nuremberg, where he died December 29, 1608, after having administered the ministry as a truly pious man and faithful pastor for 50 years. Through his song: *Herzlich lieb hab' ich dich, o Herr* 2c. he became the favorite of many pious souls. This song is a true core and power song, composed after the 18th and 73rd Psalm. It has already proved its special blessing power to many souls. Spener concluded his evening devotions with this song every Sunday. The pious wife of Prince Christian III of Saxony, named Hedwig, was very fond of this song. So it was also in her last illness that this song strengthened her heart through Christ's grace to fight sin and death. It was also the favorite song of the pious Duke Ernst of Saxony Gotha. He was a God-fearing, fatherly prince. When in 1674 his last illness set in, he had death songs with instrumental accompaniment sung to him at every midday and evening meal, so that he would always remember his death and be made aware of the heavenly and eternal. In particular, he remembered his favorite song every hour and often had his wife recite it to him. Shortly before his end he let himself be heard: Oh, if one could love the Lord Jesus completely, how our hearts would rejoice! And when he was told that Jesus would be satisfied with our love if we loved him as much as he himself would give us grace, he prayed with a voice full of tears: Oh heartily dear

I have you, O Lord, I pray, be from only mostly far away with your help and gifts. Then he remembered the saying: So God loved the world, etc., about which he let himself be heard: I did not want to give this single saying for the whole world, not even for a thousand worlds, because it is such a foundation of faith that even the strongest devil cannot overthrow it. Thus he died on March 26, 1675.

The words of verse 2: "It is, Lord, your gift and bounty, my body, soul, and all that I have in this poor life, etc., came to life for a father who had lost several beloved children in succession and was troubled by the thought that the remaining ones, even his dear wife, might be snatched away from him, and at the slightest offense they suffered, he could hardly contain himself. Run, he comforted himself, God has given you your loved ones and your physical life, so he can and will keep them for you as long as it is good and beneficial. A comforted mind and good courage was the peaceful fruit of it. The third verse: Oh Lord, let your dear little angel at the last end carry my soul into Abraham's bosom, etc., had just been sung when the Superintendent Muthmann in Pößneck was struck by a blow and carried out of the church as dead, whereupon he soon died.

(To be continued.)

(Sent in by P. Selle.)

The Antichrist.

In all centuries of the Christian era, the biblical prophecy of the Antichrist, also called the Counter-Christ or the End-Christ, has given rise among scholars and unscholars to manifold speculations and interpretations, which, of course, where the meaning of the kingdom of Christ and its blessings is least understood, have lost their way furthest from the truth. Soon Judaism, soon Caligula, soon the whole pagan Rome, Mahomed, soon Napoleon I, soon the Russian emperor were supposed to be this Antichrist, and nowadays some want to see him in the spirit of the atheism of our time, which raises its head so insolently, while again not a few stand firmly on the fact that according to the teachings of God the Holy Spirit even the Roman pope is the Antichrist. Spirit, even the Roman pope, i.e. the whole succession of popes, is the antichrist or the repugnant, and as such is described by him "so clearly, distinctly and obviously that a blind man can grasp, let alone a sighted man can see. The latter has always been the conviction of all orthodox theologians of the Lutheran Church, which the latter has set up in its symbols as a piece of its historical faith. How much it is right in this, how much, on the other hand, all views and statements of truth differing from it are lacking, is now to be proven in a short time.

The biblical description of the Antichrist, according to which we have to recognize him, is found in the foreground:

1 Dan. 11, where Antiochus Epiphanes - who set his heart against the holy covenant, did what he wanted, and rose up and rebelled against everything that is God, and spoke abominably against the God of all gods; who did not respect the God of his fathers, neither respected the love of women nor any of God's things, but rebelled against everything, and who spread the tent of his palace between two seas around the precious holy mountain - is obviously presented as a model of the Antichrist. Compare Dan. 11, 36 with 2 Thess. 2, 4, verse 37 with 1 Tim. 4, 2. 3. and Rev. Joh. 13, 1.

2, 2 Thess. 2, the main passage, according to which the wicked man, the man of sin and the child of perdition, among whom there is a particularly great apostasy from the pure teaching of Christ, exalts himself above everything that is called God or worship, so that he sits down in the temple of God as a god, and pretends to be God; whose wickedness was already secretly stirring in the time of the apostles, but whose revelation was still stopped at that time; who is to be killed by the appearance of Christ's future and to whom all kinds of lying powers and signs and wonders are still attributed as special characteristics, according to the work of Satan;

3, Rev. According to these chapters, the Antichrist, who is presented here in the image of a beast, rises from the sea and is called the great harlot who sits on many waters, which according to chap. 17, 15 "nations and multitudes, heathen and tongues" are to be understood. He blasphemes God, his name, his tabernacle and those who dwell in heaven. He is given power to contend with and overcome the saints, and power over all kindreds and tongues and nations, so that all who dwell on the earth worship him, whose names are not written in the living book of the Lamb. He imprints a special character on His own. But through an angel or messenger of God, who again proclaims the eternal gospel to all nations and races and tongues and peoples, the antichrist empire, "Babylon the great city," is brought down. Nevertheless, this "great Babylon, the mystery, the mother of fornication and of all abominations on earth, which was, and is not," will come again, and still sit as the great whore on the seven mountains, so that all the heathen or nations drink of the wine of the wrath of her fornication, and the kings of the earth commit fornication with her, and her merchants become rich from her great lust and the named trade with the souls of men, although no longer to the same extent as before. In it the blood of the prophets and the saints and all those who were slain on earth will be found. Finally, however, the "beast" of him who is called Faithful and True, and judges and disputes with

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Justice, whose name is called "God's Word," who is a king of kings and a lord of lords, when he now comes to tread the winepress of the fierce wrath of Almighty God, has been seized and thrown into the lake of fire that burns with brimstone.

From this description of the Antichrist and his kingdom is evident:

a, That neither Judaism nor pagan Rome can be the antichristian empire, because, not to mention that they lack many other characteristic features of the antichrist, they already existed in full development at the time of the apostles, but these proclaimed the antichrist as a future person beforehand;

b, That neither Caligula nor Mahomed, as both are not sitting in the temple of God, i.e. ruling in the church of God, but outside it. The antichrist can neither be Caligula nor Mahomed, as both are not seated in the temple of God, i.e. ruling in the church of God, but standing outside of it, nor any other individual person, as the antichrist will only be put to an end with the future of Christ at the Last Judgment, and a single person, who would be overtaken by the Last Day, no matter how viciously he rages against Christ and his kingdom, could not be able, by the longest measure of human life, to attain such power and carry out all the abominations that are attributed to the antichrist;

c, That atheism, as likewise not ruling in the temple of God, but publicly fighting it, cannot be the Antichrist, although its followers obviously and preferably, as well as all the persons and powers mentioned above, certainly belong to the many anti-Christians mentioned in 1 John 2 and 4 and 2 John, who deny that Jesus is the Christ and that Christ has come into the flesh, i.e. who somehow deny the pure doctrine of Christ's person, office and work. I.e., who somehow deny the pure doctrine of Christ's person, ministry and work, just as all of them, even if not self-consciously, as far as they exist since the appearance of the actual Antichrist, are, so to speak, his subjects, just as the earlier ones were also ruled by the same spirit of wickedness, which comes to light in him in its most glaring awfulness;

d, that step by step in this description the Roman papacy, as we recognize it from the history and experience of our own time, is presented to us as a collective subject, consisting of the whole series of popes, together with their regiment. For: 1. the papacy has only been able to develop

The pagan world power of Rome, which was still holding back the revelation of the wicked one in the apostolic age, was removed;

2. it has always had its headquarters in Rome, the city which, situated between 2 seas, is built on 7 mountains, and which has been recognized even by papal writers, as by Bellärmin, for the great whore Babylon of the Antichrist, whom they admittedly wrongly want to see in the pagan world power of Rome;
3. The Roman popes have arrogated to themselves the sovereignty due to the Lord Christ alone, so that they have not only called themselves his governors on earth, but have also presented themselves as completely infallible, who would not have to bow to anyone's judgment, nor even suffer it in any way, "and who, entirely at their own pleasure and contrary to the divine word, could issue their mandates to all Christendom on earth, as they still claim the right to do today as brazenly as ever. With almost innumerable false teachings and false services, they have violated the honor and loyalty owed and pledged to the Lord, serving only the world and themselves under the appearance and pretense of great godliness, and seducing to this spiritual fornication of theirs "all who dwell on the earth, whose names are not written in the living book of the Lamb," so that almost the whole world has, so to speak, worshipped them, so to say, worshipped them, blinded by their splendor and power, which they sought and seek continually to increase by the most despicable trade of souls, according to which they exalted themselves even in worldly things above emperors, who are only to be reckoned against them as the moon is against the sun, and by their "lying powers, signs and wonders," performed in great numbers by the agency of Satan." They have called the marriage state, which God Himself ordained for holy purposes, an unholy one, forbidding it to their so-called clergy for the sake of greater holiness, and as they have perverted the whole Gospel of the righteousness of the poor sinner for Christ's sake alone and through faith in Him, so they have perverted the whole law in general, and have exalted their own commands above the commands of the great God from heaven. Unconditional obedience and submission to their will is the characteristic of papal piety, the mark of the "beast" given to his followers. Against the true saints, wherever they bore witness for the Lord Christ and against the abominations of Antichrist, they have always fought and shed the blood of the same in rich streams, which they would still gladly do everywhere, if they did not lack the power to do so. But this has been broken and "Babylon" has fallen since Luther, the holy man of God, flew as the angel with the eternal gospel right through the church sky and called out to "all that sit and dwell upon the earth, and to all nations, and kindreds, and people, and tongues," "Fear God, and give glory to him: for the time of his judgment is come, and worship him that made heaven, and earth, and sea, and fountains of waters." It is obvious to anyone who will but see that since the Reformation, when the Lord God, through Dr. Luther's ministry of the Word, brought the pure doctrine of Law, Gospel and Prayer back to light

The former power of the papacy is broken and the "beast" is wounded to death, although, even according to all human reputation, it will survive as long as the world stands, and perhaps in the very last time it will strive to raise its head again with all its might, as it

already seems not to be lacking in all kinds of characteristics, until Christ in his future will put an end to it, and pour into it the full bowls of divine wrath.

In view of this obvious fulfillment of the prophecies of the Antichrist in the papacy, Luther could not help but recognize in it the Antichristian kingdom, as which he probably describes it hundreds of times in his writings. Similarly, the entire orthodox Lutheran Church confesses not only with Art. VIII. of the Apology that "the papacy is also a part of the kingdom of Antichrist, but also with the other part of the Schmalk. Articles, Art. IV. that he is the real Antichrist, which is widely explained and substantiated in the appendix of the articles "Von der Gewalt und Obrigkeit des Papstes".

It is also noteworthy that, according to the "Vertheidigung des Augapfels" of the Lutheran Church (the Augsburg Confession), published in 1628 on the orders of Duke John George of Saxony, "Dr. Simon Schardius, formerly associate judge of the imperial court at Speyer, has gathered clear testimonies from 30 papal scribes that the pope at Rome has been called the Antichrist on those who have been zealously devoted to the papal religion. Not only emperors, princes and bishops have recognized the pope as the Antichrist; even popes themselves have called some of their predecessors the Antichrist. This happened especially often before the Reformation to Popes Paschal II, John XXII and Gregory VII.

Shame and shame to the newer Lutheran theologians who call themselves Lutheran, who somehow speak the word of the papacy, this institute of the devil, which in the form of Christianity fights against the Lord Christ and his kingdom, to cover or decorate its abominations, which God's word wants to have uncovered! Shame, however, especially on those who, through teaching or practice, despite all the boasting of Lutheran orthodoxy, somehow help to strengthen the antichristic power to the great harm of many souls!

(Sent in by Pastor Hugo Hanser.)

Why do we baptize the little children?

(Conclusion.)

The truth of what has just been said can be seen, without citing many scriptures, from Matth. 18, 6. and Marc. 9, 42. where the Lord Himself gives the children the testimony that they believe in Him by saying: "But who shall offend the least of these that **believe in Me 2c.** "Furthermore, from the fact that he gives us

He even sets the children as an example and swears to us by his oath that if we do not become like them, we will not be able to enter the kingdom of God; he says Luc. 18, 17: "Truly I say to you, whoever does not receive the kingdom as a child will not enter it. And in another place Matth. 18, 3: "Verily I say unto you, Except ye turn and become as little children, ye shall not enter into the kingdom of heaven." He says: "Such (i.e. those who were brought to him and blessed by him) is the kingdom of heaven;" and here he does not mean such children who have already grown up, but little children, as Lucas expressly testifies:

xx xxxxx, i.e. infants. Since the Lord presents the children as heirs of eternal life and as pleasing to God, they must also have faith, for the sonship of God is obtained through faith alone, as it says in Gal. 3, 26: "You are all God's children **through faith** in Christ Jesus;" and: "Without faith it is impossible to please God. Ebr. 11,6. Marci 6,16. Joh. 3, 18. 36. We further recognize that the children also have faith, from the example of the circumcised children, to whom the apostle conquers faith, Rom. 4, 11.; then from David's confession Ps. 71, 5. 6. together with Matth. 21, 16. And finally from the attributes of faith that are attributed to them Ps. 7, 6. But if the children are capable of faith, as is proven from this, then they are also capable of baptism, so they must also be brought to it, because faith should and is worked in them through this. Titus 3:5.

It is true that children do not have faith in the way adults have it, in that they are not conscious of it; but the lack of consciousness does not overthrow the thing itself, for faith is not a thing that man can bring about by his own knowledge or will, but it is a work of the Holy Spirit that he allows to work in him, a work of divine grace without his doing. It is a work of the Holy Spirit that he **allows to work** in him, a work of divine grace without his doing, a gift of God. Ephes. 2, 8: "For it is by grace you have been saved through faith; and this not **from yourselves, it is the gift of God.**" Col. 2, 12. And what else is the cause that so many adult hearers of the Word do not come to faith, but because they want to know better than the Holy Spirit; because they close their hearts to Him; because they resist His effects of grace? But this is not yet the case with the child, because there is no desire to know better and therefore also no wilful hindrance and resistance to the divine effects of grace, no stubborn obstinacy against the pull of the Holy Spirit, who wants to direct the mind and will toward God. Or shouldn't the Holy Spirit be able to work in the child for spiritual life what he pleases, because he is not aware of it? since nature creates everything in the child that is necessary for its preservation?

The child is open to the influences and impressions of the world and the people around it, so that it is frightened when it is led with rough words and expressions. Should not the child, who is open to the influences and impressions of the world and the people around him, so that he is frightened when he is led with harsh words and expressions, and smiles when he is looked at in a friendly way, also be open to the effects of grace of the Holy Spirit? Should not the Holy Spirit be able to work just as finely in the child, who does not yet resist willfully, as nature has her work in the child and raises it? Who could deny this? Certainly no one, even less, since we have an example from the Holy Scriptures that shows us that the Holy Spirit does not disdain to do this to the children! This example is found in Luc. 1, 15. 41. where we are told about John the Baptist that he was already filled with the Holy Spirit in his mother's womb.

But there are even more reasons for our cause; for apart from the fact that infants also need the grace of baptism, apart from the fact that they are also capable of receiving it and have full entitlement to baptism, we also baptize them because Christ commanded it. He says to his disciples Matth. 28, 19. 20.: "Go and teach all nations and baptize them 2c.," according to the Greek original text, in which the N. Test. is written by the apostles, and which therefore can also decide alone, it says still more clearly thus: "Go and make disciples of all nations (of those who believe in me), that you may baptize them and that you may teach them to observe all that I have commanded you." So when the Lord here commands his apostles to make disciples of all nations, it also implies the command to make disciples of children, because these also belong to the "all nations." For when one says, for example, that the German people belong to the Christian nations, one does not merely mean that the adults, women and men, belong to the Christian church, while the children are still pagans, but rather that young and old, children and old men, men and women, all belong, at least in name, to the Christian church. Christ's command therefore truly extends to children, and he wants his servants to take care of them and make them his disciples; and for this he gives two means, which of course must not be separated, namely baptism and then instruction. But in the case of children, whose undeveloped minds do not yet permit teaching and instruction, baptism is and remains the only means of making them disciples of Jesus, the only means accessible to them, and whoever can therefore be so conscienceless as to deny them this, let him not boast that the will of the Lord means anything to him, that he is his disciple, for he is not.--

Outside the church there is no salvation and no blessedness, but the church, the congregation of the saints, is only where God's word and the holy sacraments are Jn 3:5; if one could **rightly** deny children baptism, they would also be excluded from the church, and thus from fellowship with Christ, from participation in God's kingdom, from salvation itself, which Christ Himself promises them.

But the Lord has also made His will known to us in a very specific and detailed way, and the promise that He adds at the same time is another reason why we baptize the infants. When the disciples (Marc. 10, 13. ff.), in their false zeal for the Lord, did not want

the children to come to Him, the Lord not only did not like it, but He was unwilling and rebuked them severely by adding: "Such is the kingdom of heaven;" from which they could easily deduce whether they should not be allowed to come to Him. His whole speech here is nothing else than a protective speech for the children against the false delusion, as if they had no part in him or even did not need him. But he took the children himself in his arms, pressed them to his heart, laid his hands on their heads and gave them his blessing.

From this it is clear that the Lord wants the children to be brought to him. But he is no longer visibly present among us, is not in a certain city or country, so that they could be brought to him! What then is the way? Is it only prayer? Has the Lord given us no other instructions? He has shown us the perfect way of bringing it and has commanded it, namely Holy Baptism! This is the way in which we can and should bring them to him even today, and he will accept and bless them in grace, for he always confesses his word and command.

It is also clear from this that the Lord wants children to attain His salvation and blessing. But they cannot attain to it, as the adults, in whom the Holy Spirit works faith through the word heard or read; so only the means of grace of Holy Baptism remains for them, which the Lord has bequeathed as the ordinary means of His Church and through which the children become partakers of the treasures and goods of the Church, and we are obliged, if we want to comply with the will of the Lord in any other way, to help them to the same.

The same can be seen in Acts 2:39, where the apostle says: This promise is to you and your children;" for if the children herewith have the promise of the divine grace of the covenant, they also have an inviolable right to the effective sign and seal of the same, which is baptism, and if this only door, through which they enter into the kingdom of grace, into the covenant with God, is opened to them, they have the right to be baptized.

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If you were to admit that you can do this, you would be committing a grave sin.

After all, Holy Baptism in the New Testament took the place of circumcision in the Old Testament, and if there the children were not only allowed to be circumcised on the eighth day and thus received into God's covenant of grace, which He had established with Abraham and his seed, but also had to be circumcised if they lost their eternal blessedness, Genesis 17:14. How should we now be allowed to deny the Christian children in the New Covenant baptism and thus entry into the church of Christ (who sanctifies His church through this water bath in the Word, Ephesians 5:26), and not rather conclude from the circumcision on the 8th day that children should be offered to the Lord as soon as they are born? Especially since baptism has not only taken the place of circumcision, but is also called by the apostle Paul the "circumcision of Christ"! He says Col. 2, 11. 12.: "In whom also ye are circumcised with the circumcision without hands, that is, with the circumcision of Christ; in whom ye are buried with him by baptism 2c." Surely this too must be a clear hint to us for our conduct toward the children in the N. Covenant. - —

These, then, are some of the reasons for which we baptize infants, and urgent and compelling enough to convince every simple-minded, devout Christian of the legitimacy of infant baptism, considering that it has been in use in the Christian church from the earliest times, even from the times of the apostles; Considering that infants are not only in need of it for the sake of the original sin which clings to them, but are also capable of receiving the grace of baptism; considering that the Lord himself commanded it when he said: "Make disciples of all nations, baptizing them and teaching them;" that he has promised to bless them in this way; considering that the Lord wants them to be blessed, and that therefore they must not be denied the only means to this end; Considering that we cannot bring them to Jesus in any other way than through baptism; Considering that they have a full right to baptism because they are children of the promise and baptism is an effective seal for it, through which the Holy Spirit works faith in them. Finally, in view of the fact that baptism has taken the place of circumcision, the latter having been administered to the children already on the eighth day.

But what do those do who do not have their children baptized and, as much as is in them, try to keep others from baptism by false teaching? Truly they do nothing else than what the Lord so severely rebukes his disciples, they hinder the little ones from coming to him; indeed, he will not let the little ones perish because of this, for even though we are bound to the means, he is not, but he will not let these despise his

Order, these proud spirits, humble themselves in their time. For their actions are all the more sinful, the more clearly the Scriptures and the whole Christian Church testify against them from the beginning; they are all the more punishable, since they see in the disciples whom the Lord so unwillingly leads how badly he takes it when the little ones are hindered from coming to him; and those have failed out of ignorance. Therefore, at the end of this essay, we come to the same conclusion that Luther came to when he said: "Summa, the Anabaptists (and all opponents of infant baptism) are too sacrilegious and insolent, for they do not regard baptism (not only infant baptism) as a divine ordinance or commandment, but as if it were a human practice; how many other church practices are under the pope than consecrating salt, water, and herbs. For if they thought it a divine ordinance or commandment, they would not speak of it so blasphemously and shamefully, even if it were used unjustly. But as soon as they are in the foolish opinion that baptizing is like consecrating water and salt, or wearing caps and plates, they go out and call it a dog's bath, a handful of water, and many more of the abominable word. Vol. 26. p. 289. Cf. in general this whole writing of Luther: "On rebaptism, to two pastors" a. 1528 ibidem).

(From the "Freimund")

Correspondence between a duke and his court preacher.

Duke Frederick of Württemberg, who had come to rule in 1593 after the death of his father Ludwig, issued the following billet in July 1595 to his court preacher Dr. Andreas Osiander, a grandson of the well-known Nurnberg reformer of the same name:

"I have heard court preachers here for more than 26 years, but never so rude and pompous as now a year ago. Since, after all, the court preachers should be a little more vicious and modest than the common village priests; for since one should look for them among the same, how many pounds of wax and unslurry would go on them. Friedrich, *mpria*."

So the court preacher replied on July 14:

"Your Princely Graces do not wish to note with disfavor that I molest them if possible with this letter of mine (which I would much rather be overriden)."

"Last Sunday, E. F. G. sent me a letter quite late, in which you report that you are over 26 years old, etc. - Although E. F. G. now summarizes my friendly and faithful dear colleague and me, the inscription of the letter makes it clear that I must understand this reference primarily for myself. Now I gladly confess that I do not know much about polite preaching, have never prided myself on

great art and eloquence, and was appointed to the position of court preacher six years ago.

I have been required to practice for years without all of my or mine, even against my will. Therefore, what I encounter in my office, I can take upon myself all the more easily. But I also know that it is not possible to do too much in reprimanding mistakes. Since the courtiers sin as much as the peasants, the law must be enforced on them as well as on the peasants, admittedly with a guilty modesty (which I have therefore been as much as possible, and which I have always kept in general, and in particular not stabbed at anyone), since in the kingdom of God there is no respect for the person. And I cannot think that E. F. G. as a Christian and highly understanding prince would bear some displeasure at the fair rebuke of the errors. However, I have to confess that I do not understand what F. F. G. means by the immodest and pompous preacher's report. If, therefore, my humble, humble and for God's sake request is received, E. F. G. will be so gracious to me and, so that I do not have to do my office with sighs and go to the pulpit with a frightened heart, indicate to me in particular what you dislike about my sermons: I will gladly, by the grace of God, as much as a human being can, behave and moderate the style so that, while nothing is missed in my office, E. F. G. will not be unnecessarily deprived of what is important to me. F. G. is not unnecessarily disclosed or given cause for ungracious reflection. My dear College LI. Biedenbach will do likewise.

This was the end of the correspondence, since the duke did not consider it advisable to send any further letters to his court preacher in this matter.

How Duke Ernst of Brunswick held Urbanum Rhegium.

Duke Ernst of Brunswick, who studied diligently in Wittenberg in 1511 and in 1524 first began to reform religion in the Lower Saxon district, was at the Imperial Diet in Augsburg and co-signed the Confession, which was presented to the Emperor there on June 25, 1530. He also met the venerable and learned Urbanus Rhegius in Augsburg and brought him with him to his residence Selle to establish the churches and schools. The duke held this noble man in such high esteem that he loved him like a father. When he was asked by his servants what new and precious things he had brought with him from the Imperial Diet, following the example of other princes, he answered: he had brought with him a delicious treasure for the whole principality, namely a man of great learning and loyalty, which he respected more highly than the treasures of all princes. He looked back on the days in Augsburg with great joy, especially because there he had received the dear man Urbanus Rhegius.

After two years, the highly respected man was recalled by the city of Augsburg. Then the duke said he did not know whether he should rather miss one eye (pointing to his eye with his finger) or Urbanus Rhegius, because he had two eyes but only one Rhegius. Turning to Rhegius, he said: "My dear sir, stay with us. You may find people who will give you more money, but you cannot find such listeners who will listen to your sermons more than I do. Rhegius did not resist such a request, remained as general superintendent in the state of Lüneburg and died in Celle in 1541 on the feast of the Ascension of Christ. Duke Ernst's symbol was a burning light, with the inscription on the candlestick: I.. 8. N. C., means: Aliis servio, me ipsum contero. In German: Andern diene ich, selbst verzehr ich mich.

From Duke Ernst of Brunswick.

The laudable Prince Ernst, Duke of Brunswick and Lüneburg, born. 1518, was at the Elector's court in Wittenberg in 1527, has criticized Luther and others in sermons and lectures.

He listened diligently to the sermon and grasped the foundation of pure doctrine and saving faith through the work of the Holy Spirit. After that, he held steadfastly to the pure doctrine, talked about God's word with his court junkies over tables and often asked them what they had learned and retained from the sermon and exhorted them to godly living, nor did he allow anyone to curse at Christ's wounds, torture, suffering and sacraments, or did not suffer such at court.

When in 1558 an envoy of a great potentate came to him to address him because of a heavy trade, and he also lay quietly and went to church and preaching with him, he let him like the sermons and church ceremonies, but the envoy disliked it so much that after all the sermons he sang: Keep us Lord by your word 2c. and said publicly that it would be unreasonable to associate the pope with the Turks.

He said that the prince had to abolish the song, since he had helped Christianity against the Turks. But the pious Christian prince gave this fine answer: "My preacher is not called to tell me what he should preach and sing, but he is called to tell me and all my followers in God's name and from his words how we may be saved. We are to hear him and follow him as God in Christ himself. Therefore I do not forbid him to sing the song. If you do not want to hear it, stay out of church or go home. - —

(Submitted.)

Filling stones.

Confessional fidelity of a princess.

When the Elector of Brandenburg, Johann Sigismund, converted to the Reformed Church, his wife, Anna, a daughter of Albert Friedrich, Duke of Prussia, remained faithful to Lutheran doctrine. Although her husband had allowed her to keep her own Lutheran court preachers, she had not been able to resist the desire to be strengthened by a famous preacher, the great theologian C. Meisner of Wittenberg, on the very Christmas day where her husband's apostasy was to take place. On Dec. 25, 1618, the Elector had taken communion in the then Cathedral Church of Pas Reformirt, and on the same feast day Meisner held his first festive sermon before the Elector. In her speech

The faithful princess states the following: "Our text for the lectionary sermon should be from 1 John. 1, 7: "The blood of Jesus Christ, His Son, makes us clean from all sins;" and the preacher should also give some thought to the Calvinist doctrine (which we live and die by from the bottom of our hearts because it is contrary to Christ's doctrine and God's holy Word), and that we do not, as the Calvinist doctrine would have us do, consider Christ's suffering, blood and death to be the suffering and blood of a mere man, but rather God's own blood.

Fruits of Luther's ministerial effectiveness.

A splendid testimony to this can be found in one of the funeral orations delivered by Professor Mylius to Lukas Kranach II and his wife in 1586: "When I was called to these lands 21 years ago and arrived in Wittenberg, I have seen with pleasure and amazement in our Christian couple (the Kranachs) as well as in some! still few old and experienced persons before in this city, who still lived from Dr. Luther's time, a beautiful pattern and example of Dr. Luther's same discipline and discipline. For what is still left from that time and has been alive, in those persons a special gravitas, respectability, discipline, zeal for God's blessed word in words, works and deeds, a special joy and tenderness, a quite brilliant mirror of all virtues could be seen, so that when I have been around such people or have seen them act and walk, I have felt in all things, as if I were as it were

in a new world or these people would have come to this country and city from another world. Papists wash and level a lot of good works and blaspheme, dr.

Luther would have forbidden doing good works. Twenty years ago, no one else was allowed to do that.

Refutation not and one had been able to point the papists only to the *reliquias* and remains of Dr. Luther's discipline. Help God! How often have I had in my heart the thoughts: what

What a blessed time must have been then among the people, when Dr. Luther was still brightly alive and stood in the pulpit! How a beautiful church, how a lovely breeding must have been at that time! You can see that from the broken pieces, what must have been on the pot itself, how much more can you see that where the pot itself is still there"-One has also, Mylius adds, often heard from the mouth of the venerable matron, Mrs. Kranach: "Well, our dear parents did not make it so bad and evil. Years ago, things were much better around Wittenberg."

Grace Election.

It is to know that we are forbidden to understand such (the eternal providence) or to deal with it. For what God wants to keep secret, we should not know. For this is the apple, where Adam and Eve ate death, together with all their children, since they also wanted to know that they should not know. Just as it is a sin to murder, steal, and curse, so it is also a sin to deal with such inquiries, and is the devil's work, like all other sins. - **On the other hand**, God has given us his Son, Jesus Christ, whom we should remember daily and see reflected in him, so that our sin will be found to be pleasant.

Luther v. J. 1545.

Daily Gratias

Nicolaus Boje in Messlingbüren in Dithmarsen. 1524(27?)

O God, we give thanks to your grace, Through Christ our Lord, Before your great city averswindt Dorch welke du deist ernehen. All who have ever gained the breath, Hefft us de Nothdurft laten han. Di gesche Loff, Priss und Ehre!

As you nu Herc gespiset have

Den Liknam, welke vorderwet,

So tat de Sele ok sin din Gast, De dorch di nummermehr stervet;

Your salutary word is your language. Bet se ok ganz erlange di In Ewigkeit vorortruwe.

Lost honor and thanks tho aller Tidt Si di Vader in der Hoge, De du miß der Sünden quitt, Dorch dat du giffst tho geloven An dinen einigen gebarnen Sön, Up dat wir mit ehme Kinner sin sin, Di ewig Prisen. Amen

Gratias on receiving the Blessed Sacrament from Nicolaus Boje in Melders. The Holy Sacrament of Nicolaus Boje in Melders.

O Christ, we thank you for your goodness and your great life, which you have proven to us, in which you have given us your complete life, so that we may live out of our sins.

Hefft sulven di verschonet nicht. If you have died before your time, then it is all over, that we have received mercy, that our sins have been forgiven, and that we have received God's child; if we have received mercy, we will be saved.

Din Liknam untz thor Spisc gl^{ft}, Din dürr Btodt tho drilckcn, v Dnt wi "Merket in dein Geist Den olden Minschen krenken Und wñßen in der nien Geboid;; Dit iß dat Brodt, dat minder voert, Din Hunden nicht gereket.

Help, dat wr vvrcc der Leve Werk Malkander so bewiscn, Alß du it untz ertoget hcffst, Tat wi tbo dinem Prise Di ingelivct lvcen so, Din Aventmall entfangan so; Dat wi vollständig dliven.

And thank diner Woldadt grett, Dewile wi hir leren. Proclaim thy dnren Dodh Beth thou miß werft crheven Tue take in dat Nike din, D ar nummer wert ein Ende sin Des Fröwden Prisen! Amen!

Ebre ft dem Bader und dem Sven Und ock deni hilligen Geiste, So worden iß vom Anbeginn Und ewl'eb aller meiste; De helpe unß wandern alle gelik Tat wi der Sunden werden quidt. Wol dai degeret, sprck: Amen!

In a longer advertisement of the Altenburg New Testament in the Lutheran Herald it says among other things:

"The book is deliciously printed. The diligence shines out from all the lines in the layout. And how you can give it for the price I cannot understand. I have turned it over and over, the cover, the binding and everything, to find something to criticize; - for a bad reviewer who does not look for it and finds something! - But I am no good for this business; I could find nothing.

Receipt and thanks.

Cordially thanking the undersigned certifies the following Lie- beGaben, to his support ün seminar to have received. A violin from Messrs. Ernst Seemeier and Weide in Neu Jork, and 53.00 from Mr. Wicland the same. Furthermore ?1,W from Mr. Schönamsgruber of Momve, Mich.

Fort Wayne, October 26, 1857.

Paul Rupprecht.

With heartfelt thanks, the undersigned IstM of Mr. Pastor Kulm further certifies 51.00 from Mr. Joh. Müller in Cleveland through Mr. Past. Schwan, likewise 51.20 Cts. from the congregation of Mr. Past. Strieter, to have received.

Fort Wayne, dctl October 26, 1857.

Ernst Rolf.

With heartfelt thanks to God and the benevolent donors, I certify 81.80 on the infant baptism of Mr. Fried. Herp- kesmann, a parishioner of Mr. Past. Strieter, to have received.

Fort Wayne, October 26, 1857.

Heinrich Walker.

With heartfelt thanks, the undersigned certifies from several members of the congregation of Mr. Past. Stürke at Logan-Zport a love gift of 50.75 for my support in the seminary.

Fort Wayne, October 26, 1857.

Friedrich Döscher.

With heartfelt thanks to God and the benevolent donors, the undersigned certify Pll,75 at J. Marggrande's wedding, collected by Mr. Rev. Döhrmann in Mc Kean To., Pa. to have received.

Fort Wayne, October 26, 1857.

Bruno and Theodor Mießler.

With heartfelt thanks, the undersigned certifies 85.00 from the congregation of Mr. Past. Sauer in Jackson Co., Ind. and further 87.75 from the branch congregation of the Rev. Sauer at Rockford, Ind. to have received.

Fort Wayne, October 26, 1857.

F. Arvn Hollenberg.

v

With heartfelt thanks, the undersigned certifies to have received 52.00 through Mr. Teacher Lücke of Sheboygan, WiSc.

Fort Wayne, October 26, 1857.

Ludwig Kolb.

Received:

to the general lynodal eassc:

by Mr. Past. N. Franke in Addison, Ill,

52.00

"Mr. teacher Ricbling ditto

1,00

b- to the Lyuo)a!Missiolls-Ell!se:

by Mr. M. Hanselmann in the parish of Mr. Past. Roder

W,50

"Mr. G. Trolier

o,25

TO maintainEoncordia College:

from the parish in St. Louis

522,00

F. W- Barthel, Cassirer.

For the Lutheran have paid:

the 12th yearlong:

Mr. E. Pflug.

the 13th year:

the gentlemen: F. Stüulel, C. Lang, F. Bnchholz, E. Pflug, I. laidc.

the 14th year:

Tie gentlemen: O. Hanser, ^>. Borrenpehl, Past. D. Ritter, J. Bock, I. Steiblc, C. Wiebusch, W. Beseberg, H. Meseubrink, Fr. Kragge, W. Stunkel, W. Ränke, C. Lang, H, D. Lrnns, H. lungkunz. *

the 11th year:

Mr. H. D. BrnnS.

Books display. *)

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.50
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- House Seed0 .85
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Geisty .80
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Scheitberg, Send letter1 .00
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Usurers, the word of truth. 2.40 St. Louis, August 22, 1875.

L. Peopling.

No. 54 Franklin Awanue, between G & 6th streets.

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I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst

Otto UrNKt, 8t. IEI8, books nicderlage:

Market Street No. 61, north side, between Second and Third Streets, in the business locale of Messrs. Beehler and Lauge.

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Drris 35 cents.

Otto Ernst

Volume 14, St. Louis, Monday, November 17, 1857, No. 7.

(Sent in by the secretair Hrn. Past. Husmann.)

Our general synodal assembly

n 1857.

Since the publication of our synodal report could still be delayed for a few weeks, it will certainly be pleasant and agreeable to the readers of the "Lutheraner", especially to those who were not able to attend the meetings personally and to take part directly in the negotiations, if we give them a short summary of the most important negotiations and resolutions soon after the conclusion of the synod.

Our synodal assembly this time was, as was to be expected, a very numerous one, although still a significant number of our preachers and teachers had been prevented from appearing personally in our midst, and also many synodal congregations had not sent any deputies. There were 86 voting pastors and 56 congregational deputies, 54 advisory synod members, also 5 pastors from other synods and a number of students from church teaching institutions in St. Louis and Fort Wayne and out-of-town members of the congregation. By the respective district synods during this synodal assembly 20 standing members were admitted, partly voting pastors, partly consulting professors, preachers and school teachers, and eight congregations.

The synodal address and the official report of the

The general presidency will be printed and communicated in the synodal report.

Among the matters which came before the Synod for deliberation and negotiation, the doctrine of the last things, especially the hope of a general conversion of the Jews and chiliasm, took first place. - It is probably known to most readers of The Lutheran how the Western District Synod, at its meeting last year at Altenburg, Mo. community has been induced and compelled to

The members of the Council of States were asked to go into this subject in more detail and finally to give their verdict on it, as can be seen from the printed proceedings of 1856 p. 19 to 30. 19. to 30.

The pastors C. H. Grüber sen. of Paizdorf and G. A. Schieferdecker of Altenburg, Mo. and a number of members of their and the neighboring congregations, however, did not think they could agree with the verdict and testimony of the western district synod and thus reassure themselves. Mr. Past. Grüber had therefore, because he had been prevented by old age from appearing in person at the synod, expressed his dissent with those members in a written submission.

The Council of the West German District Synod expressed its opinion on the resolutions of the West German District Synod, confronted the Synod in general with these and those errors, and sought to further substantiate and defend its view and doctrine of the millennial kingdom. Mr. Past. Schieferdecker had personally appeared at the synod, and with him a delegate of those members who agreed with him and Past. Grüber, members of his and of the

The church is a member of the local council of the neighboring communities, and at the same time delivers several letters of protest from them against the relevant resolutions of the district synod in the western part of the country.

The synod could not and did not want to recognize the latter in the capacity of a deputy of parties in those congregations and include him among its deliberating members; - however, it considered it its duty to go into more detail about this distressing trade even with Pastor Grüber, on the basis of his letter, and with Pastor Schieferdecker, on the basis of his oral debate, since it had to recognize in these protests not only a general appeal from the judgment of the district synod to the general synod.

On behalf of the general presiding officer, Fr. Schaller had written a detailed paper on chiliasm, which will be included in the synodal report in due course. This was now read first, and then the letter of Rev. Grüber and discussed in its individual parts, whereby also Past. Schieferdecker also had the opportunity to speak further about this and that point and to try to defend his views, although the synod did not think it could allow him to read out a written account of the matter.

After lengthy discussions, the question was first raised whether the general synod should follow the judgment and decisions of the Western District Synod concerning the doctrine of a general conversion of Jews and of Chiliasm.

and there was a general "yes", in which, however, Past. Schieferdecker declared that he could not agree.

However, after finally asking Mr. Past. Schieferdecker had been presented with several questions, by the answers to which he had to reveal whether he was indulging in chiliasm, by which Christian articles of faith are overturned, but he answered these questions in such a way that he thereby gave the stubborn adherence to a fanatical chiliasm, by which the pure Christian faith cannot exist, the Synod saw itself compelled to pass the following resolution with great sadness:

"Since Mr. Past. Schieferdecker has revealed in the present proceedings that he equates his own chiliastic interpretations of certain prophetic scriptural passages with the certain and clear word of God Himself and misuses them and his assumptions drawn from them to make several articles of the holy Christian faith uncertain: of Christ's kingdom on earth, of Christ's return at the Last Judgment, of the Last Day, but to outright deny one of them, namely that of the general resurrection of the dead on the Last Day, and since furthermore all repeated attempts to lead the aforementioned back from his error have proved futile, the Synod recognizes from this that Rev. Schieferdecker no longer stands with it on a foundation of faith, and therefore sees itself compelled to proclaim to him the distant synodal fellowship.

The synod took this difficult step all the more confidently because it had convinced itself, by reading out certain minutes of negotiations with some chiliasts at the time of Ernst the Pious, that in this it had the practice of our Lutheran church as a model in a time in which doctrinal and church discipline were still practiced, the later omission of which had brought about so much ruin in our church.

Our dealings with the Buffalo Synod, - in particular for the establishment of a general Arbitration.

Another subject of discussion was the proposal of the Synod of Buffalo to establish a general Christian arbitration court, by whose decision and judgment the dispute pending between that Synod and ours should be settled. - Pastor Grabau, as *sen. minst.* of that synod, had sent several letters on this subject to our general president, Pastor Wyneken, to submit this matter to our general synod. - Also, Pastor Großmann, as *Sen. minst.* of the Iowa Synod, in a letter of Oct. 12, urgently exhorted our Synod to give ear to this proposal of the Buffalo Synod for the sake of peace.

A report was prepared on behalf of the general Praeses of the Mr. Pastor Fürbringer verabfaßts

The first part of the paper on this subject was read out, which was then followed by further discussion and consideration of this proposal, during which, of course, the origin, course and present state of our dispute with that synod had to be discussed and illuminated anew.

The summa and the result of this negotiation is summarized in the following statements and resolutions of the Synod:

Since our dispute with the Synod of Buffalo has its cause in nothing else than in the false doctrine of the same, and we, as Synod, have only established and followed the inviolable principle towards the Buffalo Synod, that certain members of our ministry could and should receive such former members of congregations of the Buffalo Synod and serve them with Word and Sacrament, who have separated from the same for the false doctrine thereof, and are not in a deserved ban, or who have been unjustly banished, and profess our doctrine, - be it hereby unanimously resolved: That we remain unchanged to both the proposal made by us from the beginning and later repeatedly to the Synod of Buffalo, that for the settlement of the dispute pending between us and the said Synod, a colloquium on the doctrinal differences taking place be instituted for the time being.

But since the Synod of Buffalo publicly asserts that members of our ministry have been received by it lawfully banished, and are served with word and sacrament, by which assertion said Synod evidently intends to lay the possible pardons of individuals upon us all, and thus to trouble and trouble the consciences of us all continually, knowing only too well how it is a mere impossibility that any member of our Synod should be in doubt as to the lawfulness of the conduct of any member in the fact that there is complete certainty in each individual case, then it is unanimous that

Resolved: That we request the Synod of Buffalo to bring the stated accusation of certain members of our ministry to their respective ecclesiastical superiors, to prosecute the accusation with the same in Christian order, and to name the individual cases (admittedly never proven), so that the respective ecclesiastical superiors may investigate the matter and call the respective culprits to account.

Since, finally, the Synod of Buffalo, by such motions for the settlement of our dispute with it, to which we cannot respond with an inviolate conscience, seeks to produce the appearance that it is eagerly seeking peace, but that we hate and hinder peace, let it be further unanimous

Resolved, That we hereby reject in advance and once and for all, as a proposal for a false peace displeasing to God, any further proposal for peace on the part of the Buffalo Synod which does not seek peace on the basis of doctrinal agreement.

Establishing a closer mutual connection between our synod and the synod of the

Norwegian Lutheran Church in America.

While on the one hand our Synod felt obliged with sadness to reject such a false path to peace with the Buffalo Synod, on the other hand it was granted the joy of being able to enter into closer fraternal fellowship and ecclesiastical connection with the Norwegian Lutheran Synod of this country, which has its headquarters in Wisconsin and Iowa.

Pastor Ottesen and Pastor Koren, the former as a delegate from that synod and the latter as its companion, appeared in our midst to extend a brotherly hand for such a friendly relationship between the two synods. Pastor Ottesen was at the same time commissioned and authorized by the church council of that synod to submit to the board of directors of Concordia College in St. Louis the application of

to establish a Norwegian theological professorship in this teaching institution until they have collected a sufficient fund to be able to establish their own Norwegian teaching institution in their midst.

The Synod willingly accepted this request of the Norwegian brethren, and after further consultation with Pastor Ottesen, the following points were agreed upon:

That such a Norwegian professor of theology be employed at Concordia College in St. Louis, who shall bring the entering Norwegian pupils so far in the German language that they may profitably take part in the general instruction in the institution; further, to instruct them in Norwegian, and to take over one or some disciplines in the seminary, and to lecture in Latin or German.

That the election of this professor belongs to the Norwegian Synod, and the confirmation of the same to ours, - and that the one to be elected refers to the entire symbols of the Lutheran Church.

That if the Norwegian congregations, like the German congregations, support the institution through charitable gifts, the boarding fees of the Norwegian theological students shall be reduced for them, as for the German students, but otherwise shall be equal to the boarding fees of the students of the institution who do not devote themselves to the preaching profession.

The two Norwegian brothers expressed their joy and gratitude for the fraternal welcome they found among us and for the willingness with which the Synod met their request to establish such a Norwegian theological professorship in St. Louis.

The Synod, for its part, felt impelled to express to the Norwegian brethren its sincere joy that they had come to meet us with their fraternal confidence; that we therefore felt rather indebted to them for heartfelt thanks, and that we wished with them to ask God that He would have us with them,

on the basis of the One Faith and Confession, to work together ever more intimately.

Pastor Fürbringer and Professor Biewend were appointed delegates from our Synod to the Norwegian Synod meeting at Coon Prairie, Wisc. on the second Friday in October 1859.

School Teachers' Seminary at Fort-Wayne. Appointment of a second professor at the Proseminar and Schoolteachers' Seminary.

It is known that our school at Fort Wayne was intended from the beginning to train Christian-minded young men, according to their aptitudes and abilities, partly as preachers and partly as school teachers; just as most of the preachers who emerged from this institution had to take over the school ministry at the same time.

However, since the main focus had to be on the practical training of these teachers for the actual office of preaching, it could not fail that only a relatively small number of young people were trained for the office of school teacher and did not meet the urgent need. The pastors Lochner, Dulitz and Fleischmann in Milwaukee had therefore undertaken two years ago to establish a school teachers' seminar there in Milwaukee in order to remedy the great lack of capable school teachers. Since then, however, they had come to the conclusion through experience that Milwaukee was not a suitable place for such a seminary.

On the other hand, Dr. Sihler convincingly demonstrated in a presentation that the establishment, or rather the more complete establishment, of the intended school teachers' college at Fort-Wayne would be more expedient and more efficient than anywhere else.

In addition, a petition and presentation from the Fort-Wayner congregation demonstrated the need for a capable man to be appointed to the Proseminar who would vigorously assist Professor Crämer, especially since the departure of Rev. Föhlinger, who had previously worked at the proseminar, a gap had arisen.

The Synod agreed that the establishment and union of the School Teachers' Seminary with the Preachers' Seminary at Fort Wayne, under present circumstances, would be the easiest and most expedient thing to do; and finally passed a resolution that a man be appointed to the Proseminar who would at the same time take charge of the School Teachers' Seminary.

The electoral college has complied with this decision of the synod by electing and appointing Pastor Fleischmann during the synodal period, who, God willing, will take up his new office in a short time. - —

Opening of our English Academy at FortWayne.

From our Synodal Report of 1854 it is known how the Synod at its meeting in 1852 at Fort-Wayne, and in 1853 at Cleveland, appointed a committee and

was commissioned to advise and promote the founding and establishment of an English school in Fort-Wayne. The first and most necessary requirement was an appropriate school building. The means for the erection of such a building were to be raised by voluntary contributions. Many communities, however, had to build churches, parish and school buildings, given the low harvests and expensive prices of the time. At the same time, the expansion of the Concordia College in St. Louis had become an urgent need, and it was taking up the charity of the synodal congregations in advance. In addition, the space at Fort-Wayner Seminary was becoming too small and necessitated further construction. Under such circumstances and conditions, the Committee did not dare to intervene publicly with its call for a contribution to the building of the Academy. It believed that it would have to wait for better, more favorable times. - Then the Fort-Wayner community made the suggestion to combine the intended academy building with the seminary building, which had become necessary, so that both needs could be met at the same time and an efficient building could be constructed. The committee agreed to this proposal because it was convinced that this was the best and most expedient thing to do under the circumstances. - First and foremost, the communities of the Fort-Wayner area were approached.

Conference District with the request for abundant signatures and contributions to this new building. These congregations, and especially the Fort-Wayner congregation, have been very willing and generous; they have signed for 7000 dollars and have already paid part of it. Under God's protection and blessing, a large, handsome and spacious seminary and academy building has been erected and completed; and the solemn dedication of the same on Oct. 26, which was attended by all the synod members, the teachers and students of the seminary, the members of the Fort-Wayner and neighboring congregations, many dear guests from St. Louis, and also some of our local English fellow citizens, formed a dignified and uplifting conclusion to our general synodal assembly this year.

The previous Academy Committee was again charged by the Synod to advise and promote the further establishment of this institution; in particular, to consider the choice and appointment of a suitable and capable teacher for it.

The Committee hastened to do so, since a very suitable man has already been found for this post, who has inspired our best confidence both by his character and his knowledge and experience. - This is Mr. Sutermeister, formerly a teacher at an English mathematical school in Boston. He has therefore taken up this profession. The committee, with the help of Professor Crämer and

Pastor Föhlinger, has discussed with Mr. Sutermeister the establishment and arrangement of the whole matter and has determined the following

The following is a summary of the plans for the establishment. - An advertisement and prospectus will be published in public newspapers, and the institution will be opened on Monday, Nov. 16.

Luther's letter from the Rumpelgeister,
in 1526,
addressed to the Christians of Antwerp,
to

The warning and counseling of the Christians is also communicated anew in these times.

Grace and peace from God our Father, and Lord Jesus Christ. Dearest Lord and friends in Christ! I have been moved by Christian love and concern to write this letter to you. For I have experienced how among you erroneous spirits are stirring up, which try to hinder and defile the Christian doctrine, as also happens in more places, so that I, as much as is in me, may prove my dutiful faithfulness and warning to you, and not by my silence come upon me any blood that would be deceived, whom I might have helped. Please, therefore, your love, which has never been felt in me in any other way, because all the faithfulness and diligence that I have shown in all kinds of driving for the good of common Christianity, would also accept this heartfelt opinion of mine as good. For I do not seek my own benefit in it, but your benefit and salvation, since, if I sought my own, I might well remain silent and be reprimanded, or take other paths.

For a long time under the papal regime, we have suffered many a cruel seduction from the juggernaut spirits or poltergeists, whom we believed and held to be human souls that had died and were supposed to walk around in torment. Which error has now been brought to light by God's grace through the gospel and has been uncovered, so that it is known that they are not human souls, but evil devils, who have deceived people with false answers and have raised up much idolatry in the whole world.

But now that the wicked devil sees that his rumblings and rumblings are no longer valid, he attacks a new one, and begins to rage in his members, that is, in the ungodly, and rumbles out with various wild dark beliefs and teachings. This one does not want to have baptism, that one denies the sacrament; another still puts a world between this and the last day; some teach that Christ is not God; some say this, some that, and are almost as many sects and beliefs as heads; no one is so rude now, if he dreams or thinks something, the Holy Spirit must have given him the idea, and wants to be a prophet.

I must tell one here as an example, because I have a lot to do with such spirits. There is no one who wants to be more learned than Luther; they all want to become knights in me; and God willing, they would be what they think they are, and I would be nothing. Among others

He said to me: He was sent by God, who created heaven and earth, and gave it splendidly and yet b yrisch gnug for. Finally this was his command, I should read him Moses' books. I asked him where the sign of his command was. He answered: it was in the Gospel of John. Then I had enough and told him to come back another time, because this time would be too short to read Moses' books. Yes, dear Lord, he said, the heavenly Father, who shed his blood for us all, show us the right way to his dear Son Jesus, Ade.

There you see what kind of spirits there are, who boast so highly that they understand neither God nor Christ, and talk like the nonsensical. I have to hear a lot of such wretched people during the year; otherwise the devil can no longer come to me, so that I have to say: Until now the world was full of bodiless poltergeists, who pretended to be the souls of men; now it has become full of bodiless rumbled spirits, who all pretend to be living angels.

Therefore, a Christian here must be confident and not be frightened by the fact that so many sects and mobs are rising up; but think nothing else than that poltergeists are stirring up, as has been the case in many places. The devil must rumble and rumble, so that one can see how he is still alive and what he is capable of: the world is his rumbling game: if the rumbling in the corners outside the body does not help, then let the rumbling in the black heads and wild, desolate brains help; after all, it wants to be rumbling. St. Paul says (1 Cor. II, 19.): "There must be groups, so that those who are proven may be revealed. When the pope reigned, there was silence among the mobs, for the strong man had his court in peace. But now the strong one has come, and overcomes him, and drives him out, as the Gospel says: so he rages and rumbles, and carries out unwillingly.

So, dear friends, a bodily rude spirit has also come among you, who wants to mislead you and lead you away from right understanding to his conceits. Beware of him and be warned. But so that you may avoid his wiles all the more, I will tell you some of them here.

One article is that it holds, every man has the Holy Spirit.

The other: The Holy Spirit is nothing other than our reason and intellect.

The third: Every man believes.

The fourth: There is no hell or damnation, but only the flesh is condemned.

The fifth: Every soul will have eternal life.

The sixth: Nature teaches that I should do to my neighbor what I want done to me; such wanting is faith.

The seventh: The law is not broken with evil desire, as long as I do not grant the desire.

The eighth: He who does not have the Holy Spirit does not have sin, because he does not have reason.

These are vain, wanton, sacrilegious articles, or what is seventh, which are not worthy to be accounted for. And your love was right to despise such a spirit. For he is like many others who are now to and fro, who ask not much of what they teach, but desire that they should be spoken of, and that men should have to do with them. And the devil also seeks such troubles, that he may be torn with us, and hinder us, that we forget the right doctrine, or do not deal with it; even as he is wont with other spirits to deceive the people, that they miss the way?c. And shut their mouths, that they wait not for their business. This is what this spirit is doing to you in these articles.

Therefore, for God's sake, be warned and take care to despise and abandon everything that is new and strange and is not necessary for the salvation of the soul. For with such a specter he tempts the idle.

Your rumbling spirit, when it was with me, denied all these articles, even though it was convinced by the others, and even in the speech itself it got lost, and confessed some: that I may testify to you in truth, it is an inconstant lying spirit, in addition insolent and impudent, who at the same time may say one thing and deny another, and on no things remain, only seeks the honor that he has been worthy to speak with us, and has desire that his dung also stinks; as many of his like do.

Most of all, he says harshly that God's commandment is good, and that God does not want sin; which is undoubtedly true, and it did not help that we also confessed it. But he does not want God, even though he does not want sin, to cause it to happen, and such a cause does not happen without his will. For who forces him to impose it? Yes, how could he impose it if he did not want to impose it?

Here he went up with his head, and wanted to understand how God does not want sin, and yet wants to impose it, and thinks to exhaust the abyss of divine majesty, how these two wills could exist with each other. He did not let him know that, and wanted to have only one will in God. The above articles show what he has in mind.

There is no doubt in my mind that he will give me up to you, as if I had said that God wants sin. To this I herewith reply that he does me wrong, and as he is otherwise full of lies, here also he does not tell the truth; I say that God has forbidden sin and does not want it. This will is revealed to us and necessary to know. But how God wills or wills sin, we are not to know, for he has not revealed it to us. And St. Paul himself would not and could not know, (Rom. 9. 20.) when he said, "O man, who art thou that art right with God?

Therefore, my request is whether this spirit will give you with the high question of the secret will of God wanted to get much.; then depart from him and speak thus: Is it too little that God teaches us of his public will, which he has revealed to us? What dost thou tell us and lead us into, which it is forbidden and impossible for us to know, and thou thyself knowest not? Let God be commanded how this is to be done; it is enough for us that we know how he wills no sin. But how he wills or wills sin, we shall let it go. A servant shall not know his lord's secrets, but what his lord hath given him: much less shall a poor creature search out and know the secrets of his God's majesty.

Behold, beloved friends, you see that the devil always uses unnecessary, useless, and wasteful things to provoke the reckless, and to open their mouths, so that they go astray. Therefore see to it that you keep to what is necessary, which God has commanded you to know; as the wise man says, "What is too high for you, do not inquire into, but always keep to what God has commanded you.

We all have enough to do to learn God's commandment and his Son Christ for our lives. If we are now able to do this, let us then continue to search for the secret things that this false spirit stirs up without cause, only that he may gain honor and glory. So stay on track, and learn what St. Paul teaches to the Romans, and examine my preface there, which is the right order to learn in the Scriptures, and get rid of the useless washers. I hereby commend you to God, and pray for me, amen.

Baltimore Evangelical Lutheran Congregation.

Most of our readers are aware that some members of the German Lutheran congregation of St. Paul's in Baltimore have been trying for years to establish a legal English Lutheran congregation in that city. As a result of this, various disagreements arose in the first-mentioned congregation, and when the intended founding of the English Lutheran congregation was completed about a year ago, a disagreement arose between this congregation and the German mother congregation, which was increased more and more by the addition of many others. The young English congregation brought the matter into the public eye by issuing a pamphlet, against which the German congregation sought to justify itself in the Lutheran. Harsh accusations were made on both sides. When our general synod was finally assembled in October, the English congregation requested mediation in the matter. The synod therefore set up a commission, which it instructed to go to Baltimore and to hear here on the spot about the fact.

The commission consisted of two members of the general synod, Pastor Schwan and the editor of the "Lutheraner", and was pleased, after the negotiations, to take over its task and, with God's help, to make peace between the parties concerned on the basis of certain principles which it had laid down for the procedure to be followed when English-Lutheran congregations are founded by former members of German congregations in the same place according to God's Word. The commission appointed, consisting of the vice-president of the general synod, Pastor Schwan, and the editor of the "Lutheraner", discharged its duty and had the joy, after four days of negotiations, to see both congregations come to an understanding and unite in cordial brotherly love on the principles which the synod had laid down and which were recognized by the repugnant parties concerned. As so often happens in such relationships, ambiguity and various misunderstandings had not slightly clouded the view of the other side's point of view. By God's grace everything was cleared up and both parts, now united as brothers, consider the mutually raised accusations and offences to have been lifted and now confidently hope, united by the bond of one faith and love in truth, "as they all are and contend under one Christ, so also to live all in one fellowship, churches and unity. *) May all lovers of church peace praise God for this and ask that He Himself may promote the work that has been begun for His glory and for the salvation of many souls. Amen.

(Submitted.)

Fort Wayne Academy for Boys.

This academy sets itself the special task of raising capable people for civil life; it offers the young Germans an education which they do not receive in the ordinary schools, and which is nevertheless so necessary for them. It can only be desirable for our communities to have such a school, which educates its sons to become skilful men and at the same time ensures that they are kept in Christian discipline and order, and it is expected that the communities will make the welfare of the school their concern and support it strongly through their participation.

Classes are taught in English, with the exception of religious education and German history.

Subjects taught include: English, German, and Latin; arithmetic, geometry, and algebra; German and American history; geography, physics, and song.

Private lessons are also given in the Greek and French languages; drawing and instrumental music.

The school year is divided into 2 halves of 5 months each; the first half (1.Cursus) begins September 1, the 2nd half (2. Cursus) begins September 2.

*) See Preface to the Augs. Confession.

Cursus) the 1st of February. From 1 July to 1 September there is a vacation period. - The next course, which is only half of an ordinary one, begins on November 16.

The tuition for an ordinary course, (in advance payment.) \$12.00

Tuition for each of the private subjects per cursus, (prepaid) tz5.00 Students can obtain board and lodging in town for \$2.00. Approximately 12 students can still be accommodated in the academy building at a significantly reduced rate.

Students are admitted only at the beginning of each course.

For further information please contact

A. Sutermeister, Academy Instructor, Fort-Wayne or to the principals.

Mr. J. Föllinger, Fort-Wayne.

„ **Ch. Piepenbrink**, Fort-Wayne.

„ **Paft. F. W. Husband**, Marion Township.

The "twenty questions" posed in the "Lutheran" to Methodists and Lutherans in the 3rd number have, as it seems, highly agitated the bile of especially the editors of the "Christian Messenger" (Ev. Gemeinschaft) and the "Merry Messenger" (United Brethren in Christ). They speak of "brain-burning stuff", of "nonsensical mishmash", of "blindness and malicious bigotry" 2c. Reading through these "Christian" effusions, we remembered the story of the land of the limping and one-eyed, where, as is well known, all the straight and two-eyed are considered cripples. We were also reminded of an angry man who, when his anger was reproached to him, answered: "How? I should be an angry man? Beware! If I am left alone, I am pious as a lamb." Such pious lambs are apparently also our alone converted Sectenscribare.

Unionist activity.

The Happy Messenger reports on the American Foreign and Domestic Missionary and American Bible and Tract Societies, as well as the Sunday School Union: "It seems from all this that these great institutions have nearly accomplished the work for which they were originally intended, namely, in so far as the various Christian communities will think it best henceforth each to do its own work in publishing and distributing tracts, Sunday-school books, and weathering the missionary work; and, with the exception of the Bible Society, this plan, if really carried out, would be preferable to that hitherto followed."

If the so-called Old Lutherans were the cause of the breakup of these great associations for the pursuit of religious purposes, how would they then fare? Now the unionists see for themselves that the cause of the dissolution of such unions is not the insolence of certain people, but the impossibility of merging different faiths into one: may they be warned and realize that any union building without unity in doctrine is a construction of Babel, which must inevitably end in all the greater confusion and disunity.

Filling stones.

Germans were created and killed by a Roman priest.

I know," said a priest to a German in Rome, "that you are pious, devout people, but the French are mockers who laugh at religion. Therefore I will give you an excellent treasure through a special healing, from which all Germany will receive great happiness and salvation. But, the priest added, he should not reveal it to anyone, because they would both be in great danger of life and limb.

When the honest German promised him with an oath that he would neither tell nor show anyone until he came to Germany, the priest gave him a leg from the donkey on which Christ had ridden in Jerusalem on Palm Day, wrapped finely in a little silk cloth and said: "This is the treasure on which the Lord Christ sat in the flesh and touched the legs of this donkey with his legs. Then he was glad and carried this treasure secretly with him to Germany. When he had crossed the border, he boasted to his companions about the treasure and showed it to them. But there were four companions besides him, each of whom had also received a leg, and all of them had promised the priest the same thing, to remain silent until they came to Germany. The fifth, when the others had shown their treasure and his turn came, was not a little surprised and asked: "Did the donkey have five legs?

Luther said, "Do to the Welsh what a schoolmaster did to a monk who despised all good arts in his sermons. The schoolmaster gave such a Latin to the boys in school: Monachus a devil, Diabolus a monk. Dithmar.

Not to consent to unjust judgment.

When Kaspar Schlick, Emperor Sigismund's secretary, heard at the Costnitz Council that the papal prelates wanted to condemn Johann Huss as a heretic to the fire, innocent and unrepentant, he stood up and walked away, also protesting publicly, he wanted nothing to do with such an unjust judgment, much less approve of it and consent to it. God thus repaid him by making the emperor and the princes so inclined to him.

and brought him to such prestige that Emperor Frederick made him a count and gifted him with many estates, land and people. From this still today the counts Schlick von Böhren and Weißenkirchen have their name and origin.

Stick to the main thing.

In 1541, Prince George, Margrave of Brandenburg, sent his theologians to the religious discussion in Regensburg. There, he most earnestly urged them to stick to the clear statement of the Holy Scriptures and said: "Go to the disputation, but forgive only the little word: *sola fide justificat*, i.e. by faith alone we are justified, nothing, because it has its basis in the Scriptures. Therefore stick to it. If ye do otherwise, come not again into my land and before my eyes.

Citation.

Rudolf, a duke in eastern Austria, had been to one of his knights and had him put in a sack and wanted to have him drowned. As he was about to be put into the sack, he saw the duke in the window, who wanted to watch the transaction. When he saw him, he cried out with a loud voice: "Rudolf, I demand of you before Christ's judgment seat within a year to give me an account of why I must be killed so miserably. To this citation the prince laughed and spoke fearlessly: Walk always ahead, I will follow you. When the year had almost come to an end, a fever struck the prince, and he remembered the citation and said: I must now go to court; he soon died.

Whether the just ban is to be despised?

Otto, Margrave of Brandenburg, the ninth Elector there, returned home happily from the march to Jerusalem with King Henry after performing many chivalrous deeds, but got into a great quarrel with the Archbishop of Magdeburg due to many injustices, so that the Archbishop declared him under ban. Otto did not pay attention to this at first, but once he said over the meal: "It is an old saying: whoever is legally under ban, no dog will take a piece of meat from him, no matter how good it is; I will try it to see if it is true," he took a piece from the bowl, threw it to his dog, the dog smelled the meat and went away, but would not eat it. He ordered the dog to be locked in a room, the meat to be presented to him and nothing else to be given. But for three days and nights he found the meat uneaten and even the dog lying far away. He was so frightened by this that he soon sent to the archbishop, made an agreement with him, received absolution, and allowed himself to be reintegrated into the community of the Christian church.

Epitaph.

John Frederick, defeated and captured by Emperor Charles V at the Battle of Mühlberg, The Christian Church, for which he fought earnestly and whose welfare he chivalrously accepted, had this commemorative epitaph made for him and hung up:

Johann Friederich, by God's grace chosen witness and martyr of Jesus Christ, a prince of the afflicted, duke of the righteous confessors of the faith, count of the truth, leader of the holy cross, an example and model of patience and constancy, testator of eternal life, has blessedly fallen asleep in Christ and departed from this miserable life to the heavenly fatherland on the 3rd of March, in the year 1554.

Worldly splendor image.

In Minden, in the parish church, on a pillar, there was a large tablet on a chain, so that mall could turn it over. On one! On one side was painted a beautiful woman, in splendid jewelry, like a queen. She had a large mirror in her hand with this inscription: Vanity of vanities. Around the edge were these rhymes:

The world's splendor, honor and glory, Is my heart's delight, My joy, my pleasure at all times, Therefore I quench all sorrow.

On the other side, however, Death was painted, very ugly, holding a scythe, with these words:

I come and make the joy an end, and all the world's pleasure and joy used. To weeping, wailing and lamentation I turn their good days.

From Dr. Türcken's death.

In Leipzig there lived a lawyer and a bad Papist, Dr. Türcke, who, after the defeat of the old laudable Elector Johann Friedrich, used to speak mockingly: Where is now the strong tower on which the Lutherans trusted? Where is now the strong fortress of which they sang so joyfully? Now their tower of protection and strong fortress lies in the muck and dirt and there is nothing but mourning and weeping among them. But this mockery of God and his word came to a bad end. Soon after, Mr. Türcke fell ill and no doctor could help him. He cried out loudly that the devils were at him, that they would come to his aid, and he scratched the wall with his fingers to keep himself from them. And as he was dying with gravely grimaces, his tongue was hanging out of his throat black as

coal, so that everyone who saw it was frightened and said: "Oh, woe, Dr. Türcke has gone to the rich man in hell.

Dithmar.

Church News.

After Mr. Pastor F. W. Föhlinger, until then assistant preacher at the congregation at Fort Wayne, received an appointment from the German Lutheran Immanuel congregation in Lancaster, Ohio, and with the approval of the Fort Wayne congregation, he was installed on the 22nd Sunday after Trin. (Nov. 8) he was solemnly inaugurated into his new office by the undersigned on behalf of the President of the Middle District.

Our dear Lord and Archpastor Jesus Christ let him create much fruit among the souls entrusted to him for eternal life!

I. L. Daib.

The address of the dear brother is: Uov. ZV.

liLncrvster, Obio.

After Pastor Horst, since then assistant preacher in Logansport, had received and accepted a proper calling from the congregations in Peru, Leonde and near Rochester, Ja., until then a branch of Logansport, he was assigned to his new office by the undersigned, by order of our Reverend President Dr. Sihler, on the 22nd Sunday after Trin.

Our dear Lord Jesus Christ set the tbeuren brother a blessing for many.

Logansport, November 9, 1857.

C. Stürcken.

The address of the dear brother is: Uev. 8. Horst,

?eru, la.

Church consecration.

The dear readers of the "Lutheran" and all Christian friends are hereby informed that through God's gracious help we have again been able to build a new church, which was solemnly consecrated for God's service on the 17th Sunday after Trinity.

By entrusting ourselves and our newly built church house to the almighty protection of the Lord, we thank at the same time our dear fellow believers for their active help and wish them God's richest blessing in heavenly goods through Christ. Amen.

Arcadia, Hamilton Co, Ind, Nov 4, 57.

The Lutheran Immamkls congregation in Hamilton County, Ind. on whose behalf G. Reichhardt.

Announcement.

The undersigned hereby wishes to inform all voting preachers and congregations of our Synod, who were not present or represented at this year's general Synodal Assembly, of the following decision of the Synod at its 12th and 13th sessions:

Since it is impossible for the general presiding officer, given the large size of our general synodal area, to visit all congregations within 3 years, as prescribed by the relevant provision in our Constitution, be it hereby resolved:

That the Synod shall from time to time determine to the general praeses the period of time during which he shall carry out the visitation of the whole synodal district, -and that for this time this period of time shall be fixed at 6 years.

That the amendment of the provision in question and of the Constitution made necessary thereby be submitted to the synodal congregations by their pastors for acceptance or rejection;

That those congregations who are not satisfied with the above resolution and this amendment send their rejection in writing within 2 months to the general presiding officer, Pastor Wyneken in St. Louis.

F. W. Husmann, Secr. of the Synod.

(Delayed.)

Death notice.

It has pleased the Lord of life and death, according to his inscrutable counsel, to call Mr. Julius Koch, former school teacher in Bremen, out of time into eternity. The deceased leaves behind a widow with three children, the youngest of whom is only a few months old. The Blessed was born at Eaubach, in the Kingdom of Prussia, where his father was a school teacher, on May 10, 1824. He was a pupil at Fort Wayner Seminary. In 1855 he came to Bremen near St. Louis as a school teacher. After having presided over this ministry for barely two years, it pleased God to take him to heaven at half past four in the morning of September 23.

The blessed deceased had been suffering from a debilitating illness for years. It was this illness that took him away in the middle of his life and work. His last sickbed was a short one, it lasted only five days, but it was quite painful, which pain he bore with the greatest patience, and therefore his deathbed was quite uplifting for the bystanders. May the love of the brothers not leave the widow with the little orphans in their tribulation.

Announcement.

It is hereby brought to the general knowledge of the congregations of the Lutheran Synod of Missouri, Ohio, etc., that by the electoral college of this synod at its last meeting at Fort-Wayne in October, 1857, the following three pastors were elected

Ph. Fleischmann primo loco

F. Sievers sedundo loco and

R. Lange tertio loco

have been unanimously nominated as candidates for the position of director and professor at the schoolteachers' seminary now to be established at Fort-Wayne. The venerable teaching staff in these institutions at Fort Wayne and St. Louis, as well as all the congregations of our synodal association, wish, if they deem it advisable, to make use of their right to add a fourth candidate to the three mentioned and to make use of their right within eight weeks from today.

Frankenlust, November 9, 1857.

Ferdinand Sievers,
Secretary pro tempore.

Display.

The defeat of the books of the German Lutheran Central Bible Society, as well as the defeat of the St. Louis hymnals, is now located at

Market St No 37, up one flight of stairs.

In order to designate the restaurant more specifically, it is most humbly noted that it is located in the same building as before - north side between Second and Third Streets - only one door south, above John Q. Meier's Kleiber store.

St. Louis, the 5th Novbr. 1857.

Otto Ernst

Receipt and thanks.

With heartfelt thanks toward God and the benevolent givers, undersigned certifies \$10.50 along with a pair of undershirts from the congregation of Mr. Pastor König in Lafayette. Yes, to have received. Likewise a pair of boots from Mr. Schuhmacher Kummering.

Fort-Wayne, October 27, 1857.

Johann Rocker.

For Michigan sophomores

has been received by the undersigned from March 1 to October 1, 1857:

On the infant baptism of Mr. Töpfer collect

§ 1.07

Flat "	1.,D	
! On Mr. Fried. Steinbrink's wedding, 1		.75
" " Stutzer's wedding 4		.81
Bon of the congregation of Mr. Past. Clöter	3,00	
" Mr. Bieth 1		,00
" ,. Bitzthum		0,25
From Mvnrver Young Women's Club	14,00	
On Mr. B. Ebr. Schröder's wedding collectirt - - 4,25 Bon Hrn. Past. Lemkcs congregation		3,15
" Frankenlust and Amelith	7,00	
" Past. Sievers i	13,00	
" Mr. Steinke	2,00	
" of the communityin Roseville	7.58	
On Mr. Reintel's wedding collectirt - -	2,77	
" " Voigt's " " 3,75		
From the Women's Clubin Monroc	16.16	
From Past. Lemke 1,	30	
On Mr. Humbaum's child baptism collectirt	2,23	
From Mr. Joh. Schmidt	1,00	
From the Young Men's Club in Detroit	5.38	
Detroit Collecte	10.22	

C. H. J. Fick.

Received:
2. to the Concordia College Ban:

by Mr. Past. Nordmann by G. Willmer \$3,00;
F. Willmer \$1,15; Kaufmann 75C "S. and W.
Locksmith 50 Cts. \$5 ,40
by some members of the St. PauluSgcm. of Hrn.
Past. Ottmaun in New Mette, Mo. 10.45
" Mr. Hanselmann, Norfolk Co., C. W. 0.50
by Mr. Past Citizen of G. Langner \$3.00; F.
Langner \$2.50; C. Kromphardt \$2.00; A. Koch,
H.Koch, A.Haas, C.Rühl, G.Grottke G \$1,15 14,30 by Mr. Sieck in Baltimore, Md. 10,00
" Mr. Daniel Kistler, Fairsield Co., O. 1.15
b. to the Synodal Fund of the Western District:
by Mr. Past. Riedel, Diffen, Mo. \$1 ,00
" of the Filialgem. of Mr. Past. Riedel 1,85
" Mr. Past. Löber in Frohna, Perry Co., Mo. 1.00 from Dreieinigkcits'Dist. in St. Louis, Mo. 20.95
" JmmanuelS dist. there 15.00
by Mr. Past. Lehmann near Manchester, Mo. - ---1 .00

E. Rvschke.

Received:
a. to the Lynodal-Missious-Casse:

from Mr. Großmann § 0,50
Collection at the wedding of Mr. M. Meier in
of the comm. of Mr. Past. John 4,00
from St. Louis parish 6.25
,, Hrn. P astor S tcph an 0.22
1). For the maintenance of Concordia College: from Mr. Grossmann in St. Louis H 0.50
" " J. A. Wolfram 1,00
" of the Filial-Gem. of Mr. Past. Schlepsicck - - -1.45

F. W- Barthel, Cassirer.

For the **Lutheran** have paid:

the 12th year:

The gentlemen: E. Pflug and S. Koch.

the 13th year:

The men: F. Stünkel, C. Lang (50 Cts.), F. Buch- Holz, E. Pflug, J. Jaide, S. Koch, stt. Lindemann, H. Schäfer, I. Weidner, L. Waldschmidt, Fr. Schindler, I. Mchring, I. C. Dunker, Schaumlöffel, N. F. Sieck, H. L. Dieß, N. Krcll, E. H. Bnrnmann, Past. C. I. Weisel, Past. MecS.

the 14th year:

The men: W. Leseborg, H. Mesenbrink, Fr. Kragge, W- Stunkel, W. Reinke, F. Stunkel, L. Mitten, C. Lang, H. D. Bruns, H. Iunglunz, I. Henning (?1,80) Past. L. W- Habel, Dr.Scvffartb, Past. Steinbach, Dr. Gotsch, Fr. Just, Past. Stephan (78 Cts.), I. G. Kiesel, A. Bach, I. BrunS, P. Brauer, Fr. Ebert, H. Eggers, A. Gcrnuth, V. Horn, H. Happel, C- F. Kleppisch, A. Wildenmuth, I. Weckkasen, E. Ortmann, M. Fritz, H. Harken, W- Lei- mare, Past. M. W. Sommer 2 ex., I. A. Wolfram 2Cr., Past. C. Wernkc, I. Herter, Past. I. C. Weisel, Past. I. P. Stcuerwald, Past. Mees, Past. C. Spielmann.

the 15th year:

Messrs: H. D. Buns and I. Helserich.

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Delitzsch, F., Beicht u. Communionb. 0,50 Gesenius, Lericon Usbraio. st Olraläaie. 4.75 Graul, Unterscheidungslehreno, 40
- Journey to the East Indies via Palestine and
EgyptH7 ,00
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gelische PfarramtHo ,60
Hunnius, Glaubenslehreo ,75
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It is again noted here that not every book shown here is at the same time a book recommended by the Lutheran in.

The editorial office.

Hofmann, I. 5). K., Schriftbeweis 9,00 Iahn, G., das Hohelied in Niedern i 00 Krn mm ach er, F. A., Parabeln /go L u t her, M. Dr., Schatzkästlein o,75 Müller, H., 5Mzcns Spiegel, geb. 3,00
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- House Seals ' 0,'85
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Sch nbert, G. H. v., The acquisition from a past life and the expectations from a future life5 00
Schnorr I., the Bible in pictures, 15 Lief- sungen, O 30 Cts. 540
Woltersdorf, G., The Protestant Psalms, vol. 125
- the flying letter045
Usurers, the word of truth. 2^40
St. Louis, August 22, 1875.

L. Völkening.

No. 51 Franklin Avenue, between 5 u. l>. Street.

Books defeat

of the cvangel. Books - Verein zu Berlin

Ici **K. Volkening***

The following books have been published by this association so far:

Luther's Larger and Smaller Catechisms.

- House Mail.

Spener, Dr. Phil. Jak., Erklärung der christl.

Teaching.

Müller, Dr. Hemr., spiritual hours of refreshment.

Arndt, Joh^, wahres Christentbm.

Concordia oder die Bekenntnißschriften der evangl. luth. Kirche.

Prayer Book, containing all of Luther's prayers as well as prayers by Melancthon, Bugenhagen, Matthesius, Habermann, Arnd, and other men enlightened by God.

Unadulterated song blessing, song-

book for churches, schools and homes.

Bungen, John, Journey of your Christian to

of blessed eternity.

Fresenius, Dr. Joh. Phil., Beicht - und Communionbuch.

Gospel Book, i.e., the Epistles and Evangelia with the Summaries and Collects on all Sundays and Feast Days, with appended History of the Passion, History of the Destruction of Jerusalem, and Luther's Small Catechism; 84 images.

Scriber, M. Christian, Soul Treasure.

- Random devotions of Gotthold.

Mathesius, Life of Luther.

Bible, Old and New Testament, with 327

Images.

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Seyffarth, Dr. G., Uebersicht neuer Entdeckungen in der biblischen Zeitrechnung, all.

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- the true chronology of the A. Test. 0.35 Brobst, Past. the Lutheran' calendar for!

the year 1858

. I

HO,05

Guerricke, H. E-Fi, Christl. Symbolik 3,00 Delitsch, F., Biblische Psychologie 2,10 Vilmar, A. F. C., History of the German National literature \$2 .50

Kahn, Dr., the doctrine of the Lord's Supper 2.50 Cober, Gottl., the sincere cabinet preacher Hi. 75

Engelhardt, Moritz von, Valentin Ernst

Löschner according to his life and work. A historical contribution to the controversies about orthodoxy, pietism and union 'tzt, 5Ü
St. Louis, October 10, 1857.

L. Volkening.

No. 51 Franklin Nv., zw. 5. u. 0. Str.

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- Hermausbürger. Ed. by Past. . Harms.

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Otto Ernst.

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- I will not be able to publish a complete catalog until this fall.

St. Louis, August 6, 1857.

Otto Ernst

Display.

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"

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Market Street No. 57, a staircase hou

The receipt for the funds received from Mr. Chr. Piepenbrink will appear in the next number.
F. W. Barthel.

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio, etc. E

Volume 14, St. Louis, Monday, December 1, 1857, No. 8.

(Submitted.)

George Laurentius Silk Cup.

The chiliasts of today often pretend that the 17th article of the U. A. C. is only a crude chiliasm. A. C. only condemns the crude chiliasm, which is indeed a Jewish fable, transferred by Cerinth to the Christian church, and especially rehashed by the Anabaptist enthusiasts of the 16th century, but not the more subtle one, as taught by Spener *) and Bengel, among others, who, like others who publicly presented this doctrine with and after them, are therefore considered false teachers and excluded from the Lutheran church. They think that chiliasm is justified in the Lutheran Church, and that it is even, as at least some are not afraid to say, the mark of a Christian being who is enlightened, supported and right-minded.

Unfortunately, it is now true that doctrinal discipline has largely disappeared in the Lutheran Church, at least in the dear old fatherland, and therefore one could pretty much teach, and to some extent still can teach, what one likes without having to fear that mau would be disturbed in any way about it,

Our present chiliasts, by the way, almost always go further than Spener, who, for example, did not dare to explain how the thousand years were to be taken, whether for real, certain thousand solar years or not, and absolutely rejected the expectation of a bodily resurrection before the last day, consoling himself in general only with the hope of better times, which he mistakenly thought he would have to expect with the conversion of the Jews and the fall of the papacy.

D. R.

wcuns uur is not dangerous to the state. However, it has not always been like this. Indeed, at all times the church has rejected chiliasm as a frenzy, and in the times when doctrinal discipline was still in vogue, it also applied it against chiliastic teachers. Proof of this is provided by the trial of the former pastor Seidenbecher. It is presented here in an excerpt from G. Arnold's Church and Heresy History, Vol. II. *) The importance of the opinions of the theological faculty at Jena is self-evident. A Johannes Musäus, or Ernst Gerhard, who were also members of the faculty at that time, will hopefully not dare to accuse of hyper-Lutheran zealotry, which is usually used to describe conscientious seriousness and zeal for the upholding of pure doctrine. Seidenbecher himself is praised in the "personal data" read out at his funeral that he had studied theology thoroughly and diligently at universities, and also during his tenure as pastor at Unterneubrunn, Amts Eißfeld in the Principality of Saxony-Gotha, he had "proven himself in life in such a way that one can well be satisfied with him, that one can be well satisfied with him, in that he proved himself as much as possible, unannoying, faithful and diligent in his professional work, kept his own in good discipline, behaved also otherwise quietly, modestly and kindly towards his neighbor." Also, according to his explanation, his chiliasm was not a rough one.

These are the same as those that were publicly read at our last synod. D. R.

The deal began with the fact that a manuscript, in which the pastor Seidenbecher had expounded his chiliastic opinion, came into the hands of his superior superintendent, Lochmann at Eißfeld, who of course did not refrain from inquiring about it from him, and since Seidenbecher let himself out in the conversation that was held for this reason, he was ready to give a speech and answer about such his writing, "it may go where it wants to go," reported to the princely consistory at Gotha. Seidenbecher was then summoned before the Consistory and asked what his opinion of the Tansendjährige Reich actually was. Since he only answered evasively and did not stick to one explanation, he was instructed to put his explanation in writing. In this written statement he first testifies that he never intended to cause any controversy or innovation by his essay, that it was a pure private writing, arising from ardent love for "the devotion that was found in the first pure apostolic church, then died out with the rise of papal power, but now has risen again in some;" He had established it in order to promote himself and others who had given rise to it; he despised and condemned no one who did not make this opinion his own, since it was not a point of faith absolutely necessary to salvation. Regarding the millennial kingdom, he declares that the Lord Christ, as he proved himself to be a prophet and high priest here on earth for some time, is not a prophet and high priest, but a prophet and high priest,

he will and can show himself as king in a visible way with his saints, 2 Thess. 1. on earth in his glory, but everything in a "heavenly, holy and to us still unknown way. This kingdom itself, where Christ will reign with his saints, and they with him on earth. Apoc. Cap. 1. 2. 5. 20. 2 Tim. 2?c. He does not consider it a worldly, earthly, voluptuous, etc., but a heavenly, holy and spiritual kingdom, which will be and remain eternal. Luc. 1; however, with such a difference that according to the content of Scripture such a kingdom of glory must be understood according to two kinds of administration; the first is the preceding, visible one on earth, limited by God to a certain time, it would be a thousand years after the first resurrection, Apoc. 20, which is called the resurrection of the righteous; the other follows, is purely heavenly, not limited to any time, namely when Christ will hand over the kingdom to God and the Father 1 Cor. 15, 24, since all visible worldly beings will also perish after the last or general resurrection of the dead. Apoc. 20, 11. 12. Both kinds of kingdom belong to the glory of our King Jesus Christ and His faithful fellow kingdom members, only the one will be on earth, but not earthly but heavenly, not human but divine, not invisible but visible before all the world. The other one would be completely heavenly, invisible and unceasing. But both of them together would make One Kingdom of Glory, which is still to be hoped for in the future. John 18: To make such a thing all the more clear and to confirm it, the example of the Lord Christ Himself is to be observed in His own person, who, after rising from the dead, immediately entered into His glory, and yet for a time (in such glory unhindered) walked with His disciples on earth, as a pattern and example of what is to take place in the future with His spiritual body, as the "triumphant" church, after the previous resurrection of the righteous. The millennial kingdom, although on earth, nevertheless belongs to the kingdom of glory. "In the same" the elect and blessed will be and remain constantly with Christ. 1 Thess. 4, to be completely freed from all bodily and spiritual evil, to rejoice continually in God, His creatures and His works, to sing a continuous Hallelujah, not to care for a single enemy (because Satan is bound Apoc. 20. and the beast together with all the ungodly eradicated cap. 10, they can no longer suffer or die), whereas people, nations and tongues on the renewed earth still serve them, Dau. 7, whereby the name of the Lord will be feared from the going forth of the suns until the going down through the conversion of all nations, especially also of the Jews, Rom. 11, 2 Cor. 3. 30 2c. be feared, honored and praised, and thus a completely different peaceful and joyful state be found in all the world, Isa. 2, 4.11., until Satan is released again after the thousand years. The Lord said, "I know that when the Lord's kingdom comes, the game will be spoiled again in some on earth, and Gog and Magog will be gathered together, but all this will be without interruption or harm to Christ's kingdom, Apoc. 20."

Then a few sentences about the use and benefit of this doctrine are added, and concluded with the request, since he should fear to draw from himself the terrible punishments threatened in the last chapter of the Apocalypse to those "who have offended against the book of John, or rather of the Son of God in two ways". or rather of the Son of God in two ways" if he did not believe otherwise such a noble piece of this book of the still future 1000 years, as he believes before God and in truth (without coercion and molestation of another conscience herein), If he does not believe otherwise before God and in truth (without coercion and molestation of another's conscience), he should "set aside" or "believe otherwise than he is convinced," then the consistory will not dismiss him from such an opinion, because he is sufficiently and constantly transferred from God's word, the right guideline of faith through Christian means and process of another." This declaration is dated: June 14, 1661, Gotha. Thereupon, from his oral as well as written report, some points were taken out, on which the matter mainly consisted, and negotiated anew with him on June 20 in the Consistorio, in the presence of all Consistorialer: and 4 Superintendents.

Since he had earlier claimed that there were three kinds of people; 1. the elect, who would be brought into the state of glory in the 1000 year kingdom; 2. the regenerated, who would be like Adam in paradise, but not without sins; 3. the ungodly, or the enemies of Christ, who would be destroyed, he was reproached that the Scriptures spoke of only two classes of people: unbelievers and believers. Although he first wanted to make a distinction between the unbelievers, namely between those who had the means of salvation and those who lacked it, the latter of whom could not be condemned, and how these would be the very ones who would be converted by the elect, he nevertheless expressly declared afterwards, after the unfoundedness of this opinion had been presented to him from holy scripture, that he wanted to drop this assertion. When, after some time for reflection, he was asked how he would prove that people who did not have the means to salvation would be so negated at the glorious future of Christ that they would be like Adam in paradise, he did not dare to assert this any further. Furthermore, he confessed that he could not defend the doctrine of the double resurrection against the clear scriptural passages of a general resurrection of the dead on the last day, which were held up to him, but that he should not be hurried, that he could not immediately drop everything at once, and that he should be given time to think it over. Then some other questions were put to him, among others also the one whether it was his opinion that all Christians, like

he indicated earlier in his writing, would have to read and understand Revelation? "He confessed that he had written more than he could defend. When he was finally reproached for how his opinion again contradicted the 14th article of the Augsburg Conf. Conf., to which he had taken an oath, as well as against the 3rd Art. of the Apostolic Faith, how irresponsible it was that he, according to his own confession, had taught his listeners differently, and had had a different opinion in his heart. He also kindly admonished him that

he should not continue to indulge in his own thoughts and imaginings, lest he, as was sometimes noticed during the trial, when the unfoundedness of his opinion was proven to him in Scripture, in order to avert disgrace, have to take recourse to denial, by which he would incur a heavy responsibility before God and man: It would be better, where he was wrong, to confess it after better information, to refrain from it, and to be careful in the future to promote his listeners entrusted to him by God in their Christianity, than to spend his time on such uncertain speculations about the millennial kingdom, so he declared that he wanted to think about the matter further in the points where he could not yet find himself, and if he had more scruples, to communicate them to his superintendent. He was then told by order of the prince that he should not speak of this opinion of his to anyone else, that he should consider the reproach in the fear of the Lord, that he should pray diligently, and that he should disclose the scruples that might still occur to his superintendent and that he should send his open-hearted written statement to the consistory within four weeks.

Later he also sent 18 questions of conscience to his superintendent, to whose answer he declared himself in the meantime so far that one drew good hope from him, and now a written explanation, in which he should renounce roundly and clearly his erroneous teachings, was demanded by the Consistorio. Before this declaration was received, a general visitation of his congregation was held by order of his prince, during which it turned out, especially during the catechism examination, which at that time was not only conducted with the youth, but with the entire congregation, that they had come back more in knowledge than they had grown, and the cause of this was that he had spent more time on his chiliastic opinion than on the correct catechism instruction. He was now warmly persuaded by the visitor, his injustice to the congregation was faithfully presented to him, and he was urgently admonished to draft his declaration in such a way that heart and pronouncement are in harmony and he does not act against his conscience; if he still had some doubts in his mind, he should rather communicate them to the superintendent. Here, too, he spoke in such a way that one thought he had reason to have good hope. But it

it also became apparent to him what a terrible poison, enchanting heart and senses, error is, and what divine earnestness is required to tear oneself out of its bonds. A letter to the Superintendent, as well as Heine's statement to the Consistory, unfortunately showed only too openly and clearly that the whole error still clung to his heart as before. In the letter to the superintendent, he defended himself against the opinion that one could have fast from him, as if he had driven his doctrine of the millennial kingdom. This is not the case. The main reasons on which he bases himself are still firm; he only wants to promise that he will no longer hold on to them so unbendingly, defend them so fiercely, and expound them publicly, and refers to his previous conduct in office, and testifies that he definitely holds on to the U. A. C., as well as to the fact that he does not want to be a part of it. A. C. as before. In his statement to the Consistory, he answered the question put to him, "whether he does not want to completely renounce his opinion about the understanding of Rev. 20, but also wants to reject it by his own writing, and thus revoke it," with "No," because it would be against his conscience, the interpretations of the Apocalyptic passages presented until then were not sufficient for him, and his doubts were not removed from him either. However, he wants to drop the dispute and not spread his doctrine, but leave everything to success, which is the best interpreter of the mysteries of Scripture; but if the Consistory does not think it can calm down with this request, then it may give him his resignation from office, God would then give him ways and means to get to such a place, where he will not be considered a schismatic or even heretic by his fellow believers, but a simple-minded servant of Christ. The two letters are dated Aug. 22 and 28, 1661.

In the meantime, mau sent the acts to the theological faculty in Jena and asked for an expert opinion, which is now given here.

Most Serene 2c:

What Your Serene Highness graciously sent to us on the 19th of this month concerning G. Laur. Seidenbecher, pastor at Unterneubrunn in the Eißfeld district, have reached us. D. G.'s most gracious letter, which we received in addition to the enclosures on the evening of Aug. 22, with several of us, have also met together as soon as the following day, read through the acts and questions with diligence, considered them in the fear of the Lord and according to the circumstances involved, maturely and with a conscientious heart, and thereupon unanimously compared our opinions and thoughts. To wit:

As far as the first question is concerned: what is to be done if the pastor of Unterneubrunn, in his opinion, persistently defends his scruples after repeated thorough and satiated counter-presentation, and what he sets differently in his declaration than if the doctrine

of the millennial kingdom, would be presented so brightly and clearly in the sayings he cites, that those who considered such testimonies to be dark, according to Esaias 29:9 ff. for blinded and infatuated men, and, as if those who do not dispute such revelation (of which he boasts) would dispute against God, it is true that such falsehood about the thousand years of Christ's kingdom on earth does not in and of itself overthrow the foundation of blessedness, and that in a private person who in himself is attached to such things, and is not annoying to others, it could be tolerated, must also be tolerated at first, Before the matter had been sufficiently considered and discussed in the Christian church, some old, excellent church teachers, Papias, Irenaeus, Tertullianus, Lactantius and others, had also been involved in such false delusion, but now, after the matter has been sufficiently explained in the Christian church, such error cannot be tolerated in a preacher and teacher, because he attacks one and the other doctrine of our Christian faith, and thus many sayings of the Holy Scriptures cannot be accepted according to their similarity. This is not tolerated, because it attacks one and another of the doctrines of our Christian faith, and thus many sayings of Scripture are not explained according to the similarity of faith, but according to a particular interpretation and preconceived delusion, and are also contrary to the articles of the Augsburg Conf. Conf., and then could and would lead to many errors among the listeners. Therefore, E. F. D., together with the benevolent Consistory and Superintendents of Eisleben, have done it Christ-fully, praiseworthy and well, that you have been vigilant and careful here, so that no rottenness and audible errors might creep in among the listeners and flocks of Christ.

If he would therefore persist in defending his erroneous delusion, and what he puts differently in his declaration, as if the doctrine of the 1000-year kingdom were presented so brightly and clearly 2c. - and therefore to fear that he would go further, and cause all kinds of confusion, divisions and unrest, and also lead and feed his entrusted congregation, which the Lord has redeemed by his blood; then he cannot be left in his ministry and in such intimate and exalted pastoral care, because what such spirituality causes for circumstances has unfortunately become more than too much clear and obvious from the Anabaptist stories and the English examples.

However, in order to try everything with him as with an erring person, so that he would not have cause to complain as if there had been no patience with him, who had been overhauled by a mistake, E. F. D. may graciously reproach him again thoroughly at an unspecified date. may graciously reproach him again thoroughly at an unspoken date, even though he would not yet be able to properly give himself some more time to think things over, and issue the aforementioned strict prohibition that he neither preach nor

trade with anyone further *sub poena remotionis*, or else.

to have the threatened leave of absence from the service graciously repeated.

On the second question, on the other hand, what to do in such a case, if he declared that he would consider such an opinion indifferent, even though he could not say, according to his words, that he no longer had anything to do with it, nevertheless, as stated in the Superintendent's letter to Eisleben, or as he put it in his letter to the Consistory, to hold back with it, let it rest in its place, neither insist on it nor spread it, and as to be found in another letter, besides behave according to his duties in life and teachings, with the further commandment that he should not use the sayings otherwise invoked for his opinion, especially Ps. 84, 12. Matth. 5, 5. Rom. 8, 19. and more such things, as well as the third article of our Christian faith in the orthodox sense and according to the interpretation generally accepted in our Lutheran church, but in case one would not be satisfied with such his explanation, he would ask for a gracious dismissal; Furthermore, he would have to be informed, as he himself must confess and has also recognized, that he was mistaken in some of the assertions he made, especially about three different groups of people, and therefore he himself considered the rest, about which he had an erroneous conscience, to be nothing but scruples; he would also have to be reprimanded for his conscience and the oath he had taken to the Augsburg Confession. Confession, and to show how grossly he has sinned by going against its clear letter in the 17th Article. We then considered that he had turned to a contrary opinion against the clear letters of the seventeenth article, and had endorsed the Jewish fables, as they are called there, out of mere imagined cleverness, obstinacy and love against the fanatical books and their authors; and we then held that if he declared that he still had doubts in this matter, he would still be obliged to be instructed further, and, being relieved of them, to read diligently our pure theologians' writings, he would also not spread his doubts, which were still with him, either publicly or privately, except with whom he would be graciously commanded to do so for the sake of his instruction, and would also not be able to fulfill his profession, He must also show himself in all his profession, grave duties and noble office in teaching and life, likewise abstain from all such spiritualities and fanaticism, as well as from reading the books that deal with such things, and in contrast to this, he must carry and explain the sayings of the Holy Scriptures, along with all other doctrinal points, in a sound and faith-like understanding of his commanded congregation without falsehood, and also pray to God himself that he would completely remove such things from him, and in return keep him in grace; then he could still be left and tolerated in his service and office, until God would give grace that he would also want to get out of the other scruples, but that he would have to be treated with respect to such a declaration and because of it, according to the circumstances.

If, however, he did not declare himself in this way but wanted to stubbornly assert his opinion, the removal granted in the first point would remain. If, however, he did not declare himself in this way, but wanted to stubbornly maintain his opinion, the dismissal granted in the first point would remain, although he would still have to be bound beforehand with a pledge not to seduce anyone and not to lead them into error; The mere dismissal from his service, however, if he were to seek such, could not be advised without some real punishment, either of removal, arrest or the like, and a lape, because the obstinacy would be great, and the given annoyance and mischief would have to be applied with some severity to the next.

As for the third: How to proceed if he, after he had made his statement in the way now thought of, nevertheless let the opposite be known of him afterwards? In such a case, depending on the circumstances, whether it was done intentionally to defend or further propagate the error, or whether it was done on suspicion, for example, in private conversation, which was carried on against hope, it could be proceeded against him either with some patience or arrest, and the intended complete leave of absence, as well as the reverse.

And then, fourthly, what is to be done when it is found, as has already been announced, that he has already spread his opinion to others, and in addition boasts, as if he had carried out the matter before the Consistory, in what way to avert the trouble? If this were the case, a thorough inquiry would have to be made beforehand as to whether such his contrary and erroneous opinion had been preached from the public pulpit, it would be advisable that a public sermon be held by the superintendent of the same parish, and the audience be informed of the better, and it would also be indicated how their pastor had now recognized such erroneous delusion, or had been deposed because of it, so that no one would now have to be annoyed further. If, however, it had happened only conversationally, it would, in our opinion, be enough that it would be made known how his erroneous delusion had been rejected, and what had been done and decreed for E. F. D. Consistorio because of it.

If, however, someone should be found who has caught this erroneous delusion and has been sucked in by it, such a person would have to be corrected with all diligence by their preacher or superintendent with God's help. Also, if the boast in question should be found, it could be severely reprimanded in the same form, and to refrain from it, it could be included in the aforementioned reverse. Which E. Fürstl. D. our most gracious prince and lord we shall herewith open in humble obedience to our most humble concern, 2c.

Jena on Nov. 25, A.D. 1661.

Decanus, Senior and other Doctores of the theological faculty there.

(Conclusion follows.)

The unjust spell.

In the latest issues of the "Informatorium" you will find, among other things, a longer essay by Pastor v. Rohr against the doctrine of the church which we presented earlier. Since we have already treated the doctrine of the church so extensively that there can hardly be any misunderstanding among the readers of the "Lutheran," we consider it superfluous, at least for now, to go into the distortions of it, of which Pastor von Rohr, apparently partly due to ignorance and lack of understanding, partly due to blindness through passion, has again made himself guilty.

Another point, however, we cannot pass over with silence. In numbers 19 and 20 of the last volume of the "Informatorium", Mr. v. Rohr had again tried to accuse us of donatist false doctrine concerning the ban. We answered him in the "Nothwehrblatt"; in this very journal, partly in order not to have to bother the readers of the "Lutheraner" with this matter again, partly in order to compel the "Informatorium" in this way to once again take the "Nothwehrblatt" into consideration, since we noticed that the Buffaloes were trying to make this journal, which justly exposes their disgrace out of pure self-defense, ineffective by silence on its serious and proven accusations. Our calculation has come true. The "Inform atorium" writes on our essay in the "Nothwehrblatt" about the unrighteous ban, among other things, the following: "In front of the readers of the Lutheran and Inform atorium (!) he (Prof. Walther) no longer dares to appear with this donatist heresy; but to the readers of the Nothwehrblatt he appeals after 5 years! The essay of Prof. W. in the Nothwehrblatt under the title: ""The unjust ban,"" is a repetition of what we refuted 5 years ago in the above numbers of the Informatorium (!) and by which we silenced him (!) We do not consider the personal attacks in it (?) worthy of any answer. But before the readers of the Informatorium, the Lutheran and the Synod of Missouri and the whole Lutheran Church, I hereby denounce that Prof. Walther, in incomprehensible impudence, continues after 5 years again to blaspheme and disgrace our Father Lutherum, also in the balladeer tone for the lower classes of the people, in the meanest and most outrageous manner. We hereby call upon the Synod of Missouri, before the whole Lutheran Church of Europe and the Americas (!!!) to confront this blasphemmer about this in their near General Synod, so that this Synod either purges itself of this outrageous public blasphemy, which he has brought to the Lutheran in its organ before, or admits that it wants to knowingly and willingly follow this donatist false teacher and blasphemmer of the holy man of God, Luther, and our Lutheran doctrine of excommunication and to share and confess his "donatist" error with him."

As much as we do not like to burden our dear readers with this matter again, they will grant us that we can hardly do otherwise

than to have the essay on the unjust ban, which we published in the Nothwehrblatt, reappear here in the "Lutheraner"; so that the readers may judge for themselves whether it is really written, as Mr. v. Rohr writes, "in the tone of the Bänkelsänger" and whether it really blasphemes the "noble man of God, Luther, and our Lutheran doctrine of the ban. To his astonishment, the reader will see that the blasphemy in the essay is nothing other than what we, but rather Mr. von Rohr and consorts, have expressly taught, by extracting the quotations from your "Informatorium" verbatim, with indication of the year and page, as anyone who cares to do so can convince himself. Herr von Rohr has himself to blame for his perverse politics if we present to a larger public his shameful papal doctrine that a layman must also fear and honor and respect the unjust ban that is imposed on him out of malice when the banners call themselves the true church. By the way, it is almost amusing that Mr. von Rohr poses as if he wants to accuse us at our general synod, which was assembled on Oct. 14 to 24, and yet he lets the accusation enter a paper of Nov. 15! How seriously the accusation is meant can only be deduced from this. The date of the essay, 12 Octbr., should probably solve the contradiction.-We now leave the essay, which we published in the "Nothwehrblatt", in the August number of this year, "über den ungerechten Bann", here again folget. It is as follows:

Dear Mr. Editor! I have to complain to you about a great trouble I am in as a poor person. For years I have had a quarrel with the dear "Informatorium" about the papacy. The said paper claims that the whole error of the papacy consists in the fact that it had its seat in Rome, while the true chair of Peter is found in Buffalo. I, on the other hand, try to prove that the papacy, strictly speaking, should not be anywhere in Christendom. As well as I prove this, however, I have the misfortune that, as often as I stir again, I am regularly killed for it by the "Informatorium" without any mercy. I therefore ask you to allow me to speak a word now and then in your "Notbwehrblatt"; for since I see that the "Informatorium" goes around the "Nothwehrblatt" like a fox around a covered trap, and is careful not to come too close to it, I hope that I will be safest from the killing of the "Informatorium" if you want to give me a small place in your "Notbwehrblatt". *)

What they may allow me to speak about first is this:

^) Shall be welcome at all times!

D. R.

In earlier issues of the "Informatorium" I read: "An unjust ban, if it really occurred, is not false doctrine, and gives no right to faithfulness" (Vol. 1 page 3). "It (the ban) is ordered to bring back the inner spiritual fellowship, if it is right, i.e. deserved, or nevertheless to amend, if it would be wrong, i.e. undeserved. *) From this it follows that the ban is salutary and harmless, if it is not despised, both by the deservedly and undeservedly banished. Against tyrannical clergymen it is known that even their ban is not to be despised, but to be feared, be it right or wrong, i.e. deserved or undeserved." (Year 2 page 11.) Furthermore: "Where the ban is unjust, we should bear it humbly, and die freely in it, if it will not be otherwise, we should also not be frightened if we were buried in the field without sacrament.) But if one **suffers unjust banishment for the sake of truth**, that is much more delicious than if one is still in the outward fellowship of the church, or than the right banishment - Blessed is he who dies in it, he shall sing to the 109th Psalm v. 18: If they curse, bless them. Only we should not despise violence, but humbly declare our innocence, so we are free and innocent for God." (Ibid. page 12) "Understand the ban of the Christian church, which according to Christ's order Match. 18 lawfully executed, it may press or strike you justly or unjustly." ***) (page 13) "Can we claim, in Germany, Norway, Sweden, Denmark and so on, where the Lutheran church still stands in unhindered confession, except for the Union; that in this church in 300 years never an unjust construction has occurred, out of weakness or malice of a preacher or church court? †) And are all these churches therefore false? Can a confessionally faithful congregation know if never in 10 or 20 years of a pastor's ministry an unrighteous ban has occurred out of weakness or malice? ††) (p. 19) "Lutherus has not tolerated the unrighteous

This, that the unjust then is ordered to be corrected, as well as the following is indeed stated in the "Informatorium" as Luther's teaching, but is defended by the "Informatorium" as the right teaching.

It is better to be deprived of the Blessed Sacrament for the rest of one's life and to be buried on the Schindanger before one should separate from those by whom one has been unjustly put into the Baun.

Thus, according to Buffalo's doctrine, the unjust ban can also be executed according to Christ's order. Can there be a more abominable blasphemy?

†) So, in 1852 there was the "Informatorium" that even a Lutheran orthodox church court was capable of unjustly putting an innocent Christian in jail out of malice!

††) Of course, if, as the "Informatorium" teaches, the congregation does not have to judge whether someone is to be banished, but only the pastor, whose judicial verdict they only have the right of honor "to consider good", then it can easily happen that without their knowledge and will a child of God is unjustly banished by their "spiritual authorities". By the way, the be-

The ban of the true church 1518 tolerated and **honored**. (Ibid.) "If you have been unjustly banished, see whether it has been done by the right or the wrong church; the banishment of the wrong church is nothing to be respected, but the banishment of your mother, the true church, which is also unjust, is not to be despised at all, but to be tolerated." (Ibid.)

Against this appalling doctrine, which binds the poor children of God with naked words, abusing the holy word and name of God. The children of God are bound to the most wicked tyrants with naked words, misusing the holy word and name of God, so that they, if they want to, are deprived of the sacrament for the rest of their lives and have themselves buried on the shindig and, in addition, must humbly tolerate the unjust ban of these tyrants, not despise them, but fear and honor them, but not be allowed to join any other faithful congregation-against this horrible doctrine I was urged to testify, although Luther, when he was not yet free of the papacy, in his great humility and fear of conscience submitted to this doctrine of the Roman church. Church in his great humility and fear of conscience.

For this I was also badly treated. The "Informatorium" literally shouted the words at me: "The Lord rebuke thee, thou Satan! who may not teach the doctrine of Christ!

(S Inform. Jahrg. 2. p. 13) Yes, in a caption it said "Proof that Prof. Walther is not only an erring teacher, but a willful false teacher, to whom we must apply what Luther says of the rotters, that they deal with God's Word as if it were the Word of God.

the rooks with the dice,

because he teaches lyingly and deceitfully." (p. 17.) One can clearly see from this what it means to the Buffaloers when mau wants to take away their highest consolation by allowing a child of God to join another orthodox congregation if he has been excluded from his previous congregation through "malicious tyranny" by means of the building authorities and mau threatens him with burial on the Schindanger. Such a concession obviously sets the gentlemen of Buffalo in a seething rage, as can be seen in the words shown and for which I could give a myriad of other proofs.

How much it grieves the gentlemen of Buffalo that they have been deprived of the consolation that they, by virtue of their official authority, can do with the people as they please, and that these must cling to them all the less until death, if they lose their blessedness, even if they unjustly expel them from God's table and from the brotherly fellowship of Christians as heathens, tax collectors, dogs and swine-this can be seen again in the 19th and 20th No. of the "Informatorium".

we still note afterwards, the whole church in Germany, Norway 2c. could of course not help it if some village parishioner in the corner carried out the ungodly ban;

the banished person would therefore not separate from the whole national church because of the false ban, which would thereby have become schismatic, but only avoid the village parish, which would have expelled him from itself and thereby would have been guilty of a schism.

Among other things, it states the following:

Furthermore, we (Herr v. Rohr) proved to him (yours truly) in 1853 in the "Informatorium": 1., the blasphemy that Prof. Walther calls Luther's doctrine contained in the two Sermons of the Baun: an unjust ban gives no right to separation, anti-Christian, papal and diabolical."

Answer: Teach that a child of God or a Christian must not separate from people who, instead of absolving him from sins through the gospel, keep him in sin out of malice, announce to him God's wrath, curse, hell and damnation, deny him the highest pledge of divine grace, the body and blood of the Lord, and, as much as is in them, take away all Christian rights; indeed, teach that such abominable abominations are to be treated in a holy place as motherly chastisements. The church must not be subjected to such an abomination in this place as a motherly discipline of the holy church. This teaching is, however, anti-Christian, papal, diabolical. For what is the Antichrist's or the Pope's whole being other than the principle together with the corresponding practice: "We are who we want to be, and we may do what we want, even if we condemn the children of God"?

and absolve the ungodly, yet we are the church, yet we have the ministry, and therefore Christians must also bow to us and honor even our ungodly ban and remain under our discipline at loss.

of their salvation, and, as dear as God's grace and mercy is to them, do not celebrate Christ's testament anywhere without our permission, even do not proclaim Christ's death after his institution until their death, if we do not want to! And I ask, what is it but devilish to demand respect for sin, wickedness, and tyranny?-By the way, Mr. von Rohr forgot to mention another of my heresies, namely, that I have also asserted that this doctrine is nonsensical. For to say that a man may not separate from those who have already cast him out from among them is just as nonsensical as to say that one may not leave a house from which one has already been cast out. Moreover, I note that if the congregation does not join in the banishment, as is the case in congregations where the pope or papist priests rule, the unjustly banished person does not separate himself from the innocent congregation, but only from those tyrants who alone have banished him.

The "Informatorium" goes on to say that I have been proven wrong:

"2. the public lie: Lutherus himself had recanted this doctrine contained in his two sermons on the ban, and called it devilish and antichristian."

Answer: In the sermon Luther wrote in 1519, when he was not yet free of the papacy, he writes: "When they say:

Our ban is to be feared, right or wrong, we say against it: Yes, it is true." (XIX, 1100.) But how does Luther write eighteen years later? So: "But what do you say to the saying of Gregory, indicated above: Our ban is to be feared, even if it were unjust? This is what I say to it: The sentence is Gregory's or his mother's, so the devil has spoken it! I could still happily look at the doctor who wants to teach that I should be afraid of injustice and lies, even if it were an angel from heaven, and I could take his terrible ban and lead it up the ass and wipe my nose on it, because Adam's children are sitting on it. What then shall such shameful blasphemy, which may impudently command us Christians, publicly fear injustice and known lies and worship for a God? If St. Gregory had said such things, meant them, and had not atoned for them, he would have to be in the abyss of hell. (Luther's writing on the keys of 1530. XIX, 1170.) Who is the blasphemer and liar, as you call me, my Mr. von Rohr? -You, with your insolent forehead! *)

At last it says in the "Informatorium," Herr von Rohr has proved to me:

"3. the fraudulent polemic that he (yours truly) "in order to bring the required proof of Luther's recantation, brought passages from Luther's writings which do not deal with the unjust ban in the Christian Church, but with the false papacy."

Answer: Truly, a logical feat, to which, if not more, nevertheless something else, than human understanding belongs! The conclusion is as follows: Theft is of course punished only against thieves; but this time the thief is the world-famous honest Hans; so of course the punishment of theft does not apply to him. Therefore, the punishment of theft does not apply to him. Or: If the pope unjustly puts him under ban, Luther punishes him; but now there are also Lutheran orthodox pastors who do it just so; ergo it is a "fraudulent polemic to apply" Luther's punishment speech also to the orthodox Lutheran pastors. Who does not think of the story of that farmer? The same came to his gracious lord and said in

The usual insolence and impudence of Mr. von Rohr and his cousins becomes almost unusual, at least twofold, by the fact that he had to publicly recant already at the beginning of the year 1853, after he had claimed and tried to justify his mean invectives against us, that Luther had confirmed the sermon of the ban of 1518 by a preface still in the year 1515. Thus he writes in the "Informatorium" Jahrg. 2. p. 81: "In this we agree with Prof. W. and admit to have been mistaken that we understood the note in the supplementary part of the Altenburg edition of Luther's works as if Luther had written the preface only in 1545. We now also hold that it was written as early as 1518." It is certainly true that "Hr. v. R", although he was so admittedly beaten, even then tried to wriggle out of his iron like a trapped fox. However, it is sufficient for us if we only see that the opponent is inwardly beaten, let him then outwardly pose himself as he wants.

The poor man said in dismay: "Oh, my lord, my dog has bitten your Kub! The merciful lord then told the poor man: "How? - This cow was not for sale to me for 30 thalers, you shall kill it at once. But when the peasant came to his senses and said: "Oh, no, dear sir, the thing was like this: your dog bit my cow," the noble lord exclaimed: "Yes, peasant, that is of course quite different! Doesn't Mr. von Rohr really do the same? He reads that Luther condemns it when the pope unjustly bans. To this Mr. von Rohr speaks with strong Lutheran orthodoxy unctuously: "Yes and Amen." One fine day, however, he reads that they want to put him or a colleague to death for the same case. And what does he do? - He jumps up indignantly and says: "Yes, that is quite different!

A very momentous slap in the face.

The former Palatinate County of Neuburg, which is currently part of the Kingdom of Bavaria, became Lutheran in 1542, after the inhabitants had been "eager for the certain, beatific truth" for some time. Under the government of the three Lutheran Palatine Counts Ottheinrich, Wolfgang and Philipp Ludwig, the congregations of this land were pastured and led by many faithful shepherds according to an excellent church order. Everywhere, the longer, the more increase in Christian knowledge as well as in ecclesiastical and moral life could be noticed.

Now the first-born son and successor of Count Palatine Philipp Ludwig, Wolfgang Wilhelm, wanted to marry a daughter of the Brandenburg Elector Johann Sigismund. He hoped that this marriage would be the easiest way to settle the disputes that had arisen between Brandenburg over the rich estate of the Duke of Jülich, Eleve and Berg, who died childless in 1609. The Brandenburg princess really became the bride of the Palatine Count of New Burgundy, but the complete transfer of the Jülich inheritance was not promised to the bridegroom.

Because Wolfgang Wilhelm did not want to give up his demands, there were frequent unpleasant appearances between him and his future father-in-law: for the young Count Palatine was keek and presumptuous, the Elector irritable and fierce. In the spring of 1613, both were in Düsseldorf. At a banquet, the Count Palatine repeated his demand for the Jülich inheritance, and this time the Elector became so angry and furious that he publicly slapped his future son-in-law in the presence of those sitting at the table. This slap is "probably the most momentous in world history" both in political and ecclesiastical terms.

Wolfgang Wilhelm was highly offended by the slap in the face he had received. He immediately broke off friendly relations with the Brandenburg court and house, gave up his bride, went to Munich, asked for the hand of the sister of the Bavarian Duke Maximilian, who was well known as the most loyal supporter of the papacy, and secretly renounced the Protestant faith on July 19, 1613, because he could only take this princess home as his bride on this condition. When the copulation took place in Munich on

November 11, the pious and faithful Count Palatine Philipp Ludwig did not know and did not suspect that his firstborn son had left the Protestant church. It was not until Trinity Day 1614 that Wolfgang Wilhelm publicly received Holy Communion with his wife in Düsseldorf in the papist manner.

Already on August 12, 1614, Count Palatine Philipp Ludwig died, after he had spoken these words to his court preacher Heilbrunner: "I am well, but you are ill. And really, soon after that, all righteous Lutherans of spiritual and secular status in the Palatinate County of Neuburg were in a bad way. The new regent let himself be completely led by the Jesuits and they did not rest until the Lutheran Church in this country was completely destroyed and eradicated. By what means and efforts this was generally achieved is widely told in your also otherwise very instructive book by Pastor Brock in Auernheim, which was published in 1847 by Beck in Nördlingen under the title: "Die evangelisch - lutherische Kirche der ehemaligen Pfalzgrafschaft Neuburg." The Lutheran Concordienbuch of 1580 is signed by 226 church servants of Neuburg. Only since 1846 a Protestant clergyman lives in the city of Neuburg again, who is allowed to hold services in the castle church there, which was once built by the Lutheran Count Palatine Ottbeinrich, but which was also the first place of worship taken away from the Lutherans by the Jesuits. Because Count Palatine Wolfgang Wilhelm became papist and entered into the most intimate connection with the Bavarian Duke Maximilian, he also became an opponent of the Protestants outside his country from a political point of view and proved himself as such during the 30 Years War.

Wasn't that a very consequential slap in the face that Count Palatine Wolfgang Wilhelm of Neuburg received? But even more. "On Christmas Day 1613, mass was held in the room of Magdalen (wife of the often-mentioned Count Palatine), during which Wolfgang Wilhelm secretly officiated and communicated. On the same day, Prince Johann Sigismund of Brandenburg converted to the Reformed confession in the castle church in Berlin in order to secure the support of the Reformed Dutch in the Jülich affair.

The Lutheran Church in Prussia has been a source of much confusion. (Brock puZ. 123.) Since the apostasy of the Brandenburgian house of rulers from the Lutheran church, as is well known, the faith mongering and union making in Prussia has been tried in all ways - and a few decades ago was finally enforced with cunning and force. And unfortunately, not only Count Palatine Wolfgang Wilhelm of Neuburg and Elector Johann Sigismund of Brandenburg, but also other "highest bishops of Lutheran regional churches" have left the Lutheran Church for the sake of temporal and earthly advantages. For the sake of the Polish royal crown, for example, as everyone knows, the regent Hans of the Church of Saxony became papist. Thank God from the bottom of your heart, reader, that His church is not based on men, therefore not on princes, but "firmly founded on the holy mountains. Ps. 87. Even the gates of hell shall not prevail against her, though she may be destroyed in this or that land. "God is with her within, therefore she shall abide." Pf. 46,6. This is certainly true.

(Freimund.)

Church News.

After the candidate of the holy preaching office Mr. Wilhelm Hcinemann from Wesenberg, Meckieuburg-Strelitz. Wilhelm Hcinemann from Wesenberg, Meckieuburg-Strelitz, until now a pupil of the seminary in Fort Wayne, received and accepted a regular appointment as assistant preacher from the two Lutheran congregations in Chicago, Ill, On the 18th Sunday p. Trin. by order of Pastor Bünge, Vice-President of the Western District of the Synod of Missouri, Ohio and others, he was ordained by Pastor Wunder with the assistance of Pastors Müller and Ahner in the Lutheran Church of the Holy Trinity in Chicago and inducted into his office.

May the Lord Jesus Christ richly bless the work of this newborn servant of the Word for the salvation of many souls!

According to the order received from our most reverend President, Mr. vr. Sihler, the pastor, Mr. Joseph Lehner, who was appointed by the Lutheran congregation in and around Greenville, O., as their pastor, was inaugurated by me in the midst of his congregation on Nov. 18. Unfortunately, he had to give up his previous work in New Hanover and Napoleon, O., because the greater part of his church members no longer wanted his faithful Lutheran pastoral care and the few faithful Lutherans could not support him.

The latter were now served by a neighboring pastor of our synod. May our Lord Jesus Christ bless our dear brother in his present field of work and create through him much fruit for eternal life.

Ciucinnati, November. 1857.

Tb. Wichmann.

Address:

Hov. Il. I'ollnsr, Oroonvillo, Ohio.

Display.

Having been elected by the ebrw. Synod on the occasion of its recent meeting in Fort Wayne as its general councillor as successor of Mr. F. W. Barthel, I express my thanks for the confidence shown in me and hereby bring to your knowledge that from today on I take over the administration of the synodal treasury.

It will be superfluous to urge the dear congregations of the synodal association to consider the increased needs of the treasury and to do their utmost to make it important, since this has in any case already been done by their deputies. - Letters to me concerning the synodal treasury I ask ouro ok HoiuicNe L b>tsl to addrssircn, on the other hand letters concerning the "Lutheraner" and "Lehre und Wehre" to be given as before to Mr. F. W. Barthel.

St. Louis, Nov. 23, 1857.

Ferdn. Boehlau.

One request.

Now that our venerable Synod has met the long felt need for a school teachers' seminary by establishing such a seminary in Fort-Wayne, the necessity of several pianos has become apparent among many other needs of the institution in the process of being established, so that the school teachers' seminarians can also be trained in music as well as possible. Our students demand more and more school teachers who understand music, especially organ playing. But where will they get them if the future teachers cannot be prepared for this at the seminary?

What then? Whoever desires to see this noble purpose, which is intended for the elevation of our worship to the glory of God,

achieved, let him help it, if the Lord has blessed him with earthly goods!

The undersigned will gladly accept any voluntary donations for the acquisition of some pianos for our school teachers' seminar here (under the address of Dr. Sihler).

Greetings to God, to all friends of the noble Musica I

Fort-Wayne, Nov. 17, 1857.

I. G. Kunz, teacher.

Dr. Martin Luther's instruction

to

right study of theology.

After oral pronouncements of the same awarded by **Dr. Hievon. Weller.**

Translated from the Latin and dedicated to the German theology students in America by

Georg Schick,

Conrector at the Concordia Collegium.

This golden booklet has just left the press. It is first of all dedicated to the students of theology; but not only The book will be read not only by preachers already in office, but even by laymen with as much benefit as pleasure, and they will certainly thank Conrector Schick from the bottom of their hearts that he has pulled this delicious pearl out of its obscurity and, by an excellent translation into German, has made it useful even for those who are not familiar with the Latin language. The price of the book (brochirt, with colored cover on stiff lid, 24 pages of beautiful rich print) is 10 cents. Proof enough that the publisher does not seek his own benefit, but the blessing of the church. The publisher is Mr. A. Wiebusch & Son, St. Louis, Mo. from whom the booklet can be obtained. For more on this in "Lehre und Wehre."

Receipt and thanks.

I hereby certify to have received i-5.00 from the Buffalo Young Men's Association for my support.
Fort-Wayne, October 111, 1857.

I. Christoph Winter st ein.

The following gifts of love erln'clt Unterzeichneter. A violin from Mr. Past. Dctzer in Defiance and \$1,00 from Mr. Lud- ders in Logansport. May the good Lord repay the givers temporally and eternally.
Fort-Wapne, November 13, 1857.

Jacob Geiger.

For the accumulation of our burned church has been received from the following communities:

von derGern , of Mr . Past. Keil inBaltimore--\$53 .00
Nützel, Ohio 13,00
Seidel, Ohio 7.00
"St. Johannesgem. d. Hrn Past. Eppling, Ind. 8,34
" der Gern, des Hrn. Past. Schumann inDeKalb
Cv., Ind. i 5.25
" of the gern. of Mr. Past. Kunze, Indiana 5,25
" of the Trinity of the Past. Weil, lud. 6,85 " whose ^tphanusgcmeinde 3,15
" of the ev. luth. St/Paulsgemeinde 1,00

"Dear Mr. Post. Saupert, Evansville- 4,00 For these gifts of Christian love the undersigned express their heartfelt thanks to the dear donors in the name of the Lutheran Immanelsgemeinde and wish Godcs temporal and eternal blessing for it. The Lord will fulfill it according to his promise.

Arcadia, Hamil'ton Co, Ind, August 20, 1857.

The board of the community: Heinrich Bordaner sen. Nicolaus gelt. Johannes Nessel jun.

Get

for poor students and pupils:

from Mr. J. H. Succop in Pittsburg..... x 1,00 likewise from the proximity association of the St. Louis Immamicl-

District 1 dozen gloves, 13 "LchawIS, 5 quilts, 18 towels, 3 sheets and 1'dozen. Untcrbeinkleidcr. Likewise from the Lutheran congregation at New Orleans 2shirts, 8 neckerchiefs, 6 towels.

C. F. W. Walther.

Receipt for love gifts received.

For H. W. Bewie von der Gem. zu Ehester, Ill. K 5,50 " L. s ch i ck v. Jüngliugs-Verein zu Ciucinnati 4,00 " M. Merz von F. Frickenschmidt 85th; W. Hül-
sektter 83.50; R. Schaal K1. L.Wolf50Cts. 9,00 " P. G. Bürger von einem Glied der Gem.

in Baltimore K3rd; by H. Kramphardt 81st - -4 .00
"J. Ruprecht from the Immanuel congregation in
Pomeroy 86th; J. Klein 81st; Fr.W- Nasp and
a fr. d. G. to Pomeroy 6 h., 3 p. "socks,
Neck and sack cloths 7,00

" M. Bröning from the Gem. in Baltimore- - - 33,00
for the support of Concordia College: " " from Eben-Ezer Congregational Church in Grand Prairie, Ill.

3360 pounds of wheat flour,

namely:

By Friedrich Frickenschmidt 300 ch; Joh. Heinrich Grä've sen. 200 Id; H. Gräve tzm. 100ll>; Gerhardt Brockschmidt 650 ü'; Wilhelm Brockschmidt 100 ch; Heinrich Jacobs 200td; Gerhardt Jacobs 60 ch; Friedrich Büuing 100 ch; Heinrich Hoblr200ch; Karl Schaal 100 ch; Ditrich Matte 100 w, Heinrich Wilke 50 ch; Heinrich Winter 100 w; Konrad Segel borst 100 ch; Christian Beckmcier 50 ch; Joh. F. Brockschmidt 500 ch; Ludwig Brockschmidt 200 ch. Furthermore was signed by Wilhelm Borgbolt to money 81,00; Fried. Borghvit 81.00.

By Hm. Past. Baumgart from the community in Eckhorn Prairie 4 **336 pounds of flour.**

Bon some women in Altenburg **39 pounds of butter.**

"The school teachers: Brauer, Kirchner, Bart-ling, Lemke, Dich, Bodener, Bünger, Haber- mehl, Kundiger, Bader and Wolf st 81.00 - - > 11.0"

for the ntgemeine plüses:

from the Gemeindedes HerrPast . Klinkenberg. -. 8 5,0ll
" /, "" Dulitz 10,0ll
"" /, " ,, Wichmann--. -15 , ">0
" "" Fricke 12.0">
"" N. Beyer 1, <>O
"" Jäbker Ill, ""
"" Lochner 10,00
" "" Frierbringer--- . 5,0ll
" Mr. Holme in Kirchhain 1 .00
" the "Kcincindcof LordPast . saupert 9,21l
"" /, "" Also 5,92
"" Husband 10,00
" Mr. Past. Beyer 1,00
" of the congregation of Mr. Past. Summer in Frank- Imville -- 2 .00
" the lstemcincd of Mr. Past. Hoyer in Philadelphia--- ' lo^oo
" of the congregation of the Rev. Keyl in Baltimore 59.70
for sold synodal - reports by Mr. Past. Miracle 5 .00

b- to the Syuodal-Missious-CMe:

of Mr. Past. Bergt 81,00
" of the congregation of the Lord Past. Fricke 5 .99
" Mr. Hegener in "Krafton, Wisc. -1,0 "l
" ,, Nero in Ccdarburgh, ,, 0 .2.5
,, the congregation of Mr. Past. N. Beyer 16, >4 collection on Mr. Wassermann's wedding - - -5, 17
from cinem Ungenamuch 0 .96
,, the women's perc in Liverpool, O. 9,46
,, the congregation of the Lord Past. Hcid 25,00
" Wichmann ---- 20, ll">
"" LLcrlfclmann---2 .00
" "" Dulitz 10,42
ansder Missions-Büchsc der OKmeinde in Humington 5,25 durch Herrn Past. Biltz from M. B. -- - -0,50
by H. Oiarbusch and A. Ernst- . 1,50
,, the congregation of Mr. Past. Streckfuß 19,52 " Mr. H. D. Meier 5 , "><l
,, the congregation of Mr. Past. Polack 3,00
by Mr. Past. Steinbach by Mrs. Kohn and H.
Buechner 2, .00
From the church in Saginaw, Mich. 5,90
" "" of the Lord Past. Hattstädr 27,83
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" /, " "" Kevl in Balti
more 2. 57
" of the congregation dcs Hrn. Past. Swan in Clcve- land i ,i6
Collection at an infant baptism in the congregation of the Rev. L'ndemann in Cleveland 2,16

e- for the maintenance of Coucordia College:

by Mr. Past. lox 8 2,15
namely: 80.50 from Mr. Baß,
0.50 "" Hcise,
1.15 "" Will;
Collecte in the congregation of Mr. Past. Swan in Cleveland - 51.60
from the colloge bnchse of the same municipality 2,5l)
by Mr. W. Lothmann 1,oo

6. for poor pupils and students in the Cyncordia-

Collegc and Seminar:

from the congregation of Mr. Past. Wichmann 815,00 " Mr. Past. Bernrentber for L. Lochner IM by Mr. Gottfried Schmidt for Burscind and
Marqardt 12,0t)
from Mr. Angerer for M. M. Moll 2,00
" the lunglingsverein in Monroc for the above 6,00

F. W- Barthel, Cassirer.

Get

to the general synodal coffee:

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Seminary:

by Mr. Past. Wunder for the student H. Grupe 811,00 namely:
86,00 from the Young Men's Association
5,00 " " lungfrauchnvcrcin.
by the same from the Jünglingsverein for the pupil Nützel 814 ,00

F. Boch lau, Cassirer.

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.Z KW?''''''''''''''

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St. Louis, M o.

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Nev. A. Ernst, Wbitks Corner, Eric Co, N. A (near Buffalo.)

Misprint in previous number.

Page 53, column 1, line 14 from the top read instead: "wider wärtigcn" - mutual.

., 49, " Z, line 14 from above read instead of "nebcM - ebe n.

"50, " 1, Zcile 13 from above read instead of "gave"-.

to recognize g off.

" 50, " 2, line 19 from the bottom read instead of "Be guilty" - accused.

St. Louis, Mo,

Printing office of the Lutheran Synod of Missouri, Ohio n. a. St

Volume 14., St. Louis, Monday, December 15, 1857, No. 9

George Laurentius Silk Cup.

(Conclusion.)

On the basis of this report, he was again tried before the Consistory on Nov. 27, 28 and 29 in the presence of the two superintendents at Woltershausen and Eisfeld as well as the ten deacons at Gotha. After a heartfelt address and admonition that he proceed in the fear of God, go out with sincerity and without any ado, give salutary instruction to Rannt, and do nothing against his conscience, first the points were taken up again that had upset him in the earlier action, and it was asked whether he wanted to let them rest and fall again, or rather assert them otherwise? Seidenbecher again asserted his proposition of the three classes of men; when he was urged to state whether those belonging to the third class were believers or unbelievers, he said he wanted to call them "believers" and asserted of them that they had indeed already attained forgiveness of sins and were in a state without sins, like Adam in Paradise, but because they still had power to sin, it would be necessary for them in such a case to ask for forgiveness of sins; But since many inconsistencies were pointed out to him, he finally confessed that he could make no further progress on this point, that he did not know whether he should count the millennial kingdom as the kingdom of grace or the kingdom of glory, and that he became indignant when he was asked further, and that he thought that God had not yet revealed to him what many things he wanted to ask.

bar!, by which he sufficiently indicated that he had brought forward his assertions without any ground of Scripture. In the afternoon, when this point was pursued further, and in particular from the!!! passage Dau. 7, he could not answer in the least: he repeatedly agreed that a sentence could be true, if one could not answer all objections, but finally declared that he wanted to consider the matter carefully, and that he would calm down for the time being on the grounds put forward against him, but that more doubts would occur to him later. Also with regard to the assertion of a double resurrection brought forward by him, he could not argue anything against the counter-evidence, and since on this occasion the 20th Cap. of Revelation, and he was now asked to stick to the simple wording according to the principle he had put forward, and to carry out his cause, he lost himself in the greatest inconsistencies, and claimed, among other things, that the devil, even if he was already a spirit, could still be bound with an iron chain, But he finally admitted that it was figuratively spoken, and when it was further demonstrated to him how one and the other, on which he based himself, could not be understood according to the letter, or he might prove the opposite, he again declared that God had not yet revealed this to him, and finally concluded, as before, to ask for his dismissal from office. The following day, too, no further progress was made. He remained

He admitted that he was outwardly convinced, but that he did not feel any effect in his conscience; he should not be penetrated any further, lest he be seen as believing in the Papist way what the church believed. He could not turn away from it with a clear conscience.

Since it was now seen that he had become much more defiant and stubborn than he had shown himself in the first action, and that no information was accessible, no matter how thorough and clear it might be given with all modesty and gentleness, mau was finally about to lose more time and words, especially since he now demanded that one should not penetrate him any further. Therefore, certain questions were put to him according to the above-mentioned expert opinion, and a written, round, definite answer was demanded, so that one could come to a conclusion. Since his answers to these questions were partly very general, and partly screwed up, they were summarized in more detail and in more detail in order to induce him to give a round, unambiguous answer. Since he could not avoid it, he explained that he could not hold his doctrine of the millennial kingdom for a fanatical being, but for the truth, and that he could therefore not desist from it, let others hold it as they wished; therefore his conscience also restrained him from promising that he would ask God to take away the scruples he had in this doctrine. For even if he might err in this or that circumstance, he would still be in error because of

If he were to ask God to refrain from this opinion, it would be just as if he were to ask God to lead him away from the truth. Incidentally, Seidenbecher's trial shows so well how strange it is for a conscience that is caught in false doctrine.

He made a conscience out of giving up a doctrine which he could not maintain against the clear sayings held out to him. On the other hand, he had to and could abandon all these clear sayings and the doctrine based on them against his delusion; or in other words, his mistaken conscience drove him to abandon the clear doctrine of Scripture, known in the faith of all Christendom, against a delusion which he had not been able to justify in any way with a single passage of Scripture. For everything and anything he cited from Scripture in support of his opinion was clearly and thoroughly proven to him, partly from the context of the Scripture passages he cited, partly from the analogy of faith, that they could not possibly substantiate his opinion, but rather downright refuted it. This also became clear in another way. When it was shown to him that his opinion was not subordinate to the generally accepted interpretation of the proverbs cited, as well as of the third article of faith, but was flatly opposed to it, so that the two could not exist together, he was asked how he could have promised to accept such proverbs and the third article of faith of his commanded community. When he was asked how he could have promised to present and explain such sayings and the third article of faith to his congregation, but in the orthodox sense and according to the interpretation generally accepted in the Lutheran church, without falsehood, since he obviously taught something else and considered something else to be true in his heart, he referred to the example of Paul, who had also held something different about circumcision than he had publicly taught, and when such objections were raised against it that he could not present anything against it, it could hardly be noted that he would have wanted to drop such a plan. Upon further insistence, he finally let himself be heard to say that if one wanted to give him such a conscience, he would have to change his mind, namely that he could not teach the above-mentioned speeches according to our church opinion. When mau wanted to know from him, if one of his parishioners inquired from him, how it would be about the resurrection of the elect, whether it would happen at the same time and all at once with the resurrection of the dead: likewise, if this opinion of his became known, whether it was not incumbent upon him to contradict it publicly, then he answered 1.): such a case would hardly occur, but he would like to point such an investigator to the words of the Catechismi; to 2.): if his duty required it, it could certainly (not?) stand together, namely that he considered his opinion to be true, and yet contradicted it.

The result of the negotiations was then sent to the prince, who ordered that those points that were most controversial against Seidenbecher, and which would tip the scales, should be brought up again, as it were as a surplus, and that they should be presented to him orally, and he should be asked whether the sum and content of the entire conference did not amount to this, and whether he still insisted on it or had thought of something better, whether the sum and content of the entire conference did not boil down to this, and whether he still insists on it, or has thought better of it, so that he does not have the slightest cause to complain that the verdict was pronounced on him on the basis of mere premises, of which he did not confess. He should then send in his answer to these points in writing tomorrow (December 3), and on the following day give his answer again verbally with yes or no, whether what was presented to him was so, or what he had to remember against it. The result of both negotiations was that he stuck to his opinion, whereby he had to admit once again that he was outwardly convicted of his error. An expert opinion was then once again obtained from the theological faculty at Jena, which was issued on Dec. 8 and reads as follows.

Most Serene Highborn Prince and Lord 2c. 2c.!

What Ew. Furstl. We have graciously received from your most gracious letters, as well as from the summary report, the acts and other enclosures, and have also met together in a collegial manner, and have diligently considered all of this with one another in the fear of God. And from all this, we find that G. Laur. Seidenbecher, at the further conference held, and necessary counter-presentation, of all the faithful, Christian and paternal remembrance and presumption made with him.

In spite of all the hopes that had been made, he insisted more firmly than before on his opinion of the thousandth kingdom. And although in his declaration he finally left himself out so far that he considered the said doctrine indifferent, and about which one could argue for or against without prejudice to his blessedness, and declared himself to be further instructed in the "scruples" that were still with him, but to hold back with his opinion, and not to teach or spread it either publicly or particularly; it appears otherwise that this statement of his was not meant sincerely and seriously, but that he on the contrary expressly confessed that he held the opinion of the Thousandth Reich so firmly and firmly in himself. He also stated that he was so convinced of it in his conscience that no instruction would be of any use to him, and that the instruction he referred to was only drawn to other side issues and such things that would be hidden from him as well as from others in such a doctrine, and that he finally explained his promise "to hold back his opinion," as is clear from the enclosures.

and under his own hand is to be seen. Wherefore it comes to pass that, according to the facts, he has been convicted of his erroneous opinion in such a way that he must confess and confess: he is outwardly convicted. And even though he now admits that he is inwardly and in his conscience convicted and convinced that the above statement of faith and doctrine is right and true, we can

nevertheless regard this inward conviction of his as no conviction at all, but must regard it as mere obstinacy and stubbornness. For since it is impossible for something to be true and untrue at the same time, and two things that exclude each other cannot be true at the same time, either the reasons on which his formed opinion is based must be false or so perfect that they cannot conclude anything coherent, nor can they convince the conscience; or the reasons to the contrary, by which he has been outwardly convicted according to his confession, must be so perfect that they cannot overthrow his opinion with consistency. But since he cannot affirm the latter, in consideration of his own confession, he is there-

If a man is convicted by his own conscience, his imaginary conscience must necessarily be wrong, and his opinion, formed with great stubbornness and obstinacy, must not be based on any firm grounds, and if not wrong, it must at least be doubtful, or it must be such that he is not convinced of it in his conscience, since the distinction made between the external and internal convictions does not matter, in that the reasons and conclusions opposed to him, even though they have been opposed to his opinion in outward words, nevertheless convince the inward mind and intellect to such an extent that he himself must confess that inwardly he finds nothing in his conscience and mind that he can blame or reject as false. Which, in truth, is nothing other than an inner conviction of the mind, which necessarily cancels out his ill-conceived delusion and the conviction of his conscience and mind used to strengthen it, or else inevitably, no matter how firmly he imagines it to be, it can be cancelled out twice.

felhaftet. Furthermore, it cannot protect him that he uses that a proposition can be true, although one could not counter all and every objection. For although it is not necessary for a simple-minded man of true faith to be able to defend his doctrine of faith against the opponents and to answer their objections, and here Augustine's saying Inc. 14 als ^sirin. Oap. 1: "It is one thing merely to know what it is necessary for a man to believe in order to attain eternal blessed life, and another thing to know how this same thing not only helps the pious, but is also defended against the ungodly; yet there is no doubt that whoever wishes to depart from the general customary doctrine of the church, and to introduce another doctrine of faith contrary to it, and to defend it as certain, the same doctrine of faith must be defended against the ungodly.

The reason for this is that a person must have a firm basis for his opinion against the general doctrine of the church, and must be able to defend it against all counter-reasons, and as long as other reasons given in God's Word stand in the way of his opinion, and cannot be thoroughly answered, his opinion, if not wrong, remains uncertain and unfounded, that whatever such a person subsequently rejects from his inner conviction of conscience, is nothing else than an erroneous conscience, and with such clear evidence from God's Word and irrefutable reasons, a stubbornness and obstinacy, so certainly reprehensible, is to be held and respected in despair." At last, even the polyglot Seidenbecher admits that his so firmly imagined delusion of the thousand). Reich, which is the 13th article of the Augsburg Constitution. E., and the duty he has performed cannot stand together. Therefore, in view of such evidence and well-considered circumstances, and in the event that the said silk cup, as the acts indicate that it has done so far, has persisted in such stubbornness even after the only final demand, we hold to God's word, to the religious oath and to the **practice** that has **remained in our churches**, that he be deprived of his teaching and preaching office, and also, so that he does not continue to propagate his erroneous delusion and cause more trouble, be bound to us with a bodily ward, or at least with a lapel signed in lieu of an oath, so that he may more thoughtfully keep his doctrine of the tansendjäh. We are bound to the fact that he will not try to propagate his doctrine of the "tansendjäh. empire" and what is pending to it, neither in writing nor orally, or to teach it to someone and to deal with it.

And because so much also wants to light up, that already this cache rather appeared with others, and to drive, it would like now and then new things eager people further of it because of its had opinion to inquire, and to desire news, and thus the annoyance further around itself, so we considered intemperate for useful, that not only in Unterneubrunn, but also in other surrounding places, the superintendent and pastors of each place should give a reminder and report from the pulpit, which, however, should be inserted into the sermon as the occasion arises, and the audience should be reminded with Christian modesty to beware of such innovations and errors. To our most gracious prince and lord, we are to obediently inform him otherwise. And E. F. D. together with His faithful lands and churches command the Head of the Church, Christ Jesus; who shall tread Satan under our feet in a short time, and give peace everywhere and in all ways!

Remain 2c.

Jena the 8th of December 1601.

Decanus, senior, and other doctores of the theological faculty at Jonah.

On December 12, Seidenbecher was sentenced, after which he was removed from office. At the same time, he was ordered to sign the touched lapel.

After his deposition, he lived a quiet, withdrawn life with his family at his mother-in-law's; however, he could not let go of his error despite the persuasions of his relatives. In his last illness, which struck him two years after his deposition, he proved to be patient, took refuge in Christ and prayed diligently. The ministry also persuaded him in the most agitated manner to renounce his erroneous delusion before his end, but in vain. When he desired Holy Communion and urgently asked for it, it was refused to him, even though with a sad heart, and he was told that he should consider how Holy Communion depends on the unanimous confession of the articles of faith; if he is not united in life, that he considers a certain truth and highly necessary article of faith, which the church rejected in the 13th article A. C., with what conscience he could desire Holy Communion from us. And when he asked how he could be denied Holy Communion, since one does not deprive a dog of a little bread, he was told that if he would declare himself to be fine, then not only a little bread of God's grace, but a whole table full of heavenly tracts would be served to him. He was then asked again, for the sake of God's mercy, to signify what would serve his peace, so that he would lose his speech, where he could no longer recant, even if he wanted to, but in vain. "But because we saw, it says in the report, that nothing could be obtained and that he had lost his hearing, so that we could not well help him with our persuasion, we entrusted him to the grace and mercy of God, and admonished him with strong cries to hold steadfastly to our common Savior Christ Jesus with true, undyed faith, to implore him for forgiveness of his sins, known and unknown, and to commend his soul to his faithful hands. And because he has otherwise shown himself to be Christian and penitent, and has often called upon his Lord Christ with uplifted hands, let us Christianly hope, as love hopes all things, that God will not impute this error to him in his true repentance and faith, but will have forgiven it out of grace for the sake of his dear Son, and let it burn as stubble and hay in the fire of affliction and temptation on the foundation of Christ Jesus, on which the clear gold of true faith is to be built, 2c."

(Submitted by Prof. B.)

Report of Pastors Ottesen and Brandt

about her trip to

St. Louis, Mo, Columbus, Ohio, & Buffalo, N.Y.

After the Synod of the Norwegian Lutheran Church in America, which has its headquarters in Wisconsin and Iowa, had come to the conclusion that the need of the congregations of their tongues and their faith in the new homeland for preachers could no longer be satisfied by resettling candidates of theology from the old homeland, but that the Norwegian Lutheran Church of this country must increasingly think of training its own ministers. The synod, however, did not yet feel strong enough to establish its own teaching institution, so it drafted the plan to select one of the Lutheran teaching institutions in order to use it for the time being. The preachers mentioned in the heading were now instructed to visit the institutions also mentioned there, in order to give their synod a report on them, so that the synod could make a choice on the basis of it. Said preachers discharged their twofold commission and the final result of the same has already become known to the reader through the above excerpt from this year's proceedings of the General Synod of Missouri which was given in No. 7 of the Lutheran the Year.

The report of the two preachers, however, is published in October number of the "Kirkelig Maaundstittende" a Norwegian "Kirchliche Zeitschrift für die evangel. luth. Kirche in Amerika. The writer of this article, while reading it, became convinced that it would be worth the effort to make this piece of act available to the German reader as well. First of all, it gives a glimpse into a part of the Norwegian Lutheran Church of this country, the existence of which many might not have suspected, and in the midst of which the reader, who prays "I believe in the Holy Spirit, a holy Christian Church, etc." sees the seed of the sower so beautifully green with joy and praise to God. Then it must be especially dear to the members of our Synod, which as a result of the negotiations at this year's meeting in Fort-Wayne has entered into such close ecclesiastical contact with that Norwegian Synod, to hear our Norwegian brethren speak and express themselves for once. Moreover, Schreiber believed that this report, if it were to come to the attention of our friends in the old fatherland, or those who could be our friends, as it comes from impartial, unprejudiced witnesses, God willing, would contribute something to the spreading of more correct, truthful views about the whole state and life and nature of our Synod. And finally, the writer hoped that the reading of the report would have a similar salutary effect on other circles as he himself had received from it, namely, that it would stimulate humble thanksgiving to God, who has done so great, even overwhelming things for us unworthy ones, and

To forget, with the apostle, what has passed, and to reach out to that which is in front, and to die more and more to the world and its goings-on, and to turn all thoughts, all love, all fortune, all hope solely to the kingdom of God. May the Lord help us to do this, and may He bless the reader with the following. B.

"To the Church Council of the Norwegian Evangelical Lutheran Church in America, St. Louis, Mo.

After we had sent in a plan for our journey to the Lutheran universities in the previous autumn, and had obtained the approval of the honored Church Council for the same; so we have now, in accordance with the intimations which were expressed therein and approved by the Church Council, undertaken these journeys to the three universities in St. Louis, Columbus and Buffalo. Louis, Columbus and Buffalo; and now that the good Lord, who graciously guided us on our journeys, has led us back safely, we hereby take the liberty of respectfully submitting the report on the failure of our investigative journeys, which the resolution of the Synod imposed upon us, to the honored Church Council, so that it may be brought to the knowledge of the congregations.

Our first trip was to St. Louis, Mo. where what is known as Concordia College is the theol. teaching institution for the Lutheran Synod of Missouri, Ohio and other states.

We took the liberty of indicating in our submitted plan that we wanted to pay special attention to this, in the awareness of how important it is that a living interaction between churches and universities takes place. And in order to be able to explain what we have experienced with such great joy in this respect in St. Louis, we consider it expedient to give a short excerpt from the history of this institution.

In 1838, a number of Saxon congregations and preachers emigrated together with some theological candidates, and their first and most earnest endeavor here was to establish and strengthen the genuine Lutheran doctrine and church order, leaving the fatherland solely because the religious intricacies in Germany at that time prevented them from enjoying sufficient freedom for their dear Lutheran church. And this emigration makes up the basic stock of the congregations now flourishing in and around St. Louis, where not only the name "Lutheran" is written in letters of appointment or above church doors according to old custom, but where almost every responsible member of the congregation knows the Augsburg Confession by heart, and embraces the Lutheran faith and doctrine with a love and fidelity that sets its honor and joy in working and working for the preservation of the same for itself and its descendants, for the present and the future, for near and far.

Now, while the pastors who came with those faithful Lutherans who did not emigrate for earthly considerations, but to have a As soon as small congregations were built on a genuine Lutheran foundation, the young theological candidates, who were not yet needed as preachers, began to teach the various school subjects to boys who were willing and able, in order to prepare them for theological studies. They were prepared for theological studies.

This was the first beginning of that teaching institution in St. Louis. For the first 10 years there was no special building. The Lutheran parsonage in Perry Co. served as the school locale, and teachers and students lived around with members of the congregation. And while one must certainly mention the special efficiency and zeal, perseverance and indefatigability with which those candidates worked for the foundation and maintenance of the educational institution, even under particularly oppressive circumstances; It must also be emphasized that the few and small communities around, in spite of the greatest poverty in which they had fallen as a result of cholera and other trials during the first period of their settlement, showed the greatest sacrifice and zeal in supporting these teachers in their work, both by providing for their maintenance and contributing in part to the feeding and support of the pupils. Thus, from the very beginning, the loving participation of the community was the only treasure of the institution, but also its best treasure and most beautiful ornament.

After these first ten years had passed, and the Lord in the meantime had visibly blessed the diligence and work of these zealous preachers and congregations, and had not only been abundant with them in temporal matters, and had allowed them to make significant progress, but had also helped these Saxon pastors in ecclesiastical matters and confirmed their work for the true Lutheran faith. After the fact that several capable preachers, both from Germany and from other regions here in America, in addition to the young theologians who had already been dismissed from that educational institution, had united with those first founders and at the same time formed a synodal association with the congregations, it was decided at a synodal meeting in 1849 to erect a building of its own for the educational institution. And by uniting all the congregations belonging to the synod, a large spacious building has now been completed, which cost about 25,000 dollars, and 5 teachers, 3 professors and 2 lecturers are now employed, and are paid by voluntary contributions from the various congregations.

And here, as proof of what living faith and love can do for the furtherance of the work, it deserves to be mentioned what the small community in and around St. Louis has shown for zeal and sacrifice for the educational institution, and still shows for the same and

the whole association.

Although mainly day laborers and craftsmen etc. make up its members, who have only from hand to mouth, and although at the same time they are often subjected to great chastisements by

Even though the church has been tested by the Lord with cholera and conflagration, and has often found itself in a particularly oppressive situation, the congregation, which has barely more than 300 voting members, has, in addition to two acres of land for the building site (which is now worth several thousand dollars), donated more than two thousand dollars for the construction, and also pays one of the teachers alone, while at the same time it has built two churches, and pays three preachers and ten school teachers, together an annual expenditure of more than 500 dollars. In addition, the congregation contributes abundantly to the general synodal expenses, and what is most beautiful in the proof of love and unpretentious zeal of this model congregation for God's Word and the faith of the fathers, is that all pupils and students of the institution are regarded, one could say, as adopted children of the congregation. They have a dear home in the families for admonition and encouragement as well as for entertainment and provision with various necessary things, such as clothes, books, etc.; so that one can say with pride that this community shows the whole institution the provision of loving and motherly care. And everyone will understand what a beneficial influence this must have on the young prospective preachers, who thus experience from the beginning an awakening and strengthening influence of an alert and hearty congregational life for their own good. And we must admit that from what we saw and heard ourselves, God's Word dwells abundantly among them. It resounds daily in the home devotions of the families, where the father of the house reads a chapter from the Holy Scriptures at the table in the morning or in the evening, children or other young people read out the articles of faith, commandments and prayers in the Hanse, and at the same time give thanks and sing praises, prayers and supplications to the God of grace.

Under such help and constant influence, a spacious and comfortable building has been erected. And it seems as if the Lord took notice of the attitude with which the widow's mite and the poor laborer's daily wages were thrown into the box, with the request to Him that He accept it as a grateful gift for the spread of His kingdom and that He see to it that not only an architecturally beautiful building is erected, but also that its walls resound with the thorough and lively proclamation of the pure doctrine.

Yes, these prayers, which accompanied the small gifts of love for the building along with humble thanks to the Lord, who gave means and will and insight for it, seem to have been rightly heard and listened to by the Lord.

He, who both calls the workers and gives each one in particular the appropriate gifts and the right fidelity, has gathered here as teachers and supervisors at the educational institution men who, in addition to thorough scholarship and special efficiency, have a childlike faith and a healthy Christian life with the unadulterated

steep love for Luther's faith and doctrine. Unite doctrine.

And mail easily sees that a theol. And mail easily sees that a theological teaching institution, which stands as a fruit of a true Christian church life, a fruit of a clear consciousness among preachers as well as community members, how it must be the need and duty of all true Christians to contribute in obedience and gratitude to God to the fortification and spread of the true faith and the true doctrine, -"that such a teaching institution must exert a living reaction for the guidance and fortification of the life of faith in the communities, from which it has grown and by which it is further supported.

And these capable and zealous teachers are therefore embraced with the most intimate love and esteem and trust in the whole church association, and voice and counsel are heard with diligence and attention in all ecclesiastical matters and followed with love.

(Conclusion follows.)

(Submitted.)

The community in Peoria, Ill.

In the first issue of this year's "Lutheran" the reader will find an announcement by Pastor Ruff that he has installed me in my office at the Lutheran congregation in Peoria, Ills. without giving any further details of the reason for my installation. Since several preachers of the Northern Illinois Synod have attempted in various journals to portray me as a Rott Cup preacher and Jesuit by lying reports, I am permitted to base the matter according to truth, in order to make it possible for every truth-loving reader to gain a correct judgment about the same.

It was towards the end of March of this year that the two men, D. Harms and N. Schlächter, asked me to preach the Word of God to them according to the explanation and exposition of our Lutheran Confessional Scriptures. They had been members of the Lutheran St. Paul's congregation in Peoria, but had been banned by their preacher Blesene, a member of the Northern Illinois Synod, and his church council with other members without the knowledge of the congregation, because they had privately and publicly testified against the false doctrine and ungodly practice of their preacher. In the beginning, they had urgently asked him in his letter to refrain from his enthusiastic and false way of preaching - he had formerly been a missionary of the Anabaptists - and to teach according to the Lutheran confession, as required by the congregational order and as he had promised to do when he took over his office in the congregation. Instead of complying with these just demands, he put them under ban, completely against the congregational order, which explicitly states in 9 paragraphs that according to Matth. 18, 15-17. only the congregation in agreement with the preacher, after the steps of exhortation, as prescribed by the Lord Jesus in that scriptural passage,

The members of the Board of Directors are entitled to carry out the exclusion. This exclusion was verbally announced to them by the provost Eve Brauns, without any further details as to when it had happened. Not satisfied with this, they submitted their complaint about this devil's ban in writing to the church council, with the express request that their matter be publicly investigated before the congregation; the council, however, dismissed them as banned and burned their letters. Since nothing could be achieved in this way, they went to the congregational meeting to present their complaints verbally to the congregation; but here, too, Mr. Blesene declared that he wanted nothing to do with them and that they should be thrown out of the church. The 2 members of the church council, Franzen and Caspers, and the majority of the congregation members stood up against this hopeless and foolish procedure and protested against it with all their might, but to no avail; because the other 3 members of the church council stood by Blesene, he knew how to assert himself despite all the protests of the congregation, and all efforts to remove him from office were fruitless. In order to show by deed that they did not want to have anything to do with such ungodly actions of the church council, those 2 church council members resigned from their office in the community. During this time, a child was born to one of the banished, D. Harms, whom Pastor Warnte, who is a member of the Northern Illinois Synod and who was sufficiently familiar with the ungodly practice of his clean colleague, so that he himself had repeatedly testified against it, - baptized, in order to hereby actually bear witness against the satanic banishment of Blesene.

In the meantime, God admonished these banished ones, especially the last-named, by sudden deaths in their families, to think of their salvation, so they came to me and asked me to preach the gospel. Accordingly, I went to Peoria, investigated the matter conscientiously and found everything in reality as I have reported above. I myself consulted with the church councilor about his procedure and proved to him that his ban was nothing but a devil's ban and work, because it was against God's word and the congregational order based on it; whereupon he tried to help himself by claiming that only the believers in the congregation had the right to banish; the passage Matth. 18, 15-17. did not deal with the church ban at all, although the congregational order had erroneously stated this.

Furthermore, I convinced myself of the doctrine of Blesene by attending his service one Sunday morning, where I had to hear with my own ears, to my greatest sorrow, how an (American!) Lutheran preacher, in view of his Lutheran congregation, literally

recited the following on their pulpit, among other atrocious errors: "Where is the Lutheran church? it is no more! The shell is still there; the core

has been lost; they still have the choir skirt, nothing else!" (With the last lie, he tugged and tugged at his very elegant tailcoat as if it were nonsensical, in order to make himself quite understandable to his listeners). The brutal insults, with which Mr. Blesene honored me on this very favorable occasion for him, I conceal here, because they concern only my miserable person. Simply I ask you, dear reader, who read these facts, what do you think, would the Lord Jesus once have declared me to be his servant on the great day of judgment, if I had still hesitated here, where he so openly confronted me with the naked reality, and had not served these ungodly banished children of men with the preaching of the gospel at their call? I could only heartily rejoice that those preachers of the General Synod declared me in their journals to be a preacher of the mob, a Jesuit, a destroyer, etc., because I did not leave the afflicted souls to despair, as those apostles of the devil intended, but rendered them the service they owed to the Gospel; for if I had not done this, verily! I, too, would once have had to hear the thundering word, "Thou rogue, why didst thou keep thy pound in the face-cloth, and didst not apply it to the salvation of those afflicted souls?" What would it help me if I then came like that servant Luc. 19, 20. ss. with the excuse: "I was afraid of the general synod, that they would declare me a preacher of the scurvy, etc., and put me under ban"? - Nothing, but make my judgment all the more certain: Strangle him, for he is my enemy (v. 26); for everyone should take this to heart, that a slothful servant who fears men is an enemy of Christ! - In the meantime, Dr. Harkey, president of the Northern Illinois Synod, had heard about the ungodly conduct of Mr. Blesene, and without first coming to Peoria and investigating the matter conscientiously, as his job as president of the synod reasonably demanded, he gave his brother minister written advice to leave Peoria and accept a preacherless congregation in Havana, where he would recommend him highly. Blesene followed this ungodly advice for easily guessable reasons and left his congregation on May 1 of this year to go to Havana, where he did not find the desired reception, since I had warned this congregation about this ghoulis wolf, and they, already deceived by such frivolous people from the Northern Illinois Synod, were looking for a preacher at our synod. The congregation in Peoria now met in a regular congregational meeting and on the basis of the 6th paragraph of the congregational order, which grants full voting rights to every member of the congregation, decided to request the 3 preachers: Warneke, member of the Northern Illinois Synod, Ruff and myself, members of the Missouri Synod, to alternately preach guest sermons for a year, so that after the expiration of this year, everyone will be gladly in favor of the calling of the

could vote for one or the other. However, the still active church council resisted this and suspended the congregational meeting. Because he was guilty of this and other offenses, the congregation decided to remove him from office for the following reasons, based on § 7 of their congregational order. 1. because he had carried out the above-mentioned God-opposing ban; 2. because he had allowed himself to violently interfere with the most sacred rights of every member of the congregation; 3. because he had refused to give the account of income and expenses requested by the congregation at the end of the year; 4. because he had failed to give the account requested by the congregation at the end of the year, and 5. because he had not given the account requested by the congregation at the end of the year. 5. because he has expressed the intention against several members to reduce the number of members to less than 5, in order to more easily acquire the church property and to form a German-English congregation with some English Lutherans, as is also the case with Mr. Past. C. Kuh confirms in his report in the "Lutheran Observer" Jahrg. 25, No. 35. But even this removal from office was opposed by the church council, claiming that only Dr. Harkey, as president of the synod, had the right to judge him; indeed, he went so far as to exclude all but three members of the congregation and to declare them deprived of the right of ownership of the church and school building. Fully aware of their right, the congregation turned to President Harkey with the urgent request to investigate their just cause on the spot and to convince the church council of its blatant injustice.

But because he was waiting in vain, and she did not want to be without a pastor any longer, she unanimously appointed me as her preacher, which call I heeded as a divine one. But now we were without a local for church and school; we also had no prospect of being able to build one, because the community, very poor in itself, had done everything possible in the past winter to pay off the debts. We therefore tried again with Dr. Harkey, putting all our good faith in him. I traveled to him myself, told him about the injustice done to the community by Blesene and the church council; but - I found deaf obren and an indifferent heart. When I told him, among other things, how Blesene had denied the existence of the Lutheran church in the pulpit, he was amused. When I told him, among other things, how Blesene had denied the existence of the Lutheran Church in the pulpit, he was so amused by this impiety of his brother minister that he had to hold his belly with unruly laughter; And when I seriously questioned him about this punishable behavior, he turned to the preacher Eggerking sitting next to him with the frivolous remark that this was not something so unheard of, that recently another preacher of their synod in Springfield had done the same thing in the pulpit in his and Eggerking's presence; but he wanted to come and investigate the matter with the church council. He came, but without entering into an investigation of the above disgraceful deeds.

he decided that the church council was the rightful one, and as such had the exclusive right of ownership to the buildings of the community. Thus we saw ourselves forced to leave the church and school building to the predatory hands of the church council and to build a local, which under the present circumstances will be very difficult for us; for the congregation is scattered except for a few very impecunious members, since most of them have been deprived of all courage and all good faith in any kind of emergence by the screaming injustice of the General Synod. They had really built a quite beautiful church and school building with great sacrifices, and now, as they want to enjoy it, they are not only robbed of both, but this robbery of their so hard-earned property is sanctioned by the president of a synod.

That was too strong for these people. They would not have expected that from bourgeois right-thinking people, let alone from preachers who pretend to have Ehristj sense and spirit. Therefore, many of them thought that in America, where injustice is so rampant, there was no civil, much less Christian-righteous servant of God to be found, until they were convinced otherwise. Oh shame on a synod which, because a congregation makes use of its civil and divine right and appoints a preacher, lets it rob itself of its property and declares this robbery to be just! Mr. Harkey thinks that his plan to form a German-English congregation in Peoria and thereby gain a profit for his synod can now be put into effect all the more easily because he is in possession of the necessary buildings erected by Germans; but the great God, who loves justice and hates injustice, will show in his own time that he is still strong enough to break and hinder all - thus also this - evil counsel and will. He has built a strong fence around the property of the congregation through the seventh commandment; be it to him who exceeds it, even if he is the president of the General Synod!

But not only to show us, dear brethren, warningly, where it finally comes to with a synod that nourishes and cultivates false doctrine in its bosom, and that such ungodly practice is only a natural consequence of such doctrine, but also to admonish and ask us to help here, where necessity demands help with such a strong voice, God has now set before us the sad condition of this congregation. Let us therefore show these poor, deprived people, who have turned to our synod with confidence, that they have not been mistaken in finding in us not only a justice-loving, but also a loving-helping heart; that we do not want to enrich ourselves, as the general synod does, by taking, but by giving, because we certainly know and firmly believe that giving is more blessed than taking. The greater sacrifice has been made by our Synod to them by God's gracious will,

by sending them a preacher under very miserable and difficult circumstances. The lesser sacrifice, namely the means for a church house, in which Word and Sacrament can be given in abundance to the souls hungering for it, you now want to help bring about in brotherly self-denial. Through your gifts you can work for the blessing of many souls. Peoria is the second largest city in Illinois; it has almost 20,000 inhabitants, of whom the greater part are Germans, who are constantly increasing through immigration, so that many souls can be won here through the preaching of the pure, purifying Word. A means to this end is at present a church building, however simple; for we are now in a small, miserable wooden house in which there is hardly room for a handful of people, so that we can no longer remain there if the light of the pure Word of God is not to remain under a bushel for Peoria. Therefore help, dear brothers! A small gift, given with a blessing hand, can help to accomplish great things. To you in particular, dear brothers, who belong to the Low German tongue, I lay this request for help all the more urgently to your hearts, because it is especially your countrymen for whom I am making it; They are exclusively East Frisians who, leaving their fatherland because of bitter poverty, are looking for a new home especially in and around Peoria; but hardly, especially in the first time, will they find the necessary means of subsistence, let alone be able to do much for church and school, both of which they need. May the merciful Lord himself move and strengthen your hearts to fervent and persistent intercession for the success of this cause of his, and make your hands willing to give, so that the promise he gave us by grace, Match. 25, 40.

Br. Böling, pastor of the evangl. - luth. congregation in Peoria, Ills.

(Submitted.)

The Lord is near.

O do you not see the fair morning rays, In which the mountain peaks glow rosy?
O do you not see the early red already painting itself in the sky, and spraying in the bright glow?

O bless the fig tree and all trees! They bud and gain leaf from leaf. Look at the earth and the heavens: Truly all the signs take place.

The eternal morning breezes are already whispering to us from the blessed exit to the heights;
The fresh scents of spring are already refreshing us and beckoning us to the promised rest.

It is as if the Lord had already summoned the angels' army to the dear youngest camp, as if he soon called out: "Arise, you dead! "Therefore, you Christians, pray and be awake.

Up! lift up our heads on high.' The flowers bloom and redemption draws near; There comes the leu:, the cw'ge sel'ge shone, Tann ends our rough pilgrim path.

O what bliss will fill us then. When Christ comes on his throne of clouds. Though the heavens crack, thunder roar, And the trumpet's sound is terrible;

Whether also the lightnings twitch, stars fall

And sun and moon lose their glow;

The waves roar and the seas surge, The earth shakes and mountains collapse;

When all elements are in flames, and everything howls at the end of the world, the whole universe collapses with a thunderous crash: - So we are not afraid and are not afraid.

Then the Lord will reveal Himself gloriously, Then we will rejoice, enraptured by His grace. And will be carried away by the holy angels to the Savior through the air.

Then we will stand before him with joy, freed from only the misery of this world, and enter into his glory. Where eternally the blessed sight delights us.

H. Fick.

(Sent in by Past. P. Beyer.)

"A child is born to us."

Come, let us go to the manger. And God's miraculous deed beheld; It dwells there so pleasantly In the poor stable. Bethlehem.

It is night and quiet all around, The paths are so deserted, No stranger has seen this goal, To which the Christians go rejoicing.

Ineffective is the gloomy house, Only shepherds otherwise sought it out, When wind and weather was harmful For their entrusted flock.

But today it is a princely castle, More than palaces rich and great, More than jewels and shimmering money; It holds God, the Lord of the world.

Only enter the door undaunted. Away with fear, for fear is pain; The Lord of the world is so gentle. In the little manger he lies as a child.

No angel with the flame heavy, no fire is he that consumes: The majesty has veiled itself, In's Kindlein, so dear and mild.

Here Sinai's thunder does not rumble, God is not an unapproachable lover here, The curse hits no human ear, Just try it, step forward to the manger.

The little child smiles happily at you, asks you what you have done so far, It stretches out its little hands towards you, It wants to draw you to itself in a friendly way.

O press the child to your breast, In him have your heart's desire; Only one path leads to the bearer: God can only be embraced as a child.

In the "Informatorium"

of November 15, there is an essay with the heading: "Wiederholtes Zeugniß" ("Repeated Testimony"), and with the signature: "Johann Friedrich Winkler" ("Johann Friedrich Winkler"), in which the writer, contrary to the explicit testimony of missionary Baierlein in the "Lutheraner" (13. Jahrg., No. 25, page 197), insists that the latter really said what the writer claimed to have heard in his mouth. As much as we would have liked to regard the matter as a 'misunderstanding' and then bury it, the writer in the "Informatorium" makes it almost impossible for us to understand.

possible, since the same, in order to burn himself white, does not spare himself to ascribe the denial on the part of Mr. Missionary Baierlein to a "hardening of conscience" of the same, after the slanderous malice of his heart already so often made known! If the writer - shall we say naively? - asks us to send Mr. Baierlein the "Informatorium" regularly, we must reply that if he considers it worth the effort to do so, he may kindly spend money and effort on it himself. We are of a different opinion. But what he finally says about the "Missourian scorn of the Informatorium" will hardly enable us ever to blow the horn for the uplift of the miserable paper; we have already encouraged several to let it come to them, but they have thanked us badly, since disgust did not allow them to endure it even with one vintage. A bland paper that cooks its old cabbage over and over again and presents it to the reader: A bland newspaper that cooks its old cabbage over and over again and presents it to the reader, calls itself a spiritual teaching paper, and is an unspiritual carnal empty paper that knows how to hide its emptiness with nothing but constant cursing, condemning, judging, meanest scolding, and only knows how to spice up, season and spice up its meager dishes with it, No one needs to frown upon such a paper, it frowns upon itself and is only read either ex officio, or out of sympathy for the priestly rule represented in it, or out of a particular equal taste for empty straw beology, or by order of high ecclesiastical authority, or finally as a curiosity out of curiosity and gloating.

Ecclesiastical message.

On the second Sunday of Advent, when on 6 Tee.

A.D.. 1857, the undersigned, having accepted a call from the branch church on Mequon River, installed the Rev. F. Ahner, formerly of Rock Island, Ill, called from his former congregations at Grafton and Cederburg, Wise, by order of the Hockw. Presidii of the Northern District Synod, at the former place, where at the same time the new church could be dedicated to the service of God.

May the faithful Archpastor and Bishop of our souls shower His rich blessings on these communities and their shepherd.

Mequon River, Wise. 7th Tee. 1857.

Martin Guenther. Address: l'ev. k'. ^linsr,
Gnrk'ton?. 0., O^ruleoe Oo., JViso.

(Submitted.)

Ordination and introduction.

After the candidate for the office of preacher, Mr. Heinrich Eisfeller from Hebls in Hesse-Darmstadt, had accepted the call of the Lutheran congregations at Frankentrost and Frankenhilf, the undersigned was given by the Reverend Presidio of the Northern District of the Lutheran Synod of Missouri, Ohio, etc. to ordain him and to introduce him into his new congregations. I carried out this task with the assistance of Pastor Hügli of Frankenmuth on September 22nd of this year. First the ordination and introduction of the dear brother in office took place in Frankentrost, in the morning at 10 o'clock, then a few hours later in the afternoon his introduction also followed in Frankenhilf. Both were highly pleased about the grace of our God, who builds His Zion among them so faithfully. May God the Lord grant the young shepherd his grace, that also through his ministry many will be led the way to salvation.

Frankenlust, Nov. 30, 1857.

Ferdinand Sievers.

The address of the dear colleague is: Uev. II. Liskellor,
IHunksnti'ost, I'rklnlvenmutll IU. 0.

Co, Niell.

The harvest wagon.

A number of dear congregations, namely Pastors Stubnatzy, Kühle, Selle, Pollak, Riemenschneider and Baumgart in Northern and Central Illinois, have, as the receipts in the present and eighth number of the Lutheran show, opened their hands wide and most generously shared the blessings of God's harvest with our educational institution in St. Louis. May the Lord record such love in His hand; there its memory is well secured. At the same time, however, he wants to place Concordia as a dear foster child on the hearts of all those who hope with us in humble trust that the honor of his name will dwell with her and that his fame will be proclaimed by her. We assure our dear benefactors of our heartfelt thanks. They will certainly not be unhappy to hear at what a good hour the Lord has sent the harvest wagon through them. With the extremely high prices of food during the previous winter, our household treasury was in the greatest distress, from which it had by no means recovered. Therefore, it had to be seriously considered to increase the cost money in the current school year by a very significant amount. However, the drop in prices and the good confidence that God would open willing hands and hearts enabled the teaching staff to refrain from an already made decision. A large gap has already been filled and the storehouse has again begun to bear the name with some justification. But because love is so rich and giving and helping is so fine and lovely in its nature and essence, we confidently take the gifts we have received as a pledge and expectation of the future. With this we entrust ourselves to the faithful intercession of all dear friends.

S.

new melodies booklet.

From an announcement by Mr. Otto Ernst, the readers can see that he has published the Melodien-Büchlein (Melodies Booklet), which unfortunately has been out of print for a long time and which was published by Mr. Gast and which contains the chorales in their original rhythms and keys according to Dr. Fr. Layriz, again in an increased and improved edition and, so that there could never again be a shortage, stereotyped. We are very pleased to be able to announce this, and all the more so, since the improvement and increase indicated is a substantial and not insignificant one; This includes that the melodies in difficult keys have been transferred into easier ones and bar lines have been added, furthermore, that the melodies in the previous edition that were appended have been inserted according to the alphabet, some melodies that do not appear in our hymnal have been deleted and the ones that were missing have been added instead, and finally, that the melodies in our hymnal with all these titles have been indicated with reference to the numbers corresponding to them, - all this, while, nevertheless, the price has not been increased, but reduced to 25 cents. We can highly recommend this beautifully designed booklet as excellently useful for cantors, preachers, members of singing choirs, fathers of households, school children, in short, for all who participate in congregational and family singing.

Filling stones.

Why did God let the revolt in the East Indies happen?

The "Pilgrim from Saxony" seems to give us a reason for this, in which he reports: "The English company has never been kind to the mission, but has rather increased idolatry in every way, given gold to the idolatrous festivals, for the maintenance of the idol temples, for the repair of the idols, etc., in order to keep the people in quiet subservience!

The baptism memory.

When the victorious Emperor Frederick Barbarossa of Saladin had defeated a war party in Lesser Armenia and reconquered Cilicia and wanted to cool himself in a river called Seleph, he got into a whirlpool and sank, so that he was pulled out dead. When he recovered a little, he remembered his baptism and its fruit, and just before his departure he said: "Lord Jesus Christ, you drew me through the waters of baptism, so that I was incorporated into you and received your merit for beatification. Now, Lord, you have also lowered me into the water, so that I, a poor sinner, must die and depart from this world. Nevertheless I shall live in thee: for whosoever believeth and is baptized, to him is heaven purchased, that he perish not. - —

Receipt and thanks.

(Delayed.)

With heartfelt thanks, the undersigned hereby certifies to have received the following gifts of love:
From the Young Men's Association of Altenburg, Perry Co., Mo. i \$5 .00
" Mr. Miller in Paipdvrf, Perry Co., Mon - - -1.00

G. G ruber.

With heartfelt thanks, the undersigned certifies to have received \$5.50 from the worthy Women's Club of Monroe, Michigan.
Fort Wayne, December 5, 1857.

O l c Evcnson.

Get

for the schoolteacher widow Koch in Neu Bremen.

Collected at the wedding feast of. Sebastian Windecker in St. Lonis ' \$6,30

Otto Ernst.

Get

for poor students and pupils:

By Rev. Baumgart, Elkhorn Prairie

\$6.70 A ach tr ag to receipt for donated flour to the
Grand Prairie by H. Kaempen 00 pounds.

Bon den (No. of pastors Stubnatzy, Kühle, Selle and Pvlakcinc broadcast potatoes, mel-l, buckwheat, butter, cabbage, beets, kotat iKIUOPfmid.

Recovered

to the Concordia - College - Building:

by Mr. A. Wolfram. \$- 1,25
,,, Past. F. A. Beckel in Rnbicon, Wis - -8 .00

" the congregation of Mr. Pastor Keyl in Baltimore, Ma	44,77	
" of the congregation of the Rev. Hattstädt, Monroe. Mich.		10,29
„ Mr. Past Bernreuther, MiShawaka, Ja.....	1,00	
„ „ Mrs. Köhn by Mr. Past. Steinbach - - 1,00 " " Mrs. Henke	0,25	
" of the congregation of Mr. Past. Sallmann, Elk Grove, Ill.	3,00	
„ the congregation of the Rev. Lochner, Milwaukee, Wis.	54,00	
" of the congregation of the Rev. Fleischmann, Milwaukee, Wis.	29,00	
by Mr. Past. zaudert by Messrs. Langele, Id e a nd Fr a u U mb a ch	2,50	
from Mr. Past. Bohn - 7	,00	
by „ " Dulitz, Buffalo, N.-U	10,00	by " F. W. Hartmann, La neuster, O.
" of the congregation of Mr. Past. Nennicke, <c:taunton, Ill 7.	50	5,00
„ the congregation of Mr. Past. Fredcrki'ng an d. Bonhome R., St. Louis Em, Mo.: Rev. Frederking	\$5,00; Ch. Wilhelm \$3,00; lungf. Marie Muller "2,00; Friun Conrad	
and And ä St.00; B. Seibert 50 Crs.	13,50	
" of the Wittwe Kunz in St. Louis, Mo.	5,00	

d. to the SynMI-Casse'of the Westl. district:

of Mr. Teacher Winter in Altenburg, Perry Co., Mo. § 1.00 " Mr. Past. lungk hei Cape tsirardeau, Mo.. -1,00
 „ " Carl Engeldrodt by Past. Streets - -. 1,00
 from the bell bag of the St. IohanniS congregation
 of Mr. Past. Kvlb in Town 13, Sheboygan Co., WiS. 5.30

Cd. Roschke.

Get to the general Sunodul-Casic:

by Mr. Past. W. Kolb
 „ the congregation of Mr. Pastor Sauptert in
 C Evansville, Ja. collected at harvest thanksgiving 9 ,40
 "of the congregation of the Rev. Fick in Detroit, Mich. 8.09 " the Synodal Casse of the Westl. District 10QZ10

to the Syuodal-Missious-Cassc:

From the congregation of the Rev. Link in Pleasant Ridge, 5ll. 23,00
 fiir the Heidonkiuder of Marie Meyer in the Gem.
 ßes Mr. Past. Scholz in Neu-Minden..... 1,00
 by Mr. Pastor Riemenschneider, by C. K. and
 some school children 1,00

c. for the maintenance of Concordia College:

from the community of Altenburg, Mo. S3i,50

F. Boe h lau, Cassirer.

For poor students:

collected at the wedding of Mr. Nüterbusch at Mr. Ameiß in St. Louis \$7 .20

223 melodies

german churchgesugt

mostly from the 16th and 17th centuries

iu their original rhythms and tones

to

Dr. Ms. Layriz,

On the use of Christian congregations of German tongue in North America.

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St. Louis, Mo., 1^o7. _

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3. this book is available from Messrs. Lchaefer and Caradi in Philadelphia under the same conditions, at the same price and in any quantities.

St. Louis, 'the 15th of December, 1857.

Otto Ernst.

No. 57 Market St., up one flight of stairs.

To

"In addition to the well-known Lutheran Bibles, hymnals, and heritage books, the undersigned has a selection of picture books, youth publications, illustrated calendars, etc. available for sale as **Christmas gifts.**

St. Louis, 10 Tee. 1857.

Otto Ernst,

Marktstraße No. 57, up one flight of stairs.

Ev.-Luth. congregations Uug. Angsb. Eous.,

St. Louis, Mo.

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Nev. A. Ernst, Whites Corner, Eric Co, N. A. (near Buffalo.)

Otto Ernst-

No. 57 Market St., up one flight of stairs.

Correction.

To the general synodal treasury of the congregation ^ee Herr Pastor Riemenschneider is acknowledged in No. 8 with only \$9.45 instead of \$9.55.

Volume 14, St. Louis, Monday, December 29, 1857, No. 10.

Report of Pastors Ottesen and Brandt

about her trip to

St. Louis, Mo., Columbus, Ohio, u. Buffalo, N. Y.

(Conclusion.)

With such a lively point of unity in faith and doctrine as well as in life and activity, one therefore notices in the church association- at any rate in the already numerous teaching board (preachers and school teachers)-an intimate unity and agreement. And while it is otherwise said in purely secular matters that unity makes one strong, it is even more true in the life of the church association that where, as here, about 200 preachers and perhaps more than twice that number *) of school teachers are united in one faith and one interpretation of the same faith, and work with heartfelt love and lively zeal for the fortification and spread of this faith in the communities, beautiful fruits of it will also appear in them, from which, with God's help, one may hope the richest blessing for the entire Lutheran Church also in other tongues in this part of the world.

It certainly cannot be denied that one of the greatest obstacles to a healthy and true development of the Church, both here and in Europe, is the fact that in the universities, as among the other teachers of the Church, there are often so many different views, indeed often such unanimous views.

*) The words "perhaps more than double the number" must have come into the report through a misunderstanding, and are to be deleted in thought. of conflicting views of the doctrine of the faith prevail. Who can but see and realize with sorrow and pain how confusing it must be when teachers of the same church federation, one teaching this way, the other that way, and when they publicly oppose each other in writings and in meetings instead of supporting and helping each other.

In this church association it is therefore a true joy for us to be able to testify with gratitude to God that among the perhaps more than 50 preachers and teachers with whom we have met, partly on these journeys, partly otherwise, in that we have occasionally had occasion to take part in various of their preachers' and teachers' conferences, we have always received the impression that they are all animated by the same spirit which prevails at that university: An intimate love for the teachings of the Fathers, a heartfelt confidence in God that His holy Word is rightly explained and interpreted therein, and therefore also a self-sacrificing, even burning zeal to carry out these old Lutheran principles in doctrine as well as church order. *) May the Lord

For the preservation of such unity serve in the external order of the synod the frequent meetings, which are held here. The whole synod, which meets every third year, is divided into four district synods, which meet every year, and within each district, apart from an annual general conference of all district preachers, closer conferences of the nearest preachers are formed, which meet every six weeks. In addition, school teachers' meetings are held, just as all school teachers have an advisory vote in the synods. The development of doctrine according to Scripture

If, according to his grace, he were to make this spirit more alive in the whole Lutheran Church, those who call themselves Lutherans would no longer quarrel about things taught by the Lutheran confessions they swear by, but would prove their true Lutheranism by truly believing that God's Word is taught correctly and without error in the Lutheran confessions, for without this the Lutheran name is only falsehood and hypocrisy. - —

For an almost equally strong support and spreading of the genuine old Lutheran spirit, which prevails in the teaching institution in St. Louis, the other teaching institution within the church federation also serves: the seminary in Fort Wayne, which we had the opportunity to visit in addition to our general travel instructions. Here, not as much emphasis is placed on a strictly scientific education as in St. Louis, but a more exclusively practical education is sought for the prospective preachers and teachers. But it can also be rightly said of this educational institution that it has grown out of and is supported and maintained by the life of faith of the teachers and congregations and their intimate love for true Lutheranism; and that here, too, the Lord has sent excellently capable and faithful teachers, and the confessions and the writings of the Fathers are the subject of their consideration and discussion, in addition to practical questions that arise, and the reports that are issued after such meetings demonstrate diligence and zeal, as well as the efficiency with which such deliberations are conducted. Everyone will easily see to what benefit such meetings must confer on the church federation.

who stand as living and strong guardians and keepers of the paternal faith, and who know how to teach the young students insight and efficiency as well as zeal and love for the same.

Here, at the same time, school teachers are trained who will one day be in charge of religious instruction in the parochial schools; and it is easy to see what a beneficial support for the parish as well as for the preacher these so carefully trained teachers can often be, since they too are animated by loyalty to the confession, firmness, and a lively zeal to impress it upon the hearts of the youth.

And what we have said before about the congregation in St. Louis in regard to their loving and self-sacrificing care for the institution there, applies in the same degree to the congregation in Fort Wayne in regard to their care for Fort Wayne Seminary. And as an example of how abundantly the Lord has blessed the diligence and faithfulness of the zealous teachers and Christian congregations, we would like to mention that in and around Fort Wayne, where about 15 years ago only one preacher and teacher worked, there are now 21 older and younger preachers working in the same area - all united in an intimate love for pure and genuine Lutheranism.

Next to God's gracious providence, this pleasing expansion must probably be attributed to the excellently thorough and sincere Lutheran pastor Dr. Sihler, who for a long time was the only preacher in his district, where he has now organized 21 congregations. This lively and zealous teacher has since received in Professor Crämer an equally amiable as zealous and capable co-worker at the teaching institution.

We hope we shall be excused for having included Fort Wayne in our journey, as in this report of ours; what we saw here of zeal and fidelity, as well as what we have adduced here, is an apology which the honored Church Council will acknowledge - for it is always gratifying to find so rich a reason for thanking and praising the gracious Lord of the Church for His unspeakable mercy and fatherly patience toward His little congregation, who love His currency, and fight for it as for the most glorious jewel.

We now turn in our report back to Concordia College in St. Louis, and after what we have already mentioned, we need not emphasize further how unspeakably dear it was to us to find such a lovely and richly blessed planting school for our dear Lutheran Church.

In the lectures, which were held during our stay there, and to which we were kindly allowed access, we noticed everywhere how the professors laid the foundation primarily for the old Lutheran theology. The symbols thus made up the basis of the entire dogmatic teaching, along with several of the most famous ancient theologies.

Lutheran dogmatic works. In the lower classes, several of the old Latin and Greek classics are read, and the students are also taught a thorough knowledge of the Hebrew language. In the Bible explanation, both Testaments are read in the basic language, and much effort is put into a quite thorough and scientific exegesis. Church history, symbolism and ethics are presented with great clarity, and so is world history with great liveliness. Dogmatics and some exegesis are taught in Latin, and some philosophical lectures in English; incidentally, German is naturally the main language in which most of the instruction takes place.

The boarding fee for the students is about \$50 a year, and the tuition is paid at respectively 8, 10 and 12 dollars in the different departments for each quarter. Those studying theology (or intending to study theology), however, have all tuition free.

In addition to what we have mentioned here about the zeal that is shown at this university to impress the Old Lutheran faith on the younger theologians, we must add that the same is shown in the entire church order of that church congregation around the Gemeinen. One sees here the complete old Lutheran church order and agendas from the oldest time of the reformers followed with great fidelity. The old Lutheran hymns resound during their service; the Lord's Supper before the altar, the lights lit during it, the intercession for the sick, the offering of the betrothed, the priest's robe - in short, the order of the whole service bears the mark of the intimate love and faithfulness to the traditions of the fathers, and their service has much in common with ours in this respect.

But what, apart from this loyalty to the Lutheran custom, is most important. But what, in addition to this loyalty to Lutheran church customs, naturally first of all according to true, genuine Lutheran preaching, contributes most to awakening and nourishing a more vigilant Christian life in the congregations, is the sincere earnestness and zeal with which one has sought in this church association to bring back to life a genuinely Lutheran, or more correctly, a genuinely apostolic Christian church discipline. This is to be done not merely by rules and regulations from outside, but by teaching and instructing the congregations to see that it is a Christian duty for a congregation to practice in love the remembrance and discipline that the Lord has so clearly commanded us in His Word.

And this has cost and is costing great effort here as well as everywhere, since in Germany as well as in Norway, let alone here, the previous unbelief and lukewarmness of the times has made many hearts unwilling to bow in obedience to the Lord's order, and to be reminded, convicted and punished (cf. Matth. 18, 15. f.), as well as to prove the care of love for others, according to the word of the Lord,

which commands us: You shall punish your neighbor, so that you do not have to bear guilt on his account.

While there is certainly much that is backward here and there in that community, one must admit that in several older communities, where partly ecclesiastical movements, partly the leadership of especially capable and prudent preachers has enlightened the understanding of the laity for a number of years, one has a beautiful picture of genuine apostolic church discipline, in which not only the preacher alone, but the whole community participates.

The rule of the Lord Matth. 18, 15 is followed. The one who has sinned is first admonished in private; if this does not work, then in the presence of a few witnesses (usually two leaders), and the matter is kept secret, and if the sinner allows himself to be admonished to recognize and repent, nothing is said about it; but if this also does not work, then the matter is reported to the congregation, which now assembles, and some members of the congregation then try to admonish the sinner in love. And this has great significance. It is something particularly arousing and moving when young and old, unlearned and learned, high and low, speak out in such a congregation, reminding of God's commandment, asking the accused to let himself be helped and repent for God's sake and for his own salvation. If this does not help either, he is excluded from the congregation and, according to the word of the Lord, considered a Gentile and a tax collector. At the same time, he is reminded that such a judgment of the church, made according to God's word, is not merely that men deny him remission of his sin, but that God Himself has said, "Whatever you bind on earth shall be bound in heaven. Before the matter comes to this point, it is natural that a proper period of time be given between the individual stages, and that each one be repeated especially, more often, before the final exclusion. In more important cases, the individual congregation and its preacher shall seek advice or guidance from the theological faculty or from district assemblies of preachers, or from synods. For such exclusion, the unanimous decision of the assembled congregation is required.

If such a person is excluded, private contact between the members of the community and the excluded person ceases of its own accord - which is natural for living Christians. The only contact that can then take place in a Christian spirit is that individual members of the community - but of course mostly only the older and more fortified ones - occasionally admonish him to recognize and repent.

And when he is later converted, the congregation gathers again to hear his public confession and repentance, and if the sincerity of the repentance is

If a man keeps his promise, for which a certain probationary period is often set, he is forgiven by the church and receives absolution in the name of the Lord who says, "Whatever you loose on earth shall be loosed in heaven," and he is received back into the church and admitted to Holy Communion. He is admitted to Holy Communion.

As an important preparatory step for the revival and implementation of such true church discipline, as well as of private pastoral care in general for admonition and warning, rebuke and conviction, that church community has introduced the authentic Lutheran custom, which our church order also prescribes, that all communion guests speak privately with their pastor only when they register for Holy Communion. This is also required by our church order that all communion guests speak privately with their pastor only after registering for Holy Communion. Everyone will understand what a great blessing this must be. If the human heart, which so often wants to hide itself from itself, let alone from others, is ever to think of listening to friendly admonition, instruction or rebuke, it must be thought of most naturally in the hour in which a sincere Christian is preparing to meet his Lord at his table of grace. If he is sincere, he will recognize his great unworthiness and incompetence, and therefore will gladly listen to friendly admonition, gladly accept the guidance and assistance which a conversation with a Christian pastor must grant in that hour, gladly receive counsel and consolation from him who, according to God's order, is set apart for the congregation to bring the remembrance and awakening of the Word to the hearts. Therefore, it is impossible for sincere Christians to oppose such a genuine fundamental Christian order. On the other hand, pseudo-Christians and hypocrites, who celebrate the Holy Communion only for the sake of appearances, cannot oppose it. It is unfortunately all too natural that pretend Christians and hypocrites, on the other hand, who celebrate Holy Communion merely for the sake of appearances, or in order to seek blind trust in it in the midst of their impenitence, can refuse such a private registration or meeting, and the dear Missouri brethren have therefore had to struggle enough in this respect in the Confession; But the more a Christian congregation must regard it as its duty that no such should be admitted to the supper without first being admonished at such a meeting, lest they should afterwards justly accuse the congregation and preachers of admitting all and sundry, without even attempting an admonition, to partake of the most sacred goods which the Lord has entrusted to his church on earth.

And that church community has now succeeded in introducing what only the unbelief and obtuseness of the last decades had set aside, in spite of the express words of the Lutheran confessions and church orders about it; and as far as we have learned, it is now introduced in the whole Synodal union that no one is ever admitted to the altar without first having a private conversation with the pastor concerned.

Private confession is also connected with this. But it is not yet so exclusively introduced, while in several places it is becoming more and more general.

We have taken the liberty of telling these things in such detail, since the concept of church discipline and the judgment about such a preparation for Holy Communion are still so unclear in most of us. The concept of church discipline and the judgment about such preparation for Holy Communion is still so unclear in most of our communities. But at the same time that we have noted and reported with joy the progress of the Missouri Synod in this matter, we can also state that it was with great sympathy that the German professors and preachers heard of us, that we also sought to bring these matters to the attention of the congregation, and that in several of our older congregations complete private confession had already been introduced, and likewise that we sought more and more to awaken true church discipline among ourselves. And since in our report on that synod and its educational institution - where we can rightly say that we have rediscovered our own children's doctrine, our own heartfelt faith and opinion as to how a Lutheran free church must be organized - we have not limited ourselves to a mere brief official record of this and that, but have at the same time taken the liberty of telling something in more detail about which we believed in general, under our particular ecclesiastical circumstances, that it could be of interest and perhaps serve in some way to enlighten our congregations; It is also necessary for us to discuss in particular a single point about which we believe that some and perhaps of our sincere and lively parishioners desire special information, namely the question: What is the opinion and public statement of this Synod concerning the doctrine of the Church and what is connected with it. We answer quite simply in this matter, which has caused so much controversy, here as well as at home, in Germany as well as in the German-American congregations: that synod teaches about baptism, regeneration, the church and the ministry of preaching just as Pontoppidan and our older textbooks and teachers do, and vigorously and thoroughly combats the newer directions which have asserted themselves about this. And while we have generally emphasized the correct old Lutheran spirit of that church fellowship, it is also our cheerful conviction that it has the symbols and the writings of the oldest and most famous church teachers on its side in this respect as well.

We hereby conclude the report on this church fellowship, and just as we will always remember with love and gratitude the kindness and brotherly attitude with which all the teachers at these universities met us and the benevolence and kindness with which we were granted admission to the lectures and conferences as well as to their families; so we must also mention that Professor Walther and President Wyneken, in addition to other friendly participation in our church fellowship, also expressed the

benevolent and kind-hearted support of the church.

The people of St. Louis have shown such kindness in accepting us as guests in their homes during our entire stay there, a kindness and goodness which, in addition to the joy and comfort which we ourselves derived from it, and which we will always remember with devotion and gratitude, made it easier for us in many respects to achieve the purpose of our mission. And if we personally, as well as our church community, owe thanks and gratitude for such loving participation and concession, we can only repay all the kindness and love by praying to God for these zealous and highly respected teachers and their church community that He may bless them by grace in their work and guide and preserve them with us in all truth to the glory of His glory and the blessedness of souls, amen.

Columbus, Ohio.

Our arrival in Columbus was almost simultaneous with the meeting of the Western District of the Ohio Synod, which was held about 20 miles from Columbus. We had the pleasure of making the acquaintance of about thirty preachers during the meeting, to whose assemblies we were received with kindness and brotherly feeling as "consulting members."

Here, too, we had reason to give thanks to God, since we perceived the revival to greater confessional fidelity, to which we saw most of the young leaders in this church association led by the Lord's grace.

Whereas scarcely more than ten years ago one could almost only say of that synod that it had the name "Lutheran" in its title, in that none of the symbolic books had been formally accepted or signed by the teachers, while instead most of the preachers were members of unchurched societies, some of which are even thoroughly godless, so that it was necessary to decide that no preacher should be a member of godless societies; Not only have all the Lutheran symbols been adopted, but at the same time it has recently been decided that in the future no preacher shall be admitted who is a member of any secret society; likewise, one notices on the whole among the younger leaders an ever more and more awakening zeal to promote the Lutheran doctrine and church order in the congregations. The church is a place of worship and a place of worship for all.

In cult and external order, people are trying more and more to return to the Lutheran church custom. Church customs, which had previously been completely abandoned in most communities. Several of the younger preachers are beginning to cautiously introduce church discipline and confession, or private conversation with the preacher at the Lord's Supper and private confession, by educating and instructing the congregations about them. Lutheran doctrine in sermons and in writings is becoming stronger and stronger, and that the indifferent

colorlessness seems to disappear more and more.

While one can therefore still perceive a certain vagueness and indeterminacy in this synod in general, in that several non-Lutheran views and opinions are still tolerated within this church community, there is nevertheless a pleasing hope for the synod of steady progress toward a certain, decidedly Lutheran firmness. This is where most of the younger preachers and especially the theological faculty in Columbus seem to have set themselves the goal of leading the entire community. And we rightly wish to God that He, who Himself has awakened hearts according to His grace, may find in the confessions of the Lutheran Church the correct and incorrigible interpretation. And we wish to God that He, who, according to His grace, has awakened hearts to see in the confessions of the Lutheran Church the correct and incorrigible interpretation of His own Word, may also strengthen and bless their work in this direction.

The General President of the united Ohio Synod, Professor Lehmann, showed us and our church federation the goodwill to invite us as guests to his house, whereby we had a doubly good opportunity to get to know the conditions of both the university and this church community. During our stay there, the lectures were not in full swing, since a few teachers had recently resigned from their posts, without new ones being able to take their place.

Because of these vacancies, we only had the opportunity to listen to a few lectures. Here, especially in the lower classes, mainly English was used; the theological lectures, on the other hand, were held in German. In the statutes of the theological seminary, however, it is determined that both languages can be used side by side, if the needs of the students make it necessary. Jenny Lind had donated a legacy of \$1000 to this university, the income from which is to be used to support Swedish students; however, it has not yet been used.

The University has a splendid and spacious building, the cost of which is defrayed by substantial contributions partly from various wealthy citizens in and around Columbus, and partly by contributions from around the communities of the Synod. The students pay for board Hl,75 weekly, for a single room K6,00 annually, laundry K1,00 monthly. Tuition in the lowest classes K20.00 per year, in the higher classes \$30.00. Subjects of instruction are Latin, Greek, German, world history and biblical history, natural sciences: chemistry, astronomy, physics and anatomy, philosophy and mathematics. **In the** theological seminary the general theological disciplines are taught, especially exegesis. At present there were 5 theology students.

If the Lord, according to His grace, wanted to call competent and symbolic teachers to the vacant professorships, it is to be hoped that the theological seminary will be able to continue its work with the zealous and competent teachers.

May the present teachers, who have long worked here with diligence and zeal, become in the hands of the Lord a blessed nursery for future preachers in this numerous church union. May He place His blessing on the work of these brothers in faith, and let diligence triumph through all struggles. And therefore we must call upon God twice for that synod, which is in the process of becoming more and more exclusively English, since, if it is victorious in the struggle for true symbolic fidelity, it could also lead and salutary influence the other English-Lutheran synods here in America, of which unfortunately several have retained little more than the name of their Lutheranism.

Buffalo, New-York.

In Buffalo we visited the "Martin Luther College", which is the teaching institution for the usually so-called Buffalo Synod.

The tribe of this synod is formed by the Prussian Lutherans, who emigrated around 1838 because of religious oppression in their fatherland, since the king and the government in Prussia tried to force a union between the Lutheran and the Reformed Church.

We were received with hospitality and kindness by the senior of the ministry and president of the synod, Pastor Grabau, who was the first preacher to lead that emigration here after having been imprisoned for two years in Prussia for his faithfulness to the Lutheran Church.

The aforementioned Pastor Grabau, who is the pastor of the congregation in Buffalo, works at the same time, despite his old age and his many other official duties as pastor and president of the synod, with untiring diligence and zeal as a teacher at the university, where he teaches 5 to 6 hours of lessons daily. At the same time, two other teachers work at his side, and it is safe to say that the young students here receive guidance for a complete education for their profession, both in practical and theoretical aspects.

The ancient Latin and Greek classics are studied in addition to the usual subjects in the young classes, and the theologians are taught exegesis in the basic language, dogmatics in Latin, church history, symbolism, ethics and music.

This church community has strictly adhered to all the old Lutheran customs in all external church services. Church discipline is very strict here, except that it does not come from the congregation itself, but from the leaders: the preacher and the leaders, who are elected for life. Private conversation with the preacher before Holy Communion, as well as private confession, is introduced here exclusively.

Although this synod has so truly sought with great zeal and care to preserve and shield an old Lutheran character, it is to be lamented that it has never been in love and

The Lutheran Church was able to unite with the aforementioned genuine old Lutheran Missouri Synod, with which, on the contrary, it was in the most violent dispute from the very beginning, a dispute which, even if it may have awakened and purified in God's hand, certainly angered and confused to a higher degree and caused many a defection from true Lutheranism to other sects or to complete unchurchedness and unchristianity.

We will try here to indicate very briefly the main features in this dispute.

The Buffalo Synod places great emphasis on the Church as visible except through the Word and the Sacraments at the same time in the confession and a certain church constitution, while the Missouri Synod emphasizes that the Church is invisible and recognizable only by the Word and the Sacraments.

Furthermore, the Buffalo Synod asserts that the office in the Church of preaching the Word and administering the sacraments (the key office) is not given to the whole Church, as the Missouri Synod teaches in accordance with the symbols and the ancient Fathers, but only to the apostles and through them their duly called and ordained successors: the spiritual estate.

And these views are revealed in the constitution of the whole Buffalo Synod, which may therefore be called more hierarchical, while the Missouri Synod may be called much[^]church democratic in a good sense.

It would be heartily desirable that the Buffalo Synod, which by the way undeniably possesses efficiency and sincere zeal in its teaching profession as well as in the life of faith in its congregations, would come to unity in love and fraternal spirit with the Missouri brethren, who are certainly faithful to the symbol, whereby, under the Lord's assistance, far more could be done for the fortification and spread of genuine Lutheranism in this country.

We now conclude our most reverent report with the request to God that He may also let one or the other benefit and blessing flow to us and our dear church union from these journeys of investigation, which we have undertaken to the best of our ability and in sincerity as a work in His service. Let him then conduct the negotiations, which must take place in the church council or the synod as a result of this, to his honor and to the joy and piety of all of us.

May **the** Lord, who has hitherto graciously been with our dear church union, continue to be with us all and help us to grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory now and forever!

With love and brotherly affection, Jacob Carl Ottesen, H. Brandt.

Manitowoc and Rock River Parish, in August 1857.

(Sent by the secretary Mr. Past. Husmann.)

Our general synodal assembly

in 1857.

(Conclusion.)

Formation of English congregations from German mother congregations.

There was also before the synod the question, "What measures could and should the synod take when the need arises to plant English congregations?"

Professor Biewend, on behalf of the general presiding officer, had prepared a detailed paper on this subject, which was read to the synod and then discussed in its individual parts.

After much discussion of the first part of this paper, in which the need for the formation of such English congregations out of German mother congregations in general was presented as an avoidable and unavoidable one, the Synod agreed on the following resolution:

"We are far from encouraging the rapid penetration of English into our congregations; rather, we wish to exhort German Lutheran parents to provide their children, by all means possible to them, as: by sending them to the German parochial school and by using the German language with them in the family, so that they may be enabled to share in the blessing of the Word, which is presented in the sermon as well as in the writings of faith and edification; - Nevertheless, we consider it our sacred duty to establish English congregations as soon as it becomes clear that there is a sufficient number to form an English congregation, who understand English better than German; and indeed to such an extent that the lack of knowledge of the German language would, if not entirely rob, at least diminish the blessing of the sermon heard."

The synod recognized that in this case it was the duty of the mother congregation concerned not only to agree to the formation of an English daughter congregation, but also to assist it in this with advice and action, and to gladly leave to it such members who, although not for their own person, but for the sake of their family, had the need to do so; since Christian parents could not and must not allow themselves to be hindered in the fulfillment of their parental duty by the necessity of severing the previous congregational connection.

Among the necessary conditions under which a German Evangelical Lutheran congregation may dismiss those who have hitherto belonged to its members for the purpose of admission into an English Lutheran congregation to be organized, the Synod includes the following in particular:

"1) Did the pastor of the German congregation have to have such participation in the appointment of The English Lutheran preacher's appointment is only validated by the former's confirmation, so that he does not violate his responsibility for those entrusted to him by dismissing them.

2) In the constitution of the English congregation to be organized, all the confessions of our church must be declared to be the confession of faith and doctrine of the congregation.

3) The said constitution must be submitted to the German pastor for examination according to God's word and the church confession, and be recognized by him as orthodox in each case.

4) The English congregation may not claim any right to the property of the abandoned German congregation, or to the church and school parishioners of the latter; but the German congregation, where the need of the English requires it, should be Christianly willing to support the latter by gifts of love.

Since a dispute on the above subject between some former members of the German Evangelical Lutheran congregation in Baltimore and the latter had been the cause of this question and negotiation (see 1st Syn. Report of the Eastern District Synod, p. 22), and the Synod had been requested by the former to settle the same, the Synod appointed a commission to extend a hand to the parties involved; - which, under the protection of God, succeeded in bringing everything to a good end there.

Catechism - matter.

(See 8. Syn. Ber. p. 9. 10.)

In order to meet an urgent need, the Synod, at its meeting in 1854, had commissioned the Ministry of St. Louis to carefully study the Latin Conrad-Dietrich Catechism, to carefully transcribe it into pure church language, to supplement the articles where its provisions were not sufficient for our time, according to the model of sound doctrine, and to present it in this form to the next General Synod. - The ministry in question undertook this work and submitted it to the Synod for review. The Synod entrusted a committee with the task of reviewing the manuscript, in particular to examine the attached treatment of those doctrines which for our time required such a more detailed presentation, and to report on this to the Synod. This committee then later reported: "it had convinced

itself that the two aforementioned doctrines, which Conrad Dietrich's catechism treats too poorly and not sufficiently for the needs of our time, had been compiled by the St. Louis Ministry only from the symbolic books and from two recognized orthodox catechisms and, moreover, in an appropriate order, etc."

The Synod decided, therefore, that these two doctrinal pieces, after it had also done the work itself The catechism was accepted unchanged in its present form. - On the remark that the catechism was too sparsely provided with sayings, Prof. Walther was requested and commissioned to include a sufficient number of sayings in the book and in the text.

The synod also expressed the wish that the catechism be printed as soon as possible, that the best possible paper be used, and that the format of the small hymnal be chosen.

Publication of the Altenburg Bible. Old Testament.

Professor Walther also brought up the issue of the A. Testament of the Altenburg Bible, after that of the N. Testament was happily completed and so well succeeded. He recommended the distribution of this work to the congregations and homes for their great blessing. He noted, however, that in order to be able to print the A. Testament, a greater participation in the matter and a greater number of subscribers would be necessary than had been found in the publication of the N. Testament.

The synod recognized the importance of this matter and took it up for serious discussion. - Upon questioning, Mr. Wiebusch gave an estimate of the probable cost and the price to be paid. The A. Testament would be published in two parts. The price of one copy of each part would be 2 dollars, for both parts 4 dollars. The easiest way to cover the printing costs would be to collect a sufficient number of subscribers who would pay one dollar in advance when ordering the first part and the second dollar when receiving it. The same applies to the publication of the second part, and so on.

According to the voices that were raised in the synod, the synod could not doubt that a sufficient number of subscribers would be found, and it therefore believed that it could call upon Mr. Wiebusch to confidently go to work in God's name. - According to Mr. Wiebusch, it was decided that subscribers would be collected in the communities; that these subscribers would pay 1 dollar for the copy when sending in the order for the first part; and that they would pay the other dollar when the copy appeared; and that the same would be done later with the second part. - The wish was expressed that the more well-off subscribers should be asked, in order to promote and facilitate the work, to pay in advance, where possible, the 2 dollars for one or the other part, or even the 4 dollars for both parts, when ordering the first and the second part.

Finally, some readers of the Lutheran would also like to know the names of the synodal officials, as well as the place and time of the next general synodal meeting.

Assembly, which is why we finally add this message.

Elected (respectively re-elected) as officials of the general synod were:

Rev. Fr. Wyneken as Praeses; Rev. H. C. Schwan as Vice-President; Rev. H. W. Husmann as Secretary; Mr. Ferd. Böhlman of St. Louis as Cassirer.

St. Louis was designated as the place for the next general synodical meeting, and the time the second Wednesday in October A.D. 1860. - —

As far as the election of the District Synodal Officers is concerned, only the names of those of the Middle District have become known to the undersigned directly, and those of the Western District through the Secretary of the same.

1st Western District: President: Pastor G. Schaller; Vice-President: Pastor A. Franke; Secretary: Pastor A. Selle; Place: St. Louis; Time: Thursday in the full week after Easter 1858.

2nd Middle District: President: Pastor Dr. W. Sihler; Vice-President: Prof. A. Crämer; Secretary: Pastor Th. Wichmann; Cassirer: Chr. Piepenbrink; Place of next year's meeting: Logansport, Ia.; Time: -(not known to me if not as before) -the second Wednesday in October.

F. W. Husmann.

(Submitted.)

Church - and school dedication in Chester, Illinois.

It has been a little over eight years since the Lutheran church found a permanent home in this town through the founding of the local St. Johannis congregation and the construction of its own house of worship by this congregation, which met the needs of the time. Soon after, a small schoolroom was established under the church, which could accommodate about 50 children, in which the undersigned held school. In the course of a few years, however, the number of pupils increased, and the work in church and school accumulated to such an extent that it became too heavy for one man, and he could no longer preside over it sufficiently. So the congregation was forced to call and hire a teacher for its schoolchildren, who could devote all his strength to their education for this and that life. Such a teacher was soon found in the person of Mr. Schachameyer, who came here not two years ago. Under his leadership, which he undertook with commendable diligence, and the blessing of Jesus, the friend of sinners and children, who had also begun to bless the dear youth here, the number of school children grew within a year to

70 so that the old school building was no longer able to accommodate them. Admittedly, there were also some foreign children among them whose parents did not belong to our congregation; but for them, too, the church has a sacred calling.

Like the school, the space of our church had also become too small, especially on feast days; for in spite of all the hostility from the free spirits against us, as well as for a time from German Methodism - whose flying heat has now evaporated here - the number of listeners and confessors of the church of the Reformation, as the Lutheran church may call itself with pride, increased from year to year, with God's blessing. So the extension of the space of our hut was thought of, and in the late autumn of this year it was undertaken and carried out. This was done in such a way that a new part was added to the former building, and the old one was remodeled in such a way that we got, so to speak, a completely new church and school. The church is now a spacious building 56 feet long and 34 feet wide, with a tower and a bell, which every Sunday calls with its solemn sound to the house of God, there "to watch the beautiful services of the Lord". Inside, the church is nicely and beautifully equipped with the usual facilities. The school, located on the lower floor of the church, is built of brick, and is a handsome hall 38 feet long and 24 feet wide.

When the undersigned returned from this year's synod of Fort Wayne, the church and school building had progressed so far that the school could be solemnly dedicated on the 23rd Sunday post Trinitas, and the church on the following Sunday, the 24th p. l.. A public service was connected with the dedication of the school, or rather it was connected with it, and the pastor of the congregation spoke on this occasion about the saying: "Guide my children and the work of my hands to me. Isa. 45, 11. He thereby showed: 1. to whom this command was addressed; 2. that Christian school instruction was the main means of assigning the children to the Lord, and that 3. therefore the school, where this holy work is done, is a holy place, and the teacher has a holy and responsible office. The hall was crowded with listeners, consisting of the dear school youth, the members of the congregation and others, and the undersigned can only wish that all may have learned to recognize and appreciate the incalculably great value of a Christian school for time and eternity, which he seeks to portray! May the dear children of the community, as often as they enter the school, do what the dedication speech concluded with, namely, say in gratitude to God and their parents: "God and our parents love us, because they built this school for us.

For the consecration of the church, like the school, God had given us the most favorable weather which we were allowed to take as a sign of His grace and mercy. When the service was to begin, the church was already completely filled with listeners who had rushed from near and far. All those who wish "Jerusalem happiness" and love our church were visibly happy about the day when we could consecrate the enlarged and remodeled church to the service of the Triune God. There was certainly no lack of praise and thanksgiving to the Head of the Church, Jesus Christ, who has blessed us so much that we had to enlarge the space of our hut. Praise be to his glorious name in all the earth! - The service was opened in the usual way, and after the song: "Threefold holy great God" was sung, the local preacher preached the sermon on Ps. 26, 5-8. On the basis of the text he spoke about the glory and adornment of the house of God, and showed: 1. in what it consists; 2. who are those who love His glory, and 3. what will be the end and the reward of those who love His glory, and of those who do not love it, but despise and hate it. After the sermon followed the consecration prayer, wherewith the pulpit and the altar were dedicated to the preaching of the pure Word of God and the consecration of the holy sacraments. The whole house was dedicated to the service of the Triune God. At the same time, thanksgiving for God's undeserved benefits, spiritual and physical, which He has done for us, was not forgotten; and the Giver of all good gifts was implored to continue to be kind to us, as before, and to be kind to us, for the sake of Jesus Christ, His Son, our Savior! Immediately before the end of the service, a baptism was performed on a child in the presence of the entire congregation, as all baptisms are customary here. At the beginning, as well as at the end of the service, the choir of singers performed a few pieces suitable for this celebration, as they had done on the occasion of the inauguration of the school. And so the solemnity of the day ended, and everyone went home, delighted that he had been there. May the Lord our God continue to bless you, O dear congregation, and make you a blessing, so that your confession in word and deed may be more and more a city on the mountain, whose light cannot be hidden, this is the sincere wish and prayer of the one who wrote these lines.

M. Eirich, Past.

Church consecration.

It was on the 17th Sunday after Trinity, October 4 of this year, when the congregation of Frankenlust celebrated the beautiful day of the dedication of their new church building. For a long time the old log church had become too cramped to accommodate the regular visitors, hence the desire for a new church building.

The desire to build a new church had become all the more lively among all members of the congregation, as already in 1850 the first small capital of \$100 had been donated by the now long deceased Bergrath F. Koch from Grüenplan, who was visiting us at that time, for the purpose of building a new church. This capital had gradually increased by several other sums to about Hr 500 and reminded us that we should not postpone the construction too long. On the last day of the year 1856, after the end of the New Year's Eve service, the congregation looked back with gratitude and praise on all God's grace that He had shown us so far, and in joyful trust in His help, they decided to start building the church already in the first days of the new year. The plan for the church, 30 by 50 (excl. the choir extension), as well as for the tower (both in gothic style) had already been kindly made by Pastor Stephan (then still at Mayville, now at Oshkosh, Wisc.). This plan pleased all members of the congregation and so the signatures were taken in the old year concerning the raising of the building costs. These signatures already amounted to about \$1400 on the first evening (payable in three dates of three consecutive years) and increased from week to week. Thus the congregation, since it had already had about 30,000 feet of boards cut from cheaply purchased blocks and had them brought here the year before, could confidently contract out the frame construction of the church and the tower to two local congregation members Abbold and Kesemeyer for \$1300 in wages. By the end of September, they had brought the exterior of the building quite close to completion. Although everything inside still looked very crude, the beautiful, lofty rooms, protected from wind and weather, invited the congregation to exchange the old, narrow building for the new, spacious one. On October 4, the consecration of the new church took place. The tower rises on the west side of the church about 60 feet high and is, like the church, gothically built, decorated with four side towers. The church itself is about 30 feet high inside. Numerous visitors from the nearby colony congregations came, rejoiced with us at the completion of our church, listened with us to the consecration sermons and thanked the Lord that He so faithfully provides for His Zion. May He grant that, as long as the house stands, it may always serve for the preaching of His Gospel!

Frankenlust, December 1, 1857.

Ferdinand Sievers.

Church News.

Since our dear Rev. Fick is still suffering from a persistent chest catarrh, and as a result his doctor has strictly forbidden him to preach; his congregation felt compelled to appoint an assistant preacher for him.

The faithful God also brought him to her in the person of the candidate Adelbert Wustemann, whose acquaintance the dear readers of the Lutheran have already made in No. 2 of the current year. It is the present Pastor Wustemann who was sent to us by the Saxon Association after the announcement of our Synod there. After passing his exams in our Fort-Wayner Seminary, he was called by the Lutheran congregation in Detroit as an assistant preacher, and was ordained on the 2nd Sunday of Advent by the undersigned, on behalf of and with the assistance of the Reverend Vice-President of the Northern District, Pastor Ficks, and in the form prescribed in our new congregation's ordinance.

May the faithful Archpastor, Jesus Christ, place Rev. Wustemann a great blessing to the congregation in Detroit, but also grant in grace that our dear, dear Mr. Past. Fick himself will soon be strengthened to such an extent that he will be able to serve his congregation with the public preaching of the gospel.

J. H. Ph. Gräbner.

(Submitted.)

To a chiliast.

Do not be lulled into sweet dreams. Do not indulge in flattering thoughts. That nestle sweetly against you, Blissfully chattering, like a gentle brook.

Gladly would my old man rejoice In the millennial kingdom's splendor, But shall I not shun Christ's word: "Behold, I come, be ready and watch?"

At any moment Christ may come Visibly to judgment, like lightning; Therefore say also thou with all the devout, "Lord! there is no kingdom of a thousand years!"

H. Fick.

(Sent in by Rev. P. Beyer.)

"Wish Jerusalem happiness."

1. the son of the church.

O my mother, bride of the Lord, joy of all true Christians, once again I would like to see you in your full bridal gown, which once adorned your limbs, when your bridegroom presented you to the people.

Gone is the golden band that once clasped thy brow. Torn is the bridal robe, Which your Gideon won for you; Pale, bald, in sack you walk. As if your name were "maid of maids".

When I sit in the quiet chamber Often at your feet And look into your heart, Into the flashes of your eyes; Of course it's you I like; But why don't you show yourself glorious before the world?

Thou art not poor; for thy enemies' children ask thee; Thou art not despised; far and near thy name covers cowardly sinners; And yet thou walkest ever veiled; Forgive that the tear wells up in my eye. - —

2. the church.

Do not weep over me, you sons. Weep over yourselves and your deeds: Ye parted, and came together. Discharged me, as ye said; Ye wounded the bride's lissom, Ye rent the wedding gown, and even tore it.

You were no longer my subjects, you each wanted to be worth something; so you went your own way, and became heroes of your own little group; even if the mother pleaded, you do not heed hers, not your father's advice. - —

And yet, - you are all still mine. My heart burns with the desire, to embrace you all again in the splendor, in the sunshine; O sons, beautiful in other arms, Come all to my heart, One body, One spirit, One Lord.

Put away the murderous sword that brothers wielded against brothers: Pride, suspicion, envy and hatred destroyed, Save the ornaments of your house; Then I will lead you adorned to victory And jubilant wedding will be the war consecrated to God.

Filling stones.

The apostles of love.

When the famous theologian Pappus once held a public disputation in Strasbourg about the fact that it is not against love to condemn error and to oppose the erring, a disciple of the un-minded secret Calvinist Sturm disputed with such foaming rage and with such insulting outbursts against Pappus that the council felt compelled to put the apostle of love in prison.

Are you the one to come.

A poor widow once lived in the Rhine country. Hardship lay hard on her. One piece of household goods after another was sold. Finally, **she** had only one new will to dispose of. With a bleeding heart, she deposited it with a Jew. He took it, invited two comrades to join him and wanted to read the Gospel of Matthew with them in order to have a good laugh at Jesus of Nazareth. They began to read and laugh. But the further they went, the quieter was the laughter of the one who had started the whole loose hustle and bustle. And when they came to Golgotha, his laughter died away completely. They finished reading. When they had finished, he alone began to read the book again. But he no longer read it with laughter. "And when he returned to Golgotha, he wept under the cross, as did the women who had followed Christ from Galilee. And when he had gleaned, it was clear to him that Jesus was the one who was to come, the one for whom the fathers had hoped and of whom the prophets had prophesied; so he got up and sought a minister and asked him to baptize him in the name of Jesus Christ. - —

Quiltung and thanks.

I hereby certify to have received 81.00 in my support from Mr. Fritz in the buffalo community.
Fort - Wayne, December 8, 1857.

Christoph Winterstein.

I certify hiemit from the lüinglinas-Vcreine of the parish dcs Hr. Pastor Müller zu Chicago \$3,00 to have received for my support.
Fort - Wayne, December 10, 1857.

Ernst A. Eggers.

Sincerely thankful undersigned certifies to have received \$3,00 from Mr. Pastor Werfelmann for my support.
Fort - Wayne, December 7, 1857.

Johann Zimmermann.

Sincerely thanking undersigned hereby certifies 81.00 from Hin. Pastor Trautmanu for his support.
Fort-Wayne, December 21, 1857.

Carl Runner.

Heartily thanking the dear Lord and the joyful givers, I testify to having received from the Young Men's Association of the congregation at Monroe, Mich. 86.50 through Mr. Paft. Hattstädt.
Fort-Wayne, October 22, 1857.

C. Fr. Th. Rohla nd.

With heartfelt thanks to God and the benevolent givers, undersigned certifies to have received 85.25 from the community of Frankenmuth.
Fort-Wayne, December 5, 1857.

Johann Nüchterlein.

Warmly thanking undersigned certifies 85.00 from Mr. Klinkick, a parishioner of Mr. Past. Stürken, to have received.
Fort-Wayne, December 5, 1857.

F. Do scher.

With heartfelt thanks, I hereby certify to have received 87.00 from the worthy lungfrauen-Verein of Cleveland, Ohio for my support.
Fort-Wayne, the v. December 1857.

Herma nn Heinrich Walker.

Get

for the Schullehrer-Wittwe Koch in Neu Bremen:

by Mr. Past. KlinkmbergP	2,50
" lungf. Louise Hanser	0,50

E Roschke.

Get

for the Schutlehrer-Wittwe Koch in Neu Bremen:

beschmk by Dr. S. here85	.00 Otto Ernst.
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Get

for the seminar building in Fort-Wayne:

from dcrMmcinde of Herr Past. Schumann§	6,50
"Mr. G. A. Kalb, in der Gern, of Mr. Past. Werfelmann	5,00

for the synodal treasury of the middle district:

from Mr. Past. Schumann81	,00
from its municipality	2,00
Chr. Piepenbrink.	

Get

to the general syuodal easse:

by Mr. Past. Miracle in Chicago, Ills. whose municipalityx8	.07
from Mr. Pastor Keyl in Baltimore	2.00
by the same from his municipality after deduction of 819.31 Expenses as, 81.87 for postage and 817.50 for travel	46.43
" drnsselben of Mr. school teacher Pürmann - - 1,00	

" Mr. Chr. Piepenbrink at Fort-Wayne, of the congregation of Mr. Pastor Schumann at Noble, Ja. 6,2")

" Mr. Past. Fick in Detroit 2.00

for the allgculBuen presenCe:

by Mr. Pastor Fick in Detroit 3.00

d. to the Synodal Missionary Fund:

By: DrcieinigkcilS'District of the Gem. in St. Louis - - 6.95 by Mr. F. W. Barthel, of the Gem. of the Hrn.

Past. Riemenschneider zu Ebeuczcr, Ills, Collecte am 1. Advent-Sonntag nach gehaltener Missionspredigt 7 ,13

furthermore extra 90

namely:

§-25 of Mr. Albach sen. *

-25 " Mrs. Karoline Gräwe jun.

-20 „, Henriette Spicker.

-10 „, Louise Gräwe.

-10 " Marie Mülke.

By Mr. Pastor Wunder in Chicago, Ills. 3.65, to wit:

83.15 from the comm. of Mr. Past. Stubnatzi in Thornton, Station Ills.

-.50 by L. Hils, in Chicago, Ills.

by Mr. Pastor J. P. Best in Palmyra, by Joh.

Schcmmdl f. d. Indian Mission in Minesota 3,00

„ Mr. Past. Birkmann, by Mr. Carl Scbmc-

ding, collected at the wedding 8.00

From a comm. in Missouri for the Indians Misston 5.25 to wit:

82.65 Collecte on Reformation Day,

1.50 from the Mrs. Pastor, proceeds from the preduct of her MissionS hen,

1.10 afterabmugsweisc applied by an audern woman.

by Prof. Walther from Mr. H. W. Meyer 1,00 „, Hcrrn F. W- Barthel, from Mr. Wendel Kuntz

in the community of Mr. Past. Heid1 ,60

" Mr. C. Piepenbrink in Fort-Wayne, of the

Gem. of Mr. Past. Schumann in Noble, Ja. 3.07

e. for the maintenance of the Coucordia Colktge:

by Mr. Past. Wunder in Chicago, Ills. collected by Zionsgem. d. Herr Past. Selle in Crete, Ill - 11.50 collected at the wedding of Mr. Gustav Braun in Crete, Ill 7.45

collected from the wedding of Hcrrn Eduard Bühring in Crete, Ills. 7,33

" Hcrrn Past. Stubnatzy 10,50

namely:

88.50 from its municipality,

1.00 " Mr. Engelbert,) - . .

1,1)0 "" Chr. Stohr z sonders.

from the parish in St. Louis 22,00

namely:

§14.70 of the Drcieinigkeils District,

7.30 from ImmauuelSdistrict.

by Mr. Pastor Keyl in Baltimore, of whose Ge- mcindc, Collecte on Reformation Day 39.69

6. for poor pupils and students in ConcordiaColüege and Seminary:

by Mr. Pastor - in Missouri, tithe of 12

Bushei wheat 1,75

by Mr. Pastor Keyl in Baltimore, v. Nähvercin there for Christmas present for the poorer students 10.00

by Mr. Gräber, from a community member in

St. Louis -,50

" Mr. Spielmann, for the students Crull and

Herzer 45,30

namely:

§32,30 from the Zion congregation of the Hrn. Past.

Hoppe in New-Orleans, 13.00 from the women's bereiu das.

for the student Lutz from the Lord's church

Past. Metz in New-Orleans 18,00

F. B 0 ehlaui," Cassirer.

Get

-r. to Concordia - College - Construction:

from the collection bag of the St. Iohanni congregation.

Past. Kolb, Town 13th Sheboygan Co., Wisc*) § 5.30 subsequently from Altenburg Township, Perry.

Co., Mo., 9.55

The above sum was accidentally acknowledged in the previous number of the "Lutheran" in favor of the Svn "dal-Laffe of the Westl. Tistr. - Don the in No. 25 v. Jahrgang quittirten §20,M, of Past. Kolb and his congregation, are §1,00 of Past. Koth and the remaining Ht6,00 have been sent in by the same. E. R.

by Mr. H. Treidc in Baltimore, Md. zgU

" of the comm. of the Hm. Past. Lchmann in Ballwin,
St. Louis Co. 3 aes

" of the comm. of the Hm. Past. Trautmann, Adrian, Mich: M. Fischer \$1,25; H. Bock \$1,15; Mrs. Schottenböfer 75 Cts.; J. Karl, G. Wissinger, M. Wissinger, W.
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kenmuth, Mich.

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from the DreicittigkeitS-Dist. in St. Louis, Mo. \$12.5ll ,, ImmanuelS-Dist. in St. Louis, Mo. 5.75 E. Roschke.

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Tie Herron: Past T. lungk, G. Darnstädt, Past. W. Kolb, J. C. Kolb, Rev. Brunn, Brendrmübl, G. Rösch, I. Laubmstein, G. Scholz (50 cts), G. Zungler, A. Frk, F.
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Volume 14, St. Louis, Mon. 12 Jan. 1858, No. 11.

(Submitted.)

Excerpt

from the Proceedings of the Free Evangelical Lutheran Conference

during the second meeting of the same at Pittsburg, Pa. from October 29 to November 4, 1857,

As a result of earlier decisions and the call for members, the following people came and signed their names as members:

Mr. Rev. I.	O. Beckervon Greensburgh	, Pa.,	belonging to the Ohio Synod.
""	W. Berkemeier	"	Pittsburgh, Pa. , "" "" Pittsburgh.
""	F. I. Bilz	"	Cumberlaud, Md. , "" "" Missouri rc.
""	C. W. Brecht	"	Evansburgh, Pa. , "" "" Pittsburgh.
""	E. A	.	Brauer "Pittsburgh, Pa., "" "" Missou
.irc	.		
""	P. I. Buehl	"	Akrou, O. , "" "" Ohio .
""	M. F. Dethlefs	"	Alleghany, Pa. , "" "" Pittsburgh.
"" 2.	H. Doermann	"	Olean, N.-Y., "" Missouri.
""	P. Eirich	"	Lithopolis, O. , "" "" Ohio .
"	I. A	.	Fritze "Adams Co., Ja., "" "" Missouri
.	.		
""	O. Fuerbringer	"	Freistadt, Wisc. , "" "" Missouri .
""	H. Gilbert	"	Birmingham, Pa. , "" "" Pittsburgh.
""	C. Grand-	"	Richmond, Birg. , "" "" Missouri.
""	F. Groth	"	Hamilton, O. , "" "" Ohio .
"	Teacher H. Habermehl	"	Baltimore, Md. , "" "" Missouri .
., Rev. J. Hehr	.	"	Perrysville, O. ""
""	Socr. Henkel	"	Newmarket, Birg. , "" "" Tennessee.
""	W. Holls Centreville	,	Ills. , "" "" Missouri .
"	Teacher G. C. Holls	"	Zelienople, Pa. , "" "" ""
"	Rev. A. Hoppe	"	New-Orleans, La. , "" "" Missouri .
""	I. A	.	Huegli "Frankenmuth, Mich.
, "" "" Missouri	.		
.	.		
""	E. G. W. Keyl Baltimore	,	Md. , "" "" Missouri .
""	V. Koren	"	Decorah, Iowa, , "" "" Norwegian Lutheran
Synod.	.		
""	I. G. Kranz	"	North Lima, O. , "" "" Ohio .
""	H. S. Lasar	"	Carrolton, O. , "" "" Ohio .
"	Rev. and Professor W. F. Lehmaun Columbus	,	O., " , "" "" Ohio.
""	M. Loy " Delaware, O., "	"	, Ohio.

Mr. H. Ludwigof	New-York, N -A, belonging to the Synod of New-?)ork.	
" Pastor K.Mees	" Columbus, O.	""
" " W. Nordmann	" Washington, D. C.,	"" Missouri.
" "" J.A. Ottesen	" Manitowoc, Wisc.	"" Norwegian Lutheran Synod.
" " H. C. Swan	" Cleveland, O.	"" Missouri.
" " A. Selle	" Crete, Ills,	" Missouri.
" Professor G. Seyffarth, K. xü.	rb. v. , St. Louis, Mo.	"" Missouri
" Rev. and Professor Dr. W. Sihler	" Fort-Wayne, Ja.	"" Missouri .
" " M.W. Sommer	" Jerusalem Mills, Md,	" Missouri.
" " Steimle	" Brooklyn, N -N-	"" New-Z)ork.
" " F. Schiebt	" Alleghauy, Pa.	"" Ohio.
" "" I. G. Tisza	" Zclieuople, Pa.	"" Ohio.
" Candidate rsv. min. R. Voigt	" St. Louis, Mo.	"" Missouri.
" Pastor N. Volkert	" Schaumbnrg, Ills.	"" Missouri
" "" and Professor C. F. W. Walther	" St. Louis, Mo.	"" Missouri .
" "" C.H. Weisel	" Williamsburgh, N.-Z.	"" New-Vork
" " C.Wernle	" Old Hickory, O.,	Ohio?
" " A.WeyelatEvansville	, Ja.	
" "" Missouri	.	
" " H. WundervonChicago	, Ills.	
" "" Missouri	.	
" stud. theol. A. Wüstemann	" Fort-Wayne, Ja.	""
" Rev. F. Zimmermann	" Wheeling, Virg.,	" "" Pittsburgh.

First meeting, morning Oct. 29.

The conference was opened with singing and prayer in the "first German Lutheran church" by the pastor and Prof. Lehmann, the previous year's president.

The following were elected as presidents: Rev. and Prof. Lehmann, as vice-presidents: Rev. Steimle, as Secretaries: Rev. Schwan and Mr. Past. and Prof. Loy were elected as secretaries. Upon request, Pastor Hoppe took over the stenography of the proceedings.

That the actual subject of the discussion was the Augsburg Confession was assumed on all sides. However, before continuing with the consideration of the individual articles of the Confession from where they had left off in the previous year's meeting, the excerpt from the proceedings of the previous year was read out first, and all present members testified by standing to their agreement with the contents of the same.

Thereupon the meeting was concluded with singing and prayer.

Second meeting, afternoon d. Oct. 29.

The 8th article of the Augsb. Confess. was read out.

The reason why this 8th article was added to the preceding 7th article, which also dealt with the church, could best be recognized from the relevant passage of the Apology. It is namely this: According to the description of the church given in the 7th article, our confessors could appear to want to exclude the hypocrites and the ungodly from all, even outward communion with the church, or as if they thought that such a church of true believers existed in outward appearance. To prevent this, they would have confessed in the eighth article: "That hypocrites and ungodly men also are found in the church." Furthermore, the fact that the church in this world does not appear as it is described in the 7th article, but presents itself as a mixture of good and evil, would have led to the following conclusion

Could doubts arise as to whether, in view of this mixture, they nevertheless believed that the church existed, to which Word and sacrament were given, and consequently that the means of grace administered by an ungodly person were powerful and valid? Then they would have wanted to answer these questions in the affirmative in the eighth article and testify: "That the sacraments are not therefore without power, whether they are administered by hypocrites, for they administer them in Christ's stead and not for their own person.

The actual intention and the content of this article are therefore mainly based on the following 4 points:

1. is repeated what the Church is, namely the assembly of all believers;
2. that this church will never appear in earthly life in such a way that it will not

I will get rid of hypocrites, false Christians and public sinners altogether. But these are nevertheless not members of the church, but only "mixed with it.

3. the means of grace are powerful and valid, even if they are administered by such hypocrites and ungodly people within the church.

4 Consequently, it is permitted (uti reads) to take Word and Sacrament from such.

These four points were now discussed individually in more detail and

ad 1, notes: By adding the word "actually" in the sentence: "Although the Christian church is actually nothing else than the assembly of all believers and saints", the concept of the church given in the 7th article is not only repeated, but expressed even more sharply and distinguished more clearly. - Therefore, the word "assembly" here can be understood all the less of an outward fellowship, but only of the inward spiritual union through faith and love, in which all righteous Christians stand as members with their head Christ and with one another. Consequently, it cannot be deduced from the word "assembly" that the church is essentially visible in the proper sense of the word. - —

Where the church is limited to a number of external assemblies of orthodox believers, there also arises the fatal contradiction that someone can be a member of the body of Christ through faith without being a member of the church.

After this discussion, in response to the question that was finally posed: "Does the Conference understand by the words: "The Church is really nothing other than etc." the invisible spiritual assembly of all believers and saints? - all those gathered answered with: Yes!

Third meeting, morning of Oct. 30.

The discussion of the 8th Art. d. A. C. was continued and

ad 2, notes: The expression (in the Latin text) that the hypocrites and the ungodly are "mixed in" with the church is the adequate (i.e. completely appropriate) expression, in that it makes known n) that the church actually consists only of true believers. But that it b) never appears on earth in this purity, but always in connection with hypocrites and the ungodly, c) that these hypocrites and the ungodly nevertheless do not belong to the church, are not members of the church, even strictly speaking.

are not even part of the visible church, but only in the "outward company of names and offices".

unit stand in it. If, therefore, an outwardly visible church, which has become word and sacra-

If a person, who holds the whole, is called "church", then this is obviously spoken synecdochically (i.e. in such a way that the whole is named after a part of it). One has then the true believers under it before eyes and sees against the hypocrites and godless.

ad 3, All those present also agreed with this statement. After it had been noted that the confession of the 8th article about the power of the means of grace could certainly also be applied in certain respects to communities of false faith, namely that,

if and in so far as Word and Sacrament remain essential there, these means of grace also retain their beatific power there, despite the fact that they are administered in a false-believing community (and therefore should not be sought there by anyone according to God's will) - but that the actual intention of this article does not go there, so the conference unanimously expresses its conviction with regard to this third point:

The validity and power of the means of grace do not depend on faith or any worthiness of the life of the administrator; even the faith of the church does not contribute to it; but solely because of the institution and command of Christ the means of grace are effective.

ad 4, the conference was convinced that the 8th art. (in the Latin text) states that it is permissible (*uti licet*) to take the sacrament from an ungodly person, this testifies that the evil life of the preacher and consequently also that of the members of the congregation is not a legitimate reason to separate from the preacher and his congregation, if the former teaches rightly and administers the sacraments according to the institution of Christ.

However, this should by no means be taken to mean that no action should be taken against an ungodly preacher or church member. Rather, according to the conviction of the conference, this should always be done; and if the application of the means of correction given to the church remained fruitless, the persistently unrepentant person should be expelled from the church community, or rather, deprived of his office.

Finally, the conference considered it necessary to admit at the same time to the explanation which the Apology gives to the 8th article with the following words: "yet one should not accept or listen to false teachers. For they are no longer in Christ's stead."

At the end of the meeting, all present testified their agreement in the stated understanding of the whole 8th article by standing up unanimously.

Fourth meeting, afternoon Oct. 30.

The 9th article of the Augsburg Confession was read. Confession was read out.

With regard to the first part of the same, which generally confesses the necessity and power of Holy Baptism, it was emphasized: When it is said that baptism is necessary, this is not to be understood as an absolute necessity, as if it were absolutely impossible to be saved without baptism, but as such a necessity, which results partly from the divine command and partly from the fact that holy baptism is a means of grace ordained by God. If one assumes that baptism is absolutely necessary for salvation, then one overturns the doctrine of justification by faith alone. Faith is of absolute necessity. But if it is possible (as Scripture and experience testify) for a person to be

If a person attains faith before he is baptized, the necessity of baptism cannot be an absolute one, but only an orderly one.

When it was objected that the second article of the A.C. seems to confess the opposite, claiming that original sin "condemns all those under the eternal wrath of God who are not born again through baptism and the Holy Spirit", it was replied that the emphasis in this passage is not on baptism, but on the words "to be born again". The new birth is that which is here declared to be absolutely necessary; just as John 8, where the Lord Christ first (v. 3) merely says: "Unless someone is born anew." If now in the 2nd article "by baptism" is added, nothing else happens than what the Lord Christ does in Jn. 3, when He continues in v. 5: "unless one is born of water and the Spirit," namely, a God-ordained means for rebirth is added; but in no way does it claim that Holy Baptism is the only means and thus absolutely necessary. Therefore, one should not claim, as even the best Lutheran dogmatists have not claimed, that all the unbaptized are necessarily lost. This could be said by the papists, who think that the work of baptism makes blessed; but not by us, who know that the faith of the sacrament makes blessed. See Apology 13: "Augustine says straight against it that faith in the use of the Sacrament, not the Sacrament for God, makes us pious.

When again the objection was raised that this same 9th article condemns the Anabaptists because they teach (according to the Latin text) "that the children will be saved without baptism," it was answered: they are condemned not because they deny the absolute, but because they themselves deny the orderly necessity of baptism as a means to rebirth and claim, on the other hand, that all Christian children would be saved without baptism already because of their birth.

After these disputes, the conference agreed on the declaration: We understand the words "that baptism is necessary," from the necessity of the divine command and the means ordered by God.

Then mau went on to discuss the following words "that grace is offered through baptism. Thereby it was said: To whom this expression does not seem sufficient, he lacks the right understanding of it. It was just the adequate expression for the matter, and the clearest testimony was that the Lutheran church did not consider baptism to be an empty sign of grace, but an effective means of grace. For as far as the word "offered" is concerned, it does not refer to an offering that is meant for the future and that occurs alongside and apart from baptism, but for the present.

and grace is offered through baptism. But if God offers grace through baptism, it is necessary that he also gives it through baptism. But if he gives grace through this means, then baptism is a means of grace. - As far as the word "grace" is concerned, it includes

both the gracious attitude of God and all the benefits and gifts that flow from it. So also faith, by which we are to accept the benefits of God, belongs to the grace given through baptism. Finally, if one asks to whom grace is offered in baptism, the answer is: to all. However, it is naturally received only by those who accept it. - Thus, the entire developed doctrine of the Lutheran Church on Holy Baptism can already be clearly deduced from these words, which, chosen with immense wisdom, with all brevity, both confess the correct doctrine, and clearly reject the false doctrine, partly of the Reformed of a mere sign of grace, partly of the Popists of the *opus operatum*.

Fifth session, morning of Oct. 31.

During this session, the proceedings were interrupted by an incident. When during the previous session, in the course of the negotiations, the proposal was made that the conference, on the occasion of this article, should make a declaration of the kind: it does not recognize as Lutheran anyone who does not believe that baptism is a means of grace, and rejects all those who teach that it is only a sign of grace, one of the listeners present asked permission to speak a few words about this proposal, adding that if, according to the order of the conference, this could not be granted to a non-member, he would feel compelled to become a member for this purpose. This permission was granted exceptionally, with the remark that this should not give any precedence for other cases and that it only happened because the conference had been given an alternative where, in case of refusal, the blame could fall on it as if someone wanted to force it to become a member. As a result of this permission, the applicant now raised his objections. After he had previously assured the Conference of his complete agreement with everything that had been negotiated so far, also with regard to the 9th article, he claimed that the proposal made yesterday would not go far enough.

- 1) against the original purpose of the conference, which is to talk about doctrine, but not to judge people;
- 2) the conference has no right to do so, because it is not a synod or ecclesiastical authority, but a free assembly. As soon as an assembly begins to condemn As soon as an assembly begins to condemn persons, it becomes a power that prints the consciences;
- 3) the conference would not act expediently; such a declaration would only embitter the minds;

4) the Conference would act unjustly and partisanly by not condemning other opponents on other articles;

5) the judgment does not affect those against whom it is directed, namely the platformists.

To which it was replied:

By the proposed declaration, no one's heart would be judged, no one would be condemned, but only and only people who were not of the Lutheran faith would be denied the presumed Lutheran name. Incidentally, the Conference had declared from the beginning with regard to its purpose that it did not want to be a gathering and stomping ground for all kinds of people, if they only called themselves Lutheran, but that it only recognized as members those who professed the U. A. C. according to its wording without reservation.

ad 2 Every Christian and therefore every Christian assembly has the right and the power to reject false doctrine and to call the spreaders of it unbelief. The conference demands nothing other than that one remain with the literal meaning of the Augsburg Conf. This is not gdwisscncomplaining for Lutherans.

The main question here is not what is expedient, but what the glory of God and the truth require. Nothing is more inappropriate and contrary to true love than to let false brothers go unpunished.

ad 4. The conference would then act unjustly and partially if it wanted to declare those who publicly profess the Lutheran symbols to be non-Lutherans without first having proven that they are only doing so fraudulently. It is a completely different case, however, with such persons who unabashedly declare publicly that they do not agree with our symbols, and yet call themselves Lutherans.

ad 5. the proposal, if adopted, would of course not be directed against those whom it might not affect. Sixth meeting, morning of Nov. 2.

The discussion of the 9th article was continued. As a result, the Conference unanimously declared:

We confess according to the 9th Art, that those are not Lutherans who declare this article to be erroneous, and who therefore maintain that through baptism the grace of God is offered to everyone, and is also given and sealed to those who believe, and reject all who (as the Concordia formula says) "pretend that the water of baptism (i.e. water baptism) is not a means by which the Lord God works regeneration and seals filiation," who therefore do not consider baptism to be a means of grace, but only a sign of grace.

Furthermore, the conference considered it necessary, on the basis of the following words in the 9th article: "the children become pleasing to God," to express the conviction that through baptism the faith is also worked in the children and that therefore that grace is not only offered but also given at all times.

Likewise, on the basis of the words "that one should also baptize three children," the conference testified that it, too, considered it ungodly when parents, contrary to God's command, refrain from having their children baptized, and that it, too, condemned the Anabaptists (who nowadays call themselves Baptists among others) with their abominable error (Latin: damnant).

Finally, the Conference with the A. C. (according to the Latin text) rejected in particular when the Anabaptists and the Anabaptists claim that the children of Christians are ordinarily blessed without baptism, because they are already holy for the sake of their birth as Christians, but are not children of wrath by nature like the children of heroes.

To this understanding of the entire 9th Art. the conference then finally professed itself by unanimous standing up.

Seventh meeting, afternoon of November 2.

The 10th art. of the A. C. was read.

First of all, the words "the true body" were taken into consideration and it was unanimously agreed that the "true" body was nothing else than the substantial (essential) body of Christ, the same who was formed from the body of the Virgin Mary, once walked around in the Jewish land, was crucified and buried, rose from the dead, and so on.

When it was mentioned that some of the newer ones thought that the Lord had not already given his true body and blood to his disciples at the first supper, but that this had occurred only after his resurrection and transfiguration, and indeed as a result of the latter, the conference testified that it believed that the Lord had already given his body and blood to the disciples on the night he was betrayed, and that even now the same body and blood were present in the holy supper. That this sacramental presence is not due to the transfiguration of his body after Christ's resurrection, but to the divine glory communicated to Christ's humanity by the divinity personally united with it.

The expression "true body," it was further noted, also testifies that the Lutheran church rejects the doctrine of transubstantiation (transformation of bread and wine), although it also uses the word "form" of bread and wine, as the ancients did, the same word to which the popes have attached their false doctrine through misuse. For with the expression "true body" it is impossible to understand a body created by transformation. Moreover, this is most clearly testified in the Schmalkald. Art. testifies to this most clearly.

Regarding the words "truly present," it was noted that there was a threefold kind of presence of Christ's human nature 1) its

presence in the state of humiliation,

2) its omnipresence according to the state of its exaltation, by virtue of the glory imparted to it through its personal union with the Godhead. But different from both is 3) the special presence in Holy Communion, which is called sacramental. Here Christ is present not merely in desire, or in faith, or in hope, or in power and effect, but in reality and substance, or in essence; but in a completely incomprehensible and indescribable divine way, not by virtue of any mediation, but directly, and indeed completely for every communicant.

In the words "under the form of bread and wine" it was emphasized that 1) the elements remain unchanged and unmixed even after the consecration, 2) that they are necessary to the essence of the sacrament, and 3) that the nature of Christ's union with them is still best indicated by the words: "Christ's body and blood is in, with, and under the elements," by which expression both the papal and the reformed heresy is rejected.

Eighth session, morning of Nov. 3.

The discussion of the 10th article was continued, and to the words: "and is distributed and taken" was remarked: here the real presence of the body and blood of Christ is expressed even more clearly than by the previous words, that they are "truly present". Here it is testified that they are present both in the hands of the administrator and in the mouths of the communicants. This is shown in the Latin text by the word *vescentibus* (body and blood are distributed to the eaters), regardless of whether they are believers or unbelievers. Whoever denies that even the unworthy receive the body and blood of Christ, denies the real presence of the same. Although there is no difference between believers and unbelievers with regard to the sacramental enjoyment, the success of the enjoyment is very different, because there is no spiritual enjoyment by faith in the case of unbelievers. To unbelievers, the same gift that gives life to believers brings ruin. This, however, is not a natural effect of the Christian body, but merely a consequence of the unworthy enjoyment of it.

As a result of these discussions, the Conference pronounced as its unanimous understanding with regard to the 10th article and as a confession of its own faith:

That the true body and blood of Christ, i.e. the one that is now transfigured, but the same that was in the body of the Virgin Mary, hung on the cross, etc., is truly, i.e. substantially, but in an incomprehensible way present in, with, and among the visible elements, is confirmed by the administra

The conference is to be held in such a way that all communicants, worthy and unworthy, believers and unbelievers, actually eat and drink with their mouths, but not capernaïtically or physically (i.e. in the usual natural way). Therefore, it (the conference) rejects those who teach transubstantiation, consubstantiation, impanation, local inclusion, a merely spiritual, representative, figurative presence, and deny the true enjoyment of the body and blood of Christ on the part of unworthy or unbelieving communicants.

Furthermore, the Conference testified: although it would seem almost superfluous, since it had already declared the amended A. C. to be its basis, that it seriously renounced the version given to the 10th Article in the so-called amended A. C., and declared in general that it did not want to have anything to do with this amended Confession, as a fabrication of a private person, which had never had any validity at all.

Finally, she confessed that she could not consider as Lutherans those who declare the 10th article of the U. A. C. to be erroneous. A. C. as erroneous.

The assembly expressed this confession at the end by standing up unanimously. Ninth session, afternoon of Nov. 3.

The 11th Art. of the A. C. was read and taken into consideration.

Since, however, the negotiations on the content of this item had not yet come to an end with the conclusion of this meeting and could not be continued in the following meeting due to the lack of time, nothing will be reported on the negotiations on this item before hand.

Tenth session, morning of Nov. 4.

In this last session, some individual items were discussed, of which the following are the most important.

The Committee, to which the correspondence had been handed over, gave its report. - On the occasion of a petition by P. Steimle, in which he, in accordance with the order he had received, expressed the friendly greetings and blessings of the New York Preachers' Conference and the Orphans' Association there, and at the same time requested that something be done to draw the teachers of our schools more into the circle of the Conference, it was decided:

That the Council cordially invites all teachers of our church schools who agree with the tendency of the Council to take an active part in its negotiations, since the Council is vividly convinced of the special necessity that the teachers of our youth be rooted in the knowledge of the church confession.

A letter from Fr. Walz provided an opportunity to discuss the relationship of the individual members to the conference as such. The result was:

That by participating as a member in the deliberations of the Conference, no one may join the Conference as a continuing ecclesiastical body.

The time when the Conf. will next meet, God willing, was fixed for the first Thursday in August next year, taking into account the vacations then usually occurring in high and low schools, the place of meeting was chosen to be Cleveland, O., and it was determined that the duration of the meeting should not exceed six sessions.

With regard to the minutes, it was decided that the excerpt from the minutes would be written according to the same principles as the previous year's minutes and printed in the Lutheran Standard, the Lutheran Herald, and the Norwegian Church Gazette.

Finally, the Lutheran congregations in Pittsburgh were thanked for their hospitality and the meeting was closed with singing, prayer and blessing.

Wm. Lehmann, Pres.

F W. F. Steimle, Vice-Pres. H. C. Schwan) Mc. Loy j ^c.

Report of the Lutheran missionary Ochs in the East Indies about the outbreak of the revolution there.

The following is written by the aforementioned missionary from Mayaveram, dated July 5 of last year, to Pastor Genzken in Lauenburg:

You would not forgive me if I did not tell you about the earthquake - I can call it an earthquake - that is shaking India from one end to the other so deeply that the mightiest throne will fall, and the scepter of the one sitting on it will fall away and all heroes will lose their courage. *) Of course, you have already read in the newspapers that the flames of the uprising have seized Bengal from one end to the other, and have already spread down into the Deccan to Heiderabad. As an earthquake is preceded by a dull roar, or other signs announce its coming, so it was here. As early as March, attention was drawn in public newspapers to the fact that a certain kind of cake of atta, a type of grain that grows in Bengal, was being distributed in a mysterious way, and that they all made

their appearance like migratory birds toward a celestial region. (If I am not mistaken, it was said from east to west.) Europeans could not solve the mystery, although one had his attention on it. In the same month, a respected English official was murdered in Audh in a way that has not yet been solved. On April 1, news came that an evil spirit had appeared among the Sipahis in the capital of Audh, Lacknau.

had, because a Dr. Wells tried a medicine which he had prescribed for Sipahis, by putting the glass in which it was, to his mouth, and thus endangering the caste purity of the same. The Sipahis are said to have been fully satisfied by a declaration of their chief, who broke the glass in their presence; but his house was burned down during the night - by Sipahis, it was supposed, but could not be proved. Around the same time, news came that some native regiments at Barackpur and Burampur, military stations near Calcutta, had become recalcitrant. The reason for their recalcitrance seemed to be a new type of cartridge for a new type of rifle (hchlielä riklo.) The paper of these cartridges is oiled or coated with grease, and the soldiers would not bite them because they believed, or were led to believe, that they had been coated with beef and lard-the first an abomination of the Hindus, the other an abomination of the Muhamedans. By touching these cartridges with the lips, the religious purity of the Hindu caste and that of the Muhamedans would be seriously violated. Trying to talk them out of their error did not help. Many had not yet received the new cartridges, and they were not coated with beef or pork fat, but with a composition of wax and an oil that is used by everyone in India. The rebelliousness spread quickly from one regiment to another. What should be done with whole regiments that resist, especially if one has no others to force them? If a native regiment was brought up against a mutinous one, the former would immediately take sides with the latter. One regiment was disbanded first and let it march off quietly. This only made the others bolder and was a mistake.

Suddenly the news came: "the Atta-cake mystery has been solved, the Sipahis in Delhi have killed all the Christians, occupied the city, and made a descendant of the Great Mogul, who used to reside in Delhi, king over India." The news, unfortunately, was all too true. The Sipahis suddenly murdered their officers, and sought out all the Europeans to kill them; 50 women and children had taken refuge in a palace and were cut down together. An English officer blew up the arsenal and took revenge on 1500 natives, who were killed. How many Europeans died in that city is not known. Some of them escaped, wandered for days, trying to hide from the roaming soldiers or from the thieves and robbers who sprouted like mushrooms from the earth, and reached a place of refuge after unspeakable hardships. Others, especially unfortunate women and children, perished from want and excessive an-

*) The following report was published at the request of the editor of this. The following report was published at the request of the editor of this newspaper in No. 234 of the Augsb. Allgem. Ztg." because of its generally interesting content.

ftrengung, if they did not fall into the hands of the enemies.

The events in Delhi were the signal for the outbreak of revolution in many places. What did not immediately break loose from the military, murder its officers and march to Delhi, was incited by Fakirs and Gurns (Muhamedan and Hindu priests), for the salvation of the religion and the honor of the Prophet, to murder every "Christian dog. Spies and agitators were noticed in all places among the Sipahis. Some of these wavered, but were carried away by the majority. Others seemed to remain loyal, offered themselves to the government to be led against the rebels, and were publicly praised for it; but the very next day, when it came to the rehearsal, they shot their officers dead, and marched off with everything. No one could resist them. All the houses of the Europeans were first plundered, then burned down and, what would not burn, torn down, the public treasuries plundered and the prisoners let loose. Only atrocity scene after atrocity scene crowded each other. The newspapers had enough to fill their columns with information about how riots, murders, robberies and fires filled the country in all places and ends.

No one was sure of his life anymore. In Calcutta, where thousands of Europeans are gathered, everything was gripped by terror, and no one immediately knew how to deal with this emergency. It was sad to read how many an officer, trusting that his soldiers, with whom he had so sometimes walked toward death, with whom he had shared joys and sorrows until he turned gray, whom he had treated as children, whose loyalty he praised, came before them to talk to them, but received nothing but bullets in response. Ten days ago, 30 regiments were named - a force of 30,000 men who had revolted - since then, many have been disarmed, others have revolted, and the disarmed are deserting in droves.

The British's entrenched military power in Bengal no longer exists. The loss suffered by the government is immense; not only does it set each Sipahi at 300 rupees. (ä lo gGr.-32 Bl.), but the coffers have been looted, the buildings destroyed and no one in the mutinous districts wants to think about paying the tributes. The people have remained quite calm so far, but in some areas there have been riots, and people have begun to loot and murder, but not only the Europeans, but wherever there was something to loot.

The government in Bengal assembled all the troops it could command and marched them to Delhi. Far from the city, the chief general died of sholera. Another had to come from Madras. Madras, Bombay and Ceylon had to send European troops, and they certainly did not like it, for they cannot know when it will break out among themselves; it has already rumbled. The troops sent to China

The troops were all picked up on the way and sent to Bengal, as well as the military from Burma and Malacca, so that there should be a military force there that will be able to give the insurgents a head start.

The wretched administration of the country and the wretchedness of some of those at the head of the administration in the districts came quite to light. One of them had a regiment offered 100,100 rupees if it would remain loyal, and also made it known that all those who would return would be pardoned (after having shed the blood of their predecessors in torrents), and that whoever appeared as an enemy of the government with arms in hand would be treated as such, and such nonsense. Some, but not most, did not lose their heads and acted as men, especially Commissioner Lawrence in Lacknau, who did not ask a regiment four times to lay down their arms, as another did, but had the recalcitrants blown away with cartridges. This made a favorable impression. A law of war, as in Europe for such cases, was still lacking. This had to be forged in all possible forms, so that the spies, agitators, etc. could be tried on the spot. When it was publicized, it went to a hanging of all places where n au culprits were caught; and one seeks to penetrate again what one missed through lack of a law and through indulgence in the wrong place.

Already eight days ago the rumor came that Delhi had fallen and that 7000 of the rebels had remained on the square. However, since the government has not yet made any official announcement, we are not sure. I suspect that the European troops were not yet strong enough to act with certainty against the insurgents. This is a wise caution, for a defeat there would deal the English a complete death blow. On the other hand, the delay does not do little harm; for as long as Delhi has not fallen and its king does not hang in the bright sun (this will one day be his lot), the rebellion will spread. In the meantime, whoever can, arms, flees, barricades or defends himself. The ships on the Ganges near Calcutta have been converted into night quarters for Europeans. The peaceful citizens of the city have formed a militia to defend their city. The same is to happen in Madras and Bombay.

These measures are necessary. By a strange coincidence, papers have been caught, according to which Calcutta, drawn according to plan and divided into quarters, should be given as property to those among the believers (Muslim men) who swore on the Koran to kill all Christians and to put an end to their rule in India. This leads me behind the scenes of this great tragedy. What are the causes of this uprising, which has never been seen before?

has? They are more distant, contributory and the first lying. The patrons, as some first thought, were not the ones who caused it; for since they were immediately removed, and the government also sacredly assured the Sipahis not to interfere with their religion at all, and to allow everyone free practice of it, the reason for the uprising fell away; but to the hidden agents they gave a good hand to preach to the Muhamedans and the Hindus: "Your religion is in danger; take up arms!" Now, as is well known, military people are not the most religious. How is it that in India they care so much about their religion? To the Muhamedan, pork fat is and remains an

abomination, no matter in what state he is, and the Hindu's entire honor and happiness depends on preserving his caste, which is in the greatest danger from beef fat. Now, besides the Muhamedans, there are very many and high Brahmins among the military. For example, in one regiment that was disbanded, there were 409 Brahmins, 250 Rajputs (said to be Kshatrias"), 150 Muhamedans and other Hindus of lower caste. Thus, the patronage story has had to serve as a good excuse to break loose. Another cause is the poor condition of the Bengali army, or rather of most of its European officer corps. Rude youths are sent from Europe to command these veterans; I have seen such miserable subjects that one should not be surprised if the serious Sipahl thoroughly despises them; many of the older and younger ones are given to drinking, gambling, laziness, and other vices that even a "set Oriental" (Orientalist) despises. When the brave Napier had the supreme command in India, he wanted to reform; for he foresaw and predicted, which also came to pass, that the native subaltern officers would one day get the power and command the soldiers. But he did not remain at the helm, because his hand was too heavy for some.

Another cause is the horrible education by the press. English schools were established everywhere. Teaching religion, but not anti-religion in them, was forbidden. Many were introduced to human rights but not to human duties. English ideas of liberty were grafted into a people who knew and appreciated nothing but despotism. The free press, or more correctly the unbridled press of India, helped not a little in this. The empty dead word "law" is everything to the Englishman; to the Oriental everything is the sanctity of the person. How should they have respect for their governors when they saw and read how every newspaper writer belittled the governor and other authorities like a schoolboy, or when they read how the English, who were considered invincible, played a pitiful role in the Crimea, and in Persia, as the press stated here, did not take any laurels either. All

The infirmities and shortcomings of the government, together with its weakness and the fear that torments it, were unabashedly displayed, and after the English had been shown naked, so to speak, to the Hindu people, they found that they were not dealing with gods, but with human children who have flesh and blood, like other The Indian journalists were good students and soon learned from their English teachers. One paper, "The Parsee Reformer," writes, for example, as follows: "O Lord! the English have now seen a sign of your power. Today they were in a state of high regiment, tomorrow they wrapped themselves in blood and fled. Although their power was 300,000 men strong in India, they gave up their lives like cowards. Forgetting their palanquins and chariots, they fled into the bushes without boots or hats. They left their homes and sought shelter among the lowest of men, and fell into the hands of freebooters, abandoning their power. O Englishmen! you did not dream that the present king ever ascended the throne of Delhi, with all the splendor of a Nadir Shah, a Berber, or a Tamerlan!" Now the damage has been done, the government last week soundly muzzled the press. But the journalists who still dare to do so are roaring for it.

The key to it all, however, is found in Audh. The last governor general incorporated it into British India three years ago. "For fifty years," writes one about it, "they kept faith with the people in Audh. The king there was a living monument of English liberality and justice. His kingdom was the richest among the confederate princes of India, and this they have now taken away from him, after giving him themselves the means and power to rule badly." One thing was overlooked, or not taken into account, namely that every farming family, perhaps without exception, has one of its members in the English army, along with many others of different occupation. The number of Sipahis from Audh was reckoned at 40,000, and these represented about ten times as many relatives. The incorporation of Audh and the dethronement of the king brought discontent to almost every regiment of Bengal. The Sipahis from Audh stayed in their regiments to revolt and rebel and murder. The Arch-King of Audh was staying in Calcutta, and was apparently innocent in the whole affair, like a child who does not muddy water. In the middle of Junius, on the 15th or 16th, he was suddenly arrested with his whole court in Calcutta. Important papers incnlpiring him were found. He had maneuvered in silence and probably instigated the whole thing. So the last pound breaks the camel's back!

The whole story cannot be translated yet. The tragedy is not yet over. Who knows how it will end? In Madras, too, an all-alarm was recently sounded, and the

Fright was even communicated to the quiet drink bar. But now, so that I do not forget the main thing. The purpose of the whole thing is a reaction of paganism against Christianity; an attempt of the prince of the world to put an end to it in this kingdom of his. We do not have to recognize this. All Christians should be murdered because they are Christians, even the indigenous ones. The devil must have become frightened because he makes such a fuss, and seen from the side, the silhouette gains some light again. For the blood of the witnesses of the truth is the seed of the church. Such blood has flowed. I do not yet know how many missionaries and native Christians had to give up their lives. I must close, otherwise it would be too late with this post. You have one more question. What is the situation in Mayaveram? In Mayaveram, we have a strong crew: "The angel of the Lord encamps around those who fear him, and helps them out."

Remember us in Your prayer.

Testimony of Pastor Eichhorn in Baden against chiliasm.

In the "Freimund" there is a history of the Lutheran Church in Baden, in which Pastor Eichhorn writes among other things the following:

The Pietist! The Pietist meetings were not under any doctrinal discipline and appropriate leadership, and therefore the penetration of false doctrine could not be prevented for a long time. If the area of doctrine is not given much attention, and only edification and in the end only "blissful hours in the touched and moved heart" are considered, then this soon takes its revenge in all kinds of questionable doctrinal phenomena and especially in the cultivation of some favorite doctrines. Such a doctrine became especially prevalent in pietistic circles. The church was no longer there! Anyone who had eyes to see had to be convinced of this; therefore they longed for the church of the future (not in the sense of Professor Schenkel in Heidelberg, whose church of the future is a universal union), but for the church of the future of the Lord in the millennial kingdom on earth.

The inner disintegration drives to seek comfort in chiliasm, and this is only one side of the pietism destroying the visible church and abandoning it. We assume that Christ is the end of the law and prophecy, and that he has made everything clear and evident in himself, that is, through his death and resurrection. Some say that the suffering and risen Christ has not yet fulfilled the prophets; now it will soon happen through the conversion of the Jews: well then the Pharisees would not have been so wrong! Some just do not know what to do with some passages of the holy scriptures. Some just do not know what to do with some passages of Scripture,

and therefore do not think they are allowed to reject all chiliasm. Let us be patient with them! For there is the This is only an appendage, as it were, and can become dangerous. But where chiliasm is consciously and lovingly included in the context of the teaching, the real Lutheran teaching has an end, even if all symbols are invoked. The matter is extremely important now; this doctrine of the millennial kingdom is also emphatically confessed by some Lutheran professors and pastors. Chiliasm causes and rests on misjudging 1) sin, 2) the present world, 3) also Christ, and 4) His Church. Christ cannot now build a glorious kingdom out of us sinners (even the best). His kingdom's glory is the beauty of his cross.

This Judaizing doctrine of the millennial kingdom spread like wildfire. However, strong testimonies were also given against it, and divisions arose among the believing clergy, some of whom were confessional, while the great majority were completely devoted to subjective pietism and the couvnticles, and saw in the latter the salvation of the church, even the church itself.

(Sent in by Rev. J. M. John.)

Motto: Thus false testimony means everything that cannot be proven as it should be: therefore, what is not revealed with sufficient proof, no one should reveal, nor say for truth; and in sum, what is secret, one should let remain secret, or ever punish secretly. Luther.

Some time ago, in my branch, I had the opportunity to complain to some men that Oberwatzrenbrock was causing me so much heartache and trouble in my local community, not only as a sneak, angle preacher and red-baiter, but also by lying to me in this work of darkness back and forth in the families, even in those who still belong to my community, in the most vile way and betraying me and trying to rob me of my honor in every possible way: A very respectable Christian blurted out something that, if it were true according to the above principle, would make Oberwahrenbrock civilly dishonest. I rejected this outburst with the words: "It will probably not be that bad and the man does not have to spread the matter any further. But this happened nevertheless. Since the good name of even my enemy is sacred to me and I consider Oberwahrenbrock to be a civilly honest person, I seek to help save his injured honor by sending in the following statement, which he dictated himself, in accordance with Christian duty. In the meantime, I leave it to my adversary to deliberately, maliciously and lyingly defame me. If he compares me with him after such actions, his conscience will tell him on which side the advantage is. - It cost me a great deal of effort to persuade the man from whom the matter expressed in the following statement comes to give his consent to the same.

den. Finally, he gave it. To mention his name here is unnecessary and pointless; although he violated the above principle severely, he remains a man of honor among all who know him.

Through my fault the following evil rumor has been circulated and I have made the same known to several persons and on various occasions: "Mr. Pastor Oberwabrenbrock stole grain in Henry Co. in front of six eyes. I hereby most solemnly declare before all the world that the foregoing charge is a false lying falsehood."

To the message for subscribers

the "Gospel Harmony."

Since the first volume of this work closes with the fifth issue sent to the honorable subscribers of the Gospel Harmony a few days ago, the following serves as news to them:

All those who have not yet received one or more of the five issues, either through neglect of the mail or through oversight on the part of the sender, are requested to notify the undersigned of this fact, giving the exact address, whereupon they will receive the missing issues without delay.

Bound copies of the 1st volume will be ready for shipment in a few days from Mr. Otto Ernst for the price of H 1,50 pr. He. will be ready for dispatch.

The work appears from now on in volumes of 288 pages and the 2nd volume is already in work. Orders are to be made likewise with Mr. Otto Ernst. The price is K 1,50 pr. Volume.

Finally, all those gentlemen who are in arrears with the payment for the first volume are requested to pay it soon, since the undersigned are from now on only responsible for the printing, while Mr. Otto Ernst has taken over the shipping as well as the subscription and funds.

St. Louis, January 12, 1858.

Aug. Wiebusch & Son,
likdtkr-UoL 67.

Solicitation.

Anyone who has books from the library of Concordia-Collegium in his hands is urgently requested to send them to me by the next Synod of the Western District, i.e. by May 1 of this year at the latest, since a revision of the library is to take place.

St. Louis, Mo, Jan. 7, 1858.

G. Chic.

Address: earo ok IGv. 0. I?. ^Valtluw.

223 melodies

German church belly

mostly from the 16th and 17th century in their original rhythms and tones after

Dr. Ms. Layriz,

On the use of Christian congregations of German tongue in North America.

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St. Louis, Mo., 1857.

Publishing house of Otto Ernst-

Stereotype edition, 68 pages, vellum note paper, well stitched with canvas backing and strong cover. Price 25 cents. Postage 3 Cts.

Preface to the third edition.

Many people have expressed the wish that, in a new edition of this booklet, the melodies in heavy tones be transferred to lighter ones and that tact strokes be added.

Furthermore, it was requested that the melodies included as appendices in the previous edition be included in their proper place, and that several melodies not found in our very widespread local hymnal be deleted and the previously missing ones be added instead.

Finally, the melodies designated with other titles in the aforementioned hymnal should be indicated with reference to the numbers corresponding to them in this hymnal. (See, for example, melody Nv. 3, 9, 10, :c.)

All these wishes have been fulfilled in the present third edition, which has been expediently increased and improved.

The Editor.

St. Louis, July 1857.

This booklet published by the publisher of the undersigned will hopefully recommend itself without bookseller's praise by its expediency, cheapness and beautiful equipment.

In business terms, the following is most sincerely noted:

1. the current extremely low price (formerly the copy 3 5 cents) makes it impossible to sell this book on credit.

It is therefore hereby expressly made known that the amount for orders must either be sent in cash or paid immediately upon receipt of the books.

Since the publication of this work has been delayed for a very long time due to various circumstances, it seems appropriate to declare all previous orders or subscriptions as cancelled and to request new orders.

3. this book is available from Messrs. Scharfer and Coradi in Philadelphia under the same conditions, at the same price and in any quantities.

St. Louis, 15 December 1857.

Otto Ernst.

Nv. 57th Market St., up a flight of stairs.

For the purchase of our church square, we also received the following gifts of love:

from Mr. Pastor Werfelmann --- \$ 9,96
" " " " Klincuberg 10,50
" " " " Fick 32,92

I say to the dear brothers in the name of my community
the warmest thanks. T h. Wichmann.

Get

a. To the general synodal treasury:

From the congregation of the Rev. H. Lemcke, Monroe
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1). To the Synodal Mission Sasse:

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1.65 collected at Bräunlich's child baptism.

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From the school children at Cottinsville, Ill. 2.25 * By Mr. Rev. John, Cole Camp, Mo., - - 12.50 to wit:
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1.50 from unnamed for Minnesota
10,00 by H. Harms

o. To the college maintenance fund:

By Kreißler in the branch comm. of Mr. Past. Jo- hanncs, Cole Camp, Mo. H1,00

By Mr. Teacher Nidel, from the Wchtnachts-Collecte
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From the Gem. of Mr. Past. J. M. Hahn, Collecte
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- 1.80 on the wedding of Joh. Hcisterberg gcs.
St. Louis, January 11, 1858.

F. Böblau, Cassirer.

B e m e rkun g. The receipt of the funds marked * under "Synodal-Missions"- and "Colloge-Uutcrbalts"-Capen is so late because, due to unfavorable circumstances, the instruction for their destination had been postponed and could only now be handed over to the Cassirer.

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the 14th year:

The gentlemen: G. Thänert, D. Hag, W. Ekkert, C. F. Nöske, Past. Baumgart 2Er., M. Eberhart, G. Richter, F. Krückeberg, W. Bader, C. Hunstock, S. Bauer, ' H. Tröllcr, Dr. F. W. Aßmann, Past. Fr. König 5 Er" J. G. Hemman, F. A. Frnczel.

the 15th year:

Mr. H. L. Biermann.

Letters received since January 1, 1858.

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St. Louis, January 11, 1858.

- Otto Gruft.

Market Street No. 57, up one flight of stairs.

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Altenburg

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Otto Ernst.

Volume 14, St. Louis, Monday, January 26, 1858, No. 12

(Submitted.)

Short notice of what the committee appointed at the last General Synod for further proceedings in Perry Co, Mo. has directed.

At the last General Synod in Fort- Wayne, Mr. Past. Schaller and the undersigned were instructed to go to Perry Co. to receive Mr. Past. Gruber's answer to the reply of the Synod to his letter to the same, and to submit his answer to the Synod of the Western District for further action. At the request of the deputy of the Altenburg congregation, they were also instructed to take part in the negotiations of the aforementioned congregation, which would take place as a result of the expulsion of the pastor of the congregation, Mr. A. Schieferdecker, from the synod because of chiliastic errors.

The aforementioned arrived in Altenburg on the first Saturday after the synod, Oct. 30. J., in the morning, in Altenburg. A congregational meeting was already scheduled for the afternoon. The aforementioned were present and were welcomed. Reports were given first by Rev. Schieferdecker and then the deputy of the community, Mr. Weinhold, reported on the negotiations of the synod. The most important of these was, of course, the exclusion of Rev. Schieferdecker; and the congregation

The question was put to the congregation whether they approved of the Synod's procedure. About two thirds of the congregation answered in the affirmative, one third in the negative. After some discussion, it was declared that the members of the congregation who answered in the negative were to be taken into church discipline, since it was evident that Rev. Schieferdecker holds on to chiliastic errors, which are contrary to the Scriptures and are expressly rejected in our confessional writings (Augsburg Confession, Article 17), despite all instruction, pleading and admonition, and, if not exactly from the pulpit, nevertheless publicly in congregational meetings and privately in individual dealings with members of the congregation, defends them and tries to spread them. Likewise, it was asked what the congregation had to do now, and the answer was that if Rev. Schieferdecker did not yet recognize and recant his error, the congregation would be in the sad necessity of removing him from his office as its pastor. Accordingly, the congregation asked Rev. Schieferdecker to explain himself. He first gave himself a week to think it over, but then, after he was told that he had had enough time to think it over to make this last statement sooner, and that the congregation was very anxious to hear it soon, he promised to present it to the congregation in the afternoon of the following day.

The following day, as on a Sunday, preached in the morning Mr. Past. Schaller preached at the request of the congregation, and in the afternoon the

The congregational meeting was held the day before. Mr. Rev. Schieferdecker's declaration was that he was not guilty of any error in this regard, nor could he recant, nor could he agree to the condemnation and respective condemnation verdict on chiliastic errors, first issued by the Synod of the Western District (see Synodal Report 2, p. 29) and subsequently approved by the General Synod. Thereupon, again after several discussions, those who had declared the day before that they approved of the Synod's proceedings against Rev. Schieferdecker, that from now on they unfortunately could not recognize him as their preacher and pastor and would have to deprive him of his office. Since the others, who had also objected the day before, now objected; it was declared that Rev. Schieferdecker was relieved of his office as preacher and pastor of the Altenburg congregation, not only because the majority of the congregation, which the other part could not accuse of false doctrine or heresy, had relieved Rev. Schieferdecker from his office, but also because only the description of the congregation at Altenburg, which is recognized by all, fits this majority, and according to which it has a confession in accordance with the Scriptures and the symbols of the Lutheran Church. A new meeting was then scheduled for the following morning, Monday, partly to discuss the matter with the members of the congregation who neither approve of the Synod's proceedings against Rev. Schieferdecker, nor to disassociate themselves from him.

as their preacher and pastor, where they wished to continue to act, partly in order to proceed to the election of a preacher.

On the following morning, the last mentioned members of the congregation were only partially present, and since they again, after some discussions, with a few exceptions, insisted on their opinion, it was explained to them upon their request that if they still considered Mr. A. Schieferdecker to be their preacher and pastor, they could not only no longer be members of the congregation of Altenburg, but would also have to be considered as those who were involved with a false teacher. Since they now wanted to know whether the congregation did not want to give them a part of the congregation's property, in that Rev. Schieferdecker also intended to serve them as a congregation, they were told that this could not be done in any way; first, the Trustees' Ordinance made it the duty of the trustees, in the event that a split should occur, to claim the church property for the part that was held by the pure doctrine (as found in the Scriptures in the symbiotic books of the Lutheran Church). The congregation then proceeded with the decision to split the church for the part that would remain with the pure doctrine (as it is set forth in Scripture in the symbiotic books of the Lutheran Church), and since it would be against the conscience to support false doctrine in any way. The congregation then proceeded to the election of a preacher, which was based on Rev. Hoyer in Philadelphia. *)

Mr. Past. Grüber had already come to Altenburg the day before; and Monday afternoon the meeting arranged with him took place in the pastor's apartment. In his letter to the synod, he retracted the accusations against the synod as unfounded by means of a statement on paper, but in response to our ideas and requests to recognize the erroneous and dangerous nature of chiliasm and to renounce it, he stated that he still adheres to what was stated in the Synodal Report of the Westl. District of 1856 pg. 26 et seq. as his conviction in this matter, with the exception of the expressions "permanent" and "visible", in that he had not wanted to profess the former at that time and no longer professes the latter now. We replied to him in deep sorrow that we would then, in accordance with our instruction, appeal to the Synod of the West. District for further proceedings.

In the meantime, members of the Paizdorf congregation had come to Altenburg to find out what the outcome of the negotiations between the committee appointed by the synod and its preacher would be; and these not only expressed that it would be very desirable for the whole congregation if the committee would also come to Paizdorf and negotiate with its preacher in the presence of the congregation about chiliasm; but also brought it about that, with the consent of Rev.

*) Unfortunately, as has now been announced, Mr. Past. Hoyer was not able to respond to the call. The Lord of the Church wants to supply the hard-pressed community, which is in particular need of a capable and faithful preacher and pastor, with such a person soon by grace.

Grüber a community meeting would be scheduled for the next Thursday evening, to which the committee would meet.

After attending two more congregational meetings in Frohna, one on Tuesday evening and one on Thursday morning, in which some chiliastic-minded or ill-willed members separated from the congregation, we went to Paizdorf.

In the numerous assembled congregation, the first questions were whether the congregation approved of the Synod's proceedings against Father Schieferdecker and thus of the proceedings of the congregation of Altenburg against him, which were answered in the affirmative. The congregation then unanimously declared, as far as Schreiber can remember, that they agree with the condemnation and respective condemnation verdict of the synod on chiliasm, and that they do not want to tolerate this false doctrine among themselves. Rev. Grüber now showed himself willing to remain silent about chiliasm even in individual intercourse with members of the congregation, but this was not sufficient for the congregation, which demanded revocation; and since Rev. Grüber could not decide to do so, he preferred to resign from his office as preacher and pastor of the congregation. The congregation reserved the right either to dismiss Mr. Past. Grüber Jr., who had been assistant preacher until then, or to appoint another preacher to the vacant position.

It was very difficult for us to see it come to this with an otherwise so worthy and worthy man, who had also become gray in the service of the church under much suffering and work; and it would perhaps have become too difficult for us if we had not been uplifted by the conviction from God's Word that it could not be otherwise, accompanied by the confident hope, which we also expressed, that if Rev. Grüber would keep his promise not to spread his chiliastic error in private, the congregation would not let him suffer in his old age.

Among the points that were discussed in the course of the meetings in the different places were the following two.

It is a false pretense of the opponents that the 17th article of the Augsburg Confession does not apply to them. For their chiliasm is three times worse than the one rejected there, as can easily be seen from a comparison of the concluding words of that article with the confession of the chiliasts, as it is found in the 2nd Synodal Report of the Western District, p. 27. First of all, they teach exactly what is rejected there, namely "that before the resurrection of the dead on the last day, vain saints, the pious, will have a worldly kingdom, and will destroy all the ungodly" by saying "those from the first resurrection (all believers) will reign with Christ for 1000 years in a kingdom over the earth; there will then be a visible theocracy. Furthermore, they teach two gross and terrible errors, namely a double return of Christ from His seat at the right hand of God the Father Almighty,

first to the establishment of the 1000 year kingdom and then to the last judgment, saying "When a general gathering of Christ's enemies has taken place, he will appear (visibly and permanently) in the sky, lay down his enemies, begin the 1000 year kingdom," etc., and "After the 1000 years have passed, Christ will come visibly in all glory," etc. And finally they teach a double resurrection of the dead, saying "The 1000 year kingdom will begin with the first resurrection of all believers, which will be a bodily resurrection, like the second one on the last day. Indeed, it shows blindness, or impudence, to claim that the chiliasts in question do not do it as badly as those branded by the 17th article, since they do it three times worse, and obviously do not stand on the Scriptures, but on their mad and foolish fantasies. It is also quite vain to pretend that one cannot accuse one of chiliasm who says that he does not go quite as far as another, or does not dare to assert the doctrine in question, but nevertheless also the obviously false doctrine that is in conflict with Scripture and the symbolic books. He does not want to reject and condemn the false doctrine that is in conflict with Scripture and the symbolic books. For such a one is obviously more attached to the false doctrine than to the Scriptures.

The other point was this. The word synod is used in a twofold sense. First, it means the meetings of preachers and delegates that take place from time to time, usually annually, and then all the congregations that are in a union. From this it follows that if a member of a congregation belonging to the synod reviles the synod, his reviling applies either to all preachers and congregation delegates, or even to all congregations, including his own; and if someone says that he wants to resign from the synod, he thereby also declares his resignation from his congregation. For since, as I have said, the synod is really nothing other than a group of congregations, namely his own and several others connected with it, he cannot leave the synod in any other way than by leaving his own congregation.

A. Biewend.

A piece from your mission sermon by Pastor Harms in Hermannsburg on Isa. 40:1-8.

In the church of the Lord Jesus alone is comfort, for in it is the forgiveness of sins. Comfort, comfort My people, says your God. There you first hear who speaks in the church, no one else but our God. Not man's word, God's word we have in the church. The Bible is God's Word, God Himself spoke the words of the Bible, "the" holy men of God spoke, driven by the Holy Spirit. Therefore says

The apostle Paul also: "When we preached to you the word of divine preaching, you received it not as the word of men, but as the word of God, as it truly is. So when you read the Bible, or when you hear the sermon taken from the Bible and agreeing with the Bible, you are reading and hearing the word of your God. And our God, the truthful one, who does not lie, whose word is yes and amen, who preaches in the church! comfort, comfort My people. So you are God's people, you people of the church, your God Himself calls you His people. And you are also His, because you are His through Holy Baptism, through which you are born again as children of God, begotten by the Holy Spirit, who is in and with the water. God's people you are, for continually in the church and school God now feeds you with the bread of life, which is His word, water you with the water of life, which is His holy spirit. 2a, your God even feeds you with the true body of His Son Jesus Christ, drinks you with Jesus' true blood in the bread and wine of Holy Communion, and you must be God's people through all such great grace that He shows you, so that you can say: You in us and we in You, that we are perfect in one! Therefore we must be blessed people, we Christian people, who are God's people. And therefore it is also said: comfort, comfort My people, speak kindly to Jerusalem, preach to her that her knighthood has an end, for her iniquity is forgiven, for she has received double from the hand of the Lord for all her sin. Forgiveness of sin, that is God's comforting sermon, God's friendly speech to His Jerusalem, the people of His church. He does not mean the physical Jerusalem, which has rejected the Lord Jesus and with Him the forgiveness of sin, therefore it is also cut off from the face of the earth, as a cursed Jerusalem, the church of the new covenant, this genuine, true Jerusalem, of which the physical Jerusalem was only a model, the spiritual Jerusalem with the fullness of His means of grace, the pure Word and the pure Sacraments, that is it, in which the people of His church have received the forgiveness of sin.

Forgiveness of sins. And whoever is a true member of this church has forgiveness of sins, his God has given it to him through Word and Sacrament. But if you have forgiveness of sins, your knighthood is over, for you have found peace and your wounds are healed. You now have eternal life, for where there is forgiveness of sins, there is also life and blessedness; you can now die happy and blessed, for you know for certain that you will go to heaven. The hell is only there for sinners. But you have forgiveness of sins, therefore you rejoice: Death, where is thy sting? Hell, where is your victory? I have forgiveness of sins, I have it daily, I have it rich- I have them forever in my baptism and in my Lord's Supper. There the knighthood is over. And now look at the people standing outside the church. A Hindu bathes in the Ganges, the water of which is supposed to wash away his sins, or he walks through the fire with his bare feet, which is supposed to take away his sins, as if the sins were on his skin or on his feet. Or a man goes on pilgrimage a hundred miles away, whether to Rome or Jerusalem or Benares, as if his sins could be taken away, or he gives money to the priests so that they can sell him forgiveness of sins, as if it were for sale, or he wants to earn forgiveness of sins and blessedness by praying, fasting, scourging, fasting, giving alms, doing good works, as if a sinful man could do good works and let God deal with him like a haggling Jew. These are all wells full of holes that give no water, all clouds without water; this is vain, foolish knight-errantry, from which nothing comes but that one falls into despair if he is not a jack, and if he is, he becomes a real jack of all trades, who sells himself completely to the devil, body and soul. And this church, you see, my dears, this church, in which alone there is comfort and forgiveness of sin, this church, which puts an end to all knighthood, because it brings eternal life and heaven, this is what we want to bring to the Gentiles, because with it we bring them our God, our God's Word, our God's Word.

God's baptism and our God's Lord's Supper. This is necessary for the Gentiles, then they will also become God's people, God's blessed people. But if you still ask what the church is that we want to bring to the Gentiles, since there is a Lutheran church, a Roman church, a Reformed church, a Protestant church, a Greek church," I answer that I do not really understand your question. For you fool, you can bring nothing but what you have, and since we are members of the Lutheran Church, we naturally cannot and will not bring any other church to the Gentiles than the Lutheran Church, of which we are members. And this is also because in the Lutheran church we have the Word of God in pure, unadulterated doctrine, and in our church baptism and the Lord's Supper are administered purely and unadulteratedly according to the institution of our Lord Jesus. Therefore, we want to carry out Lutheran missions as we have done so far. I believe that we can also

Greeks and Romans, Unrighteous and Reformed are members of the Church of Jesus Christ and will be saved, it is a lie and a cursed doctrine, invented by arrogant priests, that one of the above-mentioned churches is the only saving one, whether it is Lutheran, or Reformed, or Unrighteous, or Roman,

or Greek. Whoever truly believes in Jesus Christ from these churches will be saved and is a member of His church. This church of Jesus Christ, to which all true believers belong, is the only one that can save; there is no salvation apart from it. In this all

In the common, great Church of Jesus Christ, however, we Lutherans have the purest and most unadulterated correct doctrine and the true sacraments; therefore, we want to carry out Lutheran missions united with others, but gladly serve and help others and pray for them, and walk beside them as brothers, even if we cannot walk with them.

Church news from Berlin and the Baltic Sea.

The writer of this article, a correspondent of *Freimund* from Central Germany, has just returned from a journey of several weeks in northern Germany, and since he assumes that most of the readers of this newspaper, since they live in southern Germany, are quite unfamiliar with the ecclesiastical conditions of the distant Prussian provinces of Brandenburg and Pomerania, he believes that he will be of service to some of them if he communicates some of the things that struck him in the ecclesiastical field. The purpose of his trip was not to become acquainted with church life, but to visit some friends and to shy away from the sea-therefore only some things and occasionally observed.

In Berlin, the meetings of the Evangelical Alliance were just around the corner. Wherever one listened, there was talk for or against. It was, as everywhere now, the dispute about the union. What is Lutheran-minded, even within the united church, considered the alliance dangerous, confusing and dissolving, and withdrew from it, some in the actual sense, by going away, some had

The king's wish had been rescinded; a whole series of pastors had refused their churches to the alliance. On the other hand, there was great enthusiasm for the alliance, praising it before the congregations, promoting participation in it-enough confusion in all corners! And the congregations? It is difficult to say anything about them in Berlin. The city has very few churches for its half million inhabitants, and they are almost all very small. Parishes number 20,000 souls and more. There can hardly be any question of church associations and pastoral care. On Sunday mornings, when the bells ring (you can't hear them over the clatter of the carriages), the 20- and 50-somethings flock to the church.

thousands go out to the Brandenburg and Potsdam gates, to the Tiergarten and to the court hunter, to the morning concerts and to the "enjoyment of nature," in the afternoon to the much-named Kroll'sche Local, where the world air beckons in all its forms. During the day, a whole series of churches stands almost empty; only where Christ the Crucified is preached do the rooms fill up, but there in a way that is hardly found elsewhere. In these churches of the faithful preachers, Porst's hymnal with the wonderful old songs of faith is always present. Here the services give the impression of a congregation of believers, here is spiritual life and devotion. The noble world flocks to the mat-

thäikirche to Büchsel, the cosy one to **Knak** into the Bethlehemskirche, the one wanting to be Lutheran to Stephan into the Gertraudenkirche, the one not yet wanting to break with the Union to Gen.-Super. Hoffmann to the cathedral. The Lutheran congregation with its superintendent Lasius (about 3,000 souls), which is separated from the united state church, still holds its services in the garrison church, but its self-built church on the Köpeniker Feld will be consecrated this fall. Here, no carols are held in front of the church door and no stars of the order shine on the chest; mostly poor people seek and find comfort there in the pure Word and Sacrament. The congregation is much maligned as harsh and unloving, especially by the unrighteous pastors who want to convince themselves and their congregations that they are the Lutheran church, but they quietly and simply go their way, and more and more souls who earnestly seek the right church fall to it.

Even more than in Berlin, mau finds a questioning and searching for the true church and the right way to blessedness in Pomerania. This can already be seen externally in the capital, in Stettin. Down on the Oder, at the harbor, where the great seagoing ships lie and are chartered, and the sailors do their hard work singing, one notices nothing of the longing of the people for the eternal, there the noisy market of life drowns out everything. But above, in the quieter New Town, where the magnificent buildings stand, which the Christian mercy of the rich commercial city has erected for the sick and abandoned and neglected, there one sees, close together, next to the unirder churches, a new Lutheran church, a Baptist chapel, a prayer hall of the free congregation (called by the people in their healthy sense "Baal's church"), a Jewish synagogue, and, larger and more splendid than all, a Masonic lodge. As saddening as these signs of ecclesiastical disunity and dissolution are, they also show that in this German tribe of the Pomeranians there is a longing and searching for the truth, that they are not yet at the vaunted height of time, from which one looks down with indifference and contempt on the differences of faith and confession. As much as Schreiber has observed this, the great majority of the Pomeranians want to be well Lutheran, and not merely have the name, but also the pure Lutheran doctrine and church and its orders. This attitude is so general that the name Union and Unirte Kirche is hardly heard anymore, and that the Unirte pastors, if they do not want to lose the trust of their congregations, have to put aside the Unirte Agende and arrange the service completely Lutheran. Since many clergymen do this, and now claim that the Pomeranian church is Lutheran, in spite of the fact that they remain in union with the uniate regional church and only call themselves Lutheran pastors according to their own will, let Many are deterred from professing the separate Lutheran church, and there can be no doubt that if the Prussian church authorities were to declare and handle the union in Pomerania as in the other provinces, hundreds of thousands of baptized people would fall away from the national church. Even as it is, it is very difficult for the clergy of the united church there to keep their congregations together; the "separated" Lutherans are scattered everywhere, all over the country, and the most earnest and pious Christians adhere to them everywhere; their prayer houses are the most numerous, their pastors are the most zealous and the least worldly. This must attract attention; this must awaken the question, "Can this worldly national church be the right evangelical church?" Hence, from time to time, the departure of entire villages from the regional church; hence, however, a certain bitterness of the regional church pastors against the Lutheran ones, and of the latter against the latter, and a complete keeping apart from each other is easily explainable. The Lutherans are the oppressed party. They have been deprived of their church property; the formerly Lutheran churches and parishes of the country are in the hands of the Unirten, while they themselves have to pay their clergy and teachers from their own resources, build and maintain their churches and schools, while they have to travel for hours and miles to get to church and have to rent their children for months in foreign places in order to let them participate in the confirmation lessons of their pastor. In the whole of Pomerania there are only about 15 Lutheran pastors, who are under the superintendent Pistorius on the island of Wollin. Schreiber got to know such a parish near the Baltic Sea, which had members in 21 villages. And yet, or perhaps because of this, because these Christians have so much trouble with their church life and must make such sacrifices to it, they live entirely for their church and know no greater joy than their "beautiful church services." In one branch village, on Sunday afternoons at 4 o'clock, when other congregations gather for pub parties, the unadorned low prayer hall was so crowded that there was no more room to be found, and yet everyone endured the 24-hour service with the greatest devotion. In a harbor and seaside resort, where people have a lot to do, the congregation was announced in the middle of the week that an extraordinary evening prayer service would be held, and behold, all the adult members of the small congregations were present in the church!-This is by no means to say that the unchurched congregations in Pomerania do not also have an ecclesiastical purpose. In Stettin, General Superintendent Jaspis held a Bible study on a weekday evening in the castle church, and it, too, was filled with people from all walks of life, who followed a lecture with visible participation, which, even though it was quite good in itself, was also very interesting, in a central German city would hardly have attracted a small crowd.

And so Einsender returned from this excursion, on the one hand with a wistful feeling about the ecclesiastical indifference of his homeland, which is so widespread in comparison to those North German regions, but on the other hand also with joy about the fact that in other regions of the German fatherland there is still so much love for God's Word, and with the request to the Lord of the

Church that He may grant His dear bride one victory after another in our German regions from the sea shore to the distant Alpine peaks. (Freimund.)

(Sent in by? P. Beyer.)

Explanation of some foreign words.

II.

Many a thoughtful Lutheran reader may already have wondered, when reading the last essay with the same title, why the author of this one would open a peaceful campaign against foreign words. If someone should have gained the opinion that the writer himself must not understand much more than an honest German, then he should not be contradicted here at all; only it should be added that still another motive drove to the writing of these lines. It cannot be denied that many foreign words are used and yet not understood, which is why they have acquired a different meaning in the course of time, almost in every mouth. Many, indeed the greatest number of them, have become so elastic that they can be used broadly and narrowly at will, and fit everyone like a rubber shoe. People who would not have been punished for the sake of honesty in the laudable land of milk and honey have known how to take advantage of this circumstance, have deprived words that actually have a quite good meaning of it, and, like the cuckoo bird to the robin, have put their own eggs - often the most unworthy terms - under them. This is what happened to the beautiful, melodious and meaningful word religion. It has now become a cap that can be pulled over all heads, all of me! what is around it and on it, and fits everyone properly. Perhaps one asks in astonishment whether the word is not German; for mau has heard it so often from childhood that mau could already get the idea. But whoever remembers the rule that all words which show the small head "re" and quickly pull it back again, as if they wanted to hide it under what is still attached to it, are foreign, almost always of Latin origin, and that only those which boldly raise the head, i.e. draw out and emphasize the first syllable "re", are German, will recognize the word "religion" as a Latin. But it must have already had the misfortune of not being understood even among the Latins, for Cicero, of whom the scholars say that he understood Latin best, tried

Several times he tried to explain to his compatriots what the word actually means. Thus he says once: "Religion is that which offers service to a higher nature, which is called the divine." And in another place he says: "Those who diligently observe and, as it were, recapitulate all that belongs to worship are called religious." This explanation was satisfactory to the Roman idolaters among whom Cicero lived (and their national heirs may still have enough of it today -), for their whole connection with that world was just a service consisting in the performance of some customs, rules and regulations. Christianity, however, still sought and found more in this word. The Christian Cicero, as the learned orator Lactanz was called, who lived at the beginning of the 4th century after Christ, explains the word thus: "Religion is so named from the bond of love by which God has joined men and embraced them with mercy, wherefore one is obliged to serve him as the Lord and to obey him as the Father". Accordingly, the word religion in good, Christian German means: "The fellowship with God through faith in him and life in him." Now everyone may think whether he can rightly boast that he also has religion - but I only want to give an explanation of the word, and must therefore leave the application to everyone himself.

In order to explain a word, it is indisputable that the changes it has undergone help a great deal; therefore, a few of the grossest ones should now be recalled. It has now become almost the general custom for everyone to call the church or sect to which he adheres his religion; that thus leaving his church or sect and apostasy from religion are synonymous for him; as a result, it has often happened that those who had recognized the truth and were devoted to it, nevertheless did not want to publicly profess it, because they feared they would fall away from the religion. How differently such people would have behaved if they had considered that there is only one religion, namely communion with God through faith in him and life in him, not that everything that does not serve to maintain this communion is irreligious, i.e. godless-but even worse are those who use the word and think nothing of it. This art is understood by Mr. Rationalists, i.e. people who do not believe in order to recognize, but want to recognize in order to believe or rather not to believe. Just the other day I received a book on religion from a good friend, which begins with the question: "What is religion?" and answers: "By religion is meant not only the knowledge of God, but also and especially a way of thinking and acting that is in accordance with this knowledge. Question 2 is: "Who is God?" Answer: "God is a being who is completely unknown to us. is." God is completely unknown, the knowledge is therefore 0. The way of thinking and acting is according to the knowledge, consequently 0, both together is religion: 0 and 0 nothing, 0 of 0 remains nothing. Some may wonder why the man did not use the word "unbelief" for "religion". Answer: Because he was a doctor of divinity, and ate the church bread. Therefore he took the cup, in which faithful teachers present the pure wine of God's word, but he emptied it first and then filled it with his stink. I cannot help but share from this religious book of the rational believers a sentence of their doctrine of true happiness, which reads thus: "Be attentive from youth to the natural discharges, especially to bodily opening and evaporation. If anyone wishes to use this for teaching confirmation, I will gladly give him the full title; but only on condition that he expressly affirms that he will use it only to show that we have to praise God for having saved us from the authority of darkness and unreligion which such a book spreads.

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Publication of the Altenburg Bible. Old Testament.

The dear readers of the "Lutheraner" have certainly read with great joy the announcement in the previous issue that Mr. Wiebusch is willing to arrange for the publication of the Old Testament Bible of Altenburg, so that everyone who wants to can have the magnificent work in its entirety; for the conditions are so acceptable that it will not be difficult even for the impecunious to acquire it. Mr. Wiebusch has now asked me to add something to this advertisement, and I would gladly do so if I could thereby promote the publication even in the slightest way. For I thank God all the time, as often as I read the dear New Testament, and this happens at least twice a day? during the home service, that the Lord has given us this old, precious treasure of our church anew. But what should I write? It cannot occur to us to want to recommend the work itself, and to call attention to the strong, healthy, lasting food, which is offered to the faith in the so hearty prefaces, the grainy and concise summaries, the simple, strong little prayers, because three thousand copies are already in the hands of the Lutheran readers, and everyone surely wishes with me: "If only the Old Testament were also there first. So that would be quite superfluous. The only thing would perhaps be to call attention to the difficulty that could stand in the way of the publication, in order to make it all the easier to lift! but in what should that consist? I will tell you, if you tell me.

do not take it amiss. We Germans are on the whole somewhat very slovenly and sluggish in the pursuit of general affairs, which may well be due to the fact that our former paternal government in state and church relieved us of all such thoughts of self-pursuit of our general affairs. This is the reason why often the best things are not done, although thousands wish for them; only because no one takes them in hand and pursues them with proper vigor. Therefore, I would like to ask the dear brothers, who have the

publication of the dear Bible work at heart, not to put off sending in the subscription and the first dollar. For everyone understands that such a work cannot be accomplished without significant sums of money. The sums are already there, only scattered in the various pockets of the future subscribers. Therefore, dear brethren; as this number of the "Lutheran" comes into the congregations, whoever is the nimblest and most intelligent person, also eager for the cause and somewhat eloquent, that he may bring it to the attention of the too needy, or thrifty (miserly?) what a blessing would come to the community if such a Bible, together with the catechism, were to be used righteously and daily in every home during the home service and otherwise, he should immediately make a subscription list, and collect signatures and money, and send both to Mr. Wiebensch as soon as possible, so that with God's help the dear book will soon be ready. For, of course, the more and faster the money comes in, the more workers can be employed, and the sooner the completion of the work is in prospect. Those who have the money could send in the whole amount - 4 dollars - at once, that would be much more convenient and handy, and would help the faster publication not a little. It would not be a bad plan, but pleasing to God, if every congregation that had poor widows and orphans, or other poor people among them, ordered and paid for a few more copies, so that such people would also receive the excellent treasure in their homes, and God would be highly praised in the congregations through such love. For He is a God of the poor and miserable, and likes it when those who call themselves by His name also reveal His mind.

Now the gracious and merciful Lord make hearts and hands willing, and promote the work, so that we soon get the dear old Bible back into the house again, and gather the right heavenly treasures from it. Amen.

Ms. Wynecken.

"The Independent Christian."

Readers will remember that in the 5th number of this volume we announced a new religious paper of the above name, gave the character of the paper in the own words of its writer, and then gave our verdict

The author of the "Independent Christian" not only did not approve of this pronounced judgment of ours, as was to be expected, but he also sent us an epistle some time ago, including an epistle on the "Independent Christian". Not only did the writer of the "Independent Christian" not approve of our pronounced judgment, as was to be expected, but he also honored us some time ago with an epistle, including a submission for the "Lutheran," in which he declares our judgment to be wrong. Although he explained to us that he expected the acceptance of his submission "both from our honorableness and from our striving for the advancement of truth," we naturally did not accept the submission. The editor of the "Independent Christian" now complains about this in its second number and publicly asks us to either include his reply in our paper or to publish another explanation in it, reminding us of Matth. 5, 25. 26. One can see that the man is in any case still a novice in the field he has entered; for he does not yet know that one can expect from the honorableness of a man that he will correct erroneous statements of facts that have been made, but not that he will take up empty assertions of the opponent that a judgment given by him is erroneous and unjust. Our "other explanation" is that the numbers of the "Independent" that have now come out have only strengthened us more and more in our judgment. *) To remind us of Matth. 5, 25. 26. is inappropriate, because we are not dealing with the private person of the editor, but with his presumed office to declare all churches to be sects and all religious papers to be sect papers and to fabricate a new, free, independent Christian church. Finally, we assure the "independent Christian" that he is too liberal towards us, without earning our gratitude, if he makes his appearance with us as a double, yes, triple, while, for example, the "Apologist" of Cincinnati has made himself almost completely invisible with us for a long time.

The Baden united catechism.

About this we read the following in the "Freimund": "The Uniate Church and School has received a catechism through the General Synod of Jabr 1855. This is praised as a masterpiece in the art of blending the two confessions, the Lutheran and Reformed, into one, even the old Provost Nitsch praises it as one of the best Uniate catechisms. It is said that the two confessions are given their full rights in it, and that each confession finds its catechism complete in it. Let us examine this statement a little more closely. It is especially praised that the new Union Catechism begins with the first question of the Heidelberg (Reformed) Catechism. This introductory question and answer of the

*) If the publisher requires evidence from us, we are entitled to the same more to services than he may desire.

However, the new Heidelberg Catechism is so splendid that no other catechism, not even the Lutheran one, can show such a question. It is said that if the new Baden Union Catechism contained even this single question with its masterly answer, it would already be worthy of general introduction and use, even on the part of the Lutherans (!) But this question with its answer now reads:

"What is your only consolation in life and in death? Answer: That both in life and in death, body and soul, I am not my own, but the property of my faithful Savior Jesus Christ, who has paid in full for all my sins with His silent, precious blood, and redeemed me from all the power of the devil, and so preserved me that without the will of my Father in heaven, not a hair of my head can fall, and indeed everything must serve my blessedness. Therefore he also assures me of eternal life through the silent Holy Spirit, and makes me willing and ready from the heart to live to him henceforth." - Lutherans have also praised this first question, and indeed it is worthy of all praise as soon as it is understood in the evangelical Lutheran sense. But do not let yourself be persuaded that the evangelical Lutheran sense, which even reformers bring into it, is the sense that the authors of the Heidelberg Catechism wanted to express. It is usually overlooked that true faith, through which Christ becomes our only consolation in life and in death, and without which he comforts and helps us as little as the devils can expect consolation and help from him or from another savior, is not mentioned with a single syllable in the entire first question, nor can and should it be mentioned according to the entire structure of the Catechism; only much later and in a completely different context do the discussions about the nature, power and effectiveness of faith find their place. The first question preaches the only consolation in life and death as independent of faith, independent of it, existing without it and before it; instead of saying: "Let us not fall away from the right consolation of faith", it rather concludes: "Because everything must serve my blessedness, therefore the Holy Spirit, faith, love, a new heart, etc. are given to me!" Just the opposite, as we conclude with all prophets, apostles, and saints from the beginning of the world: "Because the Holy Spirit, faith, and heavenly gifts are given to us, therefore everything must serve for our salvation. Our Lutheran catechism does not begin with the question of the only consolation in life and death, because it does not know people whose salvation and damnation are already known.

is irrevocably established before they have even heard of the law and the gospel! The authors could have easily closed their

reformed catechism with the big question, because all the following questions are superfluous for the elect, useless for the damned.

From the history of the present insurgency in the East Indies.

Missionary Ochs writes from the East Indies on Aug. 9 of last year:

"One piece of horror news after the other comes in. Adventurous stories also come along. Thus a Dr. B.. tells his story in the public papers of how he escaped from Delhi and miraculously escaped many dangers of death. However, he is not ashamed to confess that he, attacked on the street by Muhamedans who wanted to murder him as a "Christian", knelt down before them, praised Muhamed in the highest way and asked to spare his life for his sake! - About this disgraceful denial of a Christian not even a leaf has pronounced a quiet rebuke."

What do you say to this, dear reader? Do you not blame it because you think that if you had been in the same situation, you would not have acted differently? - Then know that you are not a Christian. Just read Matth. 10, 28-33. and consider how the Christians acted in the first three centuries and all martyrs at all times.

Strange preannouncement.

When Georg Nitzsch, later General Superintendent in Gotha, was still preacher in Wolfenbüttel, he presented the wrath of the Son of God against sin to his congregation in a powerful punitive sermon on the tenth Sunday after Trinity in 1705, as one: forced and forced, certain and inevitable, severe and unbearable. Already in the introduction from Job 9:4, he cried out: "Who can know what hard things of His righteousness are prepared for our Wolfenbüttel? for it is more than certain that if we have a share in Jerusalem's sins, we must also have a share in Jerusalem's plagues. Ah Wolfenbüttel! Wolfenbüttel! that your dwellings may not soon be so ruined that they can be swept up with brooms. God has feet of lead, but hands of iron; the slower His weathers move, the harder they strike; as cold as He is before He punishes, so fiery and hot is He when He punishes." And in the transition to the interpretation of the Gospel, he exclaims: "How I fear that the wrath of the Son of God will also soon begin to burn upon us and cause such calamity that we will clap both hands together over our heads, "it will consume him a fire that is not blown up" - says Zophar, Job 20, i.e. a fire lit by God not by men.

quickly blown up. Such a fire may not be far from us. Ah, mark it, Wolfenbüttel, the wrath of God will soon burn, heaven will soon open your iniquity, and the wrath of the Most High will soon pass over you with terror."-Similar prophesying words ran through the entire sermon. And what happened? After two times 24 hours the magnificent Trinity Church, in which Nitzsch preached, was in ruins. Dreadful weather gathered over Wolfenbüttel and lightning came down from the darkness of the clouds and set fire to the church, which had been built only five years before.

Then Nitzsch preached from Amos 7, 4. and 6. about the kindled wrath of God and spoke among other things: "O my beloved, if our hearts had been as beautiful as our church, it would still be standing this hour: but alas, we are together all the impure; therefore let each one lay his hand upon his breast and inquire with what sin he has peculiarly offended his Creator.

When Valerius Herberger preached in Fraustadt on the second Advent of the year 1508 about the fire that would come on the sins of the wicked on the last day, and exhorted: "Oh, carry water with both buckets of your eyes, weep heartily like Peter, weep bitterly like Magdalene over your sin! the last fire will do the greatest damage, the like of which has never happened before, as long as the world has stood, - he broke out into these words, completely without his intention: What do the fiery rays mean, which are now so often seen: they are the fire bells of our Lord God: Fire, fire, fire is here, you Fraustädter when will it come? at midnight! Who said it? the Lord Jesus, Matt. 25:6"-the listeners were upset, and behold, exactly at the next midnight a fire arose which consumed half the city. The next Sunday he said, "It behooves us not to be dumb, lest the infernal fire strike us," and preached on Deut. 11: what is the powder that causes such fire damage; what is the name of the man who scatters the powder; what misery fire is; what is the best means to extinguish the temporal and eternal fire. (Pilgrim.)

The Luther's Beech.

From the Thuringian forest one writes under 27 July of the Allg. time, among other things: "An old, in the year 1841 by the storm wind broken beech tree marks the place, where this attack (namely Luther's, on his return journey from Worms) happened; it was called since then the Luther's beech tree, and a spring beside it, from which Luther drew himself a cool drink, likewise still carries the name of the faith hero. As is known, the reigning Duke of Meiningen had this memorable place decorated with a monument, a simply tasteful column by the hand of the stonemason Sauer from Hermannsfeld. Yesterday, this monument received the ecclesiastical

Consecration. Thousands of people had flocked together and formed picturesque groups around the monument; the schoolchildren of the nearest villages had appeared with their teachers, a crowd of miners - to them the great reformer is above all a miner's son - had also gathered, and finally the Duke of Meiningen appeared with his entire family and the Grand Duke of Weimar with his uncle, Duke Bernhard. The celebration began with the singing of the core Lutheran hymn: "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God"), which rushed powerfully and solemnly through the forest; the festive sermon was held by Oberhofprediger Dr. Ackermann in Meiningen, and the solid lecture captivated all listeners; the conclusion was formed by a silent prayer, which, following the example of the princely lords, the entire crowd said standing up with bared heads." (The last is therefore also something special. would they also have flakes on their noses?

and keep the hats and caps on the head

should? O you newspaper writers!) (Freimund.)

Marcus 1, 24. 25.

A long time ago, says Past. Kundig, I was called to a melancholic woman who in her youth had absorbed the poison of a frivolous unbelief, especially from Voltaire's writings, some of which she had learned by heart. She not only received me with invectives about the clergy, but she also spoke such horrible blasphemies about the holy person of our Savior, as I do not believe that even the most malicious and nefarious person could produce them from himself; by this I now also recognized the demonic influence and the Satanic inspirations. During my first visit I could not get a word in edgewise; only the third time, when I found her crying profusely in a corner, I succeeded, after much back and forth, in reading from the New Testament, which was completely unknown to her. I chose the 3rd chapter of the Gospel of John. At the first verses she kept humming, then she became completely silent, and when I had finished, she asked with a deep sigh: "Is that also true? - I briefly note that she was soon converted and pushed through to faith.

(Pilgrim.)

Brandy - consumption.

In Prussia from 1838 to 1849, thirty-eight million bushels of grain, wheat and barley were burned to make brandy, which mass, baked into 7-pound loaves, would have yielded 608 million loaves of bread, which, calculated as 1 loaf of bread per adult per week and 1 loaf of bread per child, would have sufficed for the 16 million Prussians for a whole year. In the same period, 321-1/2 million bushels of carrots were baked.

If you calculate 500 pounds per person and 250 pounds per child, this supply would have sufficed for the 16 million inhabitants of the entire monarchy for three full years! **Isn't that awful?**

Prayer and tears, the weapons of the church.

Doctor Fromm ann, who has been so active for the Jude n m i s s i o n, relates his conversion thus: As a Jew and a student of Talmud I lived in Berlin and came to a tailor to order clothes for myself; during the preparations the honest master began to weep; I asked him angrily what he wanted. Oh," the man replied, "I must be crying to see such a dear, active young man going to his doom.

- The man's tears left the impression in Fromm ann's soul that later led him to Christianity. (Pilgrim.)

Eulenspiegel or Gospel, which do you prefer?

Two years ago, the head of the Lutheran parish there, Ch. F. Vorholz, a skipper who worked on the banks of the Spree, Havel, Oder, Warta and Netze rivers, died in Neu-Hartmannsdorf. As a young, fun-loving boatman, he once asked an old woman in Berlin who had books to sell: "Mother, don't you have an Eulenspiegel? She answered: "You are such a splendid young fellow. Too bad for you that you don't know how to buy anything better than Eulenspiegel. I could sell you better books for the same money!" He was ashamed and accepted the good advice and the good books willingly: it was an old good hymnal and a few small grainy edifying pamphlets. And the living seeds that were in them proved strong and fruitful in his heart; he has since sought his sea-bliss.

(P. Lohmann: Funeral Oration 2c. Fürstenwalde bei Uttech. 1858.)

The Atheist.

In Annaberg (in Saxony), we read in a newspaper, the case occurred these days that a man belonging to the so-called educated classes refused to take the oath before the public court because he did not believe in any God. The president of the court gave a decision which, so to speak, hit the nail on the head and enjoyed the general satisfaction of the public. He said, roughly: He wanted to refrain from administering the oath to the God-denier in question, namely in consequence of an article of the law which excludes those who are deprived of their reason from taking the oath.

Chili jam.

As we see from the Prussian Lutheran Church Gazette, the following booklet has recently been published: **"Wider den Chiliasmus"** Von J. Diedrich, ev. luth. Pastor. Leipzig 1857 by Dörffling and Franke." Although we have not yet been able to examine the booklet ourselves, according to the reviews that have appeared about it, it is not yet available.

However, we believe that we can recommend it to all readers who want to be thoroughly instructed about the unscripturality of chiliasm. Since it contains only 53 pages in octavo, the price will be very low.

Solicitation.

Anyone who has books from the library of Concordia-Collegium in his hands is urgently requested to send them to me by the next Synod of the Western District, i.e. by May 1 of this year at the latest, since a revision of the library is to take place.

St. Louis, Mo, Jan. 7, 1858.

G. Chic.

Address: your ok kov. I>rok. 6. 18 V/. ^Vnltftou.

Where is Heinrich Britlkemeicr, from P ar o chie E r fu rt in Prussia, last residing in Sangerhausen (am Harz). The same emigrated to America in the summer of 1858, but has not been heard from since that time, and is urged to send his address to the undersigned.

I. ^lox. 8t. Mricll, oarv ok I^rrabeQ ortft, I>. 0. lox 281, (MicaZo, III.

Received into the synodical treasury northern district:

Bon Mr. Schäfer in Frankenmuth\$1	,00
" Hrn. Past. Kolb for 1855 and 1856 2	,00
"" Lemke 1.00	
" "" for sold synodal reports- 1/1!!!	
"" Brose 1.00	
"" " ^teinbach	1.00
" "" Surplus of the coverage of the	
Travel expenses of Mr. President Fürbringer from the parish in Shebovgan and Town Hermann and for Lvuodal reports	4.80
.. Mr. Past. Also	1.00
"" Fleischmann	1.00
"" Teacher Simmr	1.00
"" Gap	1.00
" the congregation dcs Hrn. Past. Lcmke	8,00 „ the undersigned 2
" whose Gcmeiudc	15,18
.. the same for synodal reports sold	1.41

887.51 Wm. Hattstädt, Cass.

Receipt and thanks.

For F. L. Schick, of the J. V. in Cincinnati, O.-- -8 4.00 " K. Rittmaier, v. d. Gem. zu Frankenmuth - - 14.00 " W. Stellhorn, of A. F. Simon, F. scanne, H. Hilbrocht and H. Kleinmiller (I 82.00 8.00

" P. Tb. Citizen, from Igfr. B. to West Senna \$1.00, E. Krauphardt u. A. Jor G 81.00, W. Clay 81.00 7.00

"K.Moll, from Dr.Sihler \$2.00, Johanning \$3.00 5.00 " Joh. Rupprecht, from the Jmmanucisgem. at Pommeroy \$6.00, Ww. Nasp and eiiügen and. >

Women of the Gem. to Pommeroy 6 shirts, 3 pairs of socks, and also neck and sack cloths, Jacob Klein 81.00.

"Jacob Geiger from Mr. Past. Stärken and some members of his congregation in Logansport 10,00

Döscher, through Mr. Past. ^türken by Mr.

Ludders in logansport 1 ,00

.. Bruno and Theodor Mießler from the Women's Association to Cincinnati a pair of winter suits.,

" J. Cbr. Wiusterstein, by some (lower of the

Community to Buffalo 6,00

„ J. 6). Rocker, from the comm. of Mr. Past.K'önig to Lasavette, Ja. \$13,00; \$2,00 on the infant baptism of Mr. Sattler ges., u. \$1,00 v. N. N. 16,00

For poor pupils and students:

received with heartfelt thanks from the Women's Association of the Middle District of (st. Louis 13 pc. shirts, 13 pc. hand towels, 1 silk handkerchief, 1 parr woolen stockings.

A d. Biewend.

Held

For seminar construction at Fort-Wayne:

Ban der Gem. des Hrn. Past. Werfelmann8	7,00 „ Mr. H. Creide in Baltimore	6,00
.. „ Carl Brandt	5,00	
.. „ Briiggemann	5,00	
" of the community of Mr. Past. Slürken	18,00	
.. „ " " Wambs goose	16,00	
By Hm. Past. Detzer by Mr. Jacob Ncidhardt 5,00 Bon Valentin Prediger, in Mr. Past. Borgts Gem. 2.00		
" Johann Semmetinger	10,00	
" of the congregation of the Past. N. Beyer	10.00	

For the Synodal Cassc mililercu Districts:

From Mr. Past. Schumann	\$1,09	
" whose mean in DeKalb Co., Ja.	2,00 " Hrn. -Lchuttebrer judge	j,00
" of the congregation of Mr. Past Junget 6	,18	
" Mr. Mehrer cherry	1,00	

"Mr. Past. Neichhardt 1,^0
 " "" Waiubsgaus 2, 00
For the teaching staff at Fort-Wayne:
 Bon of the congregation of Mr. Past. Reisinger §3,86- Fort-Wayne, 22 January 18,58,^

Chr. Piepenbrink.

n. to the Concordia College Building:
 From the congregation of Mr. Past. Streets in ColE insville, Ill, dritcc consignment§18 .75
 " of the congregation of Mr. Past. Werfelmann doh
 Mr. Piepenbrink 7,00
 ,, Mr. A. Ernst in Eden, N.?l. 2, 00
 By Hrn- Past. Woccl at Evansville, Ja.: Ms.
 Elbrccht 50 CIS.; Past. Weyel §1.00; Erndte- festeolerte his Dreieinigkeirsgem. §9,14; der Perrusgem. K5,l)1; der StephännSgem. §3,85-- 20,40
b. to the Synodal-Casse desWeffl. District:
 From Orciemigkcits list. in St. Louis, Mo. §10,20
 "Emmanuel's Distr. there 8.45
 From Mr. Past. ^Lchliepstck 1,00

E. N O s ch k e.

for the 'schoolteacher Wittwe Koch m N. Bremen:
 Bon of the comm. of the H "u. Past. Baumgart, Elkhvrm
 Prairie, Ill. "§6 ,00

E. Noschke.

a. To the general synodal treasury:
 Through Mr. Chr. Piepenbrink from the municipality of the
 Hrn. Past. Schumann in Noble Co, Ja. § 2.45 . in De Calb Co., Ja. - - - 3,75
 From the community of Mr. Past. Husmann in Marion
 Township, Yes. 5 ,00
 "of the community of Mr. Past. Stürckcn 7,12
 "Mr. Past. Husmanu 1,00
 "to the Cassirer of the Eastern District Mr. I. H.
 Miner in New York 136.60
 Through Mr. Past. O. Fürbringer 2,25
 namely:
 \$0.50 by Mr. Schössow Sr,
 0.50 " " Gottlieb Hilgendorf,
 0.25,,,,Franz Lemke,
 1.00 " " Garbisch scu..
 By Mr. Past. A. Ernst - - 7.94
 namely:
 \$6.72 from St. Peter's Parish in Eden, N. A.
 1.22 " " ,s From dcrCentcaffeder Stephanus Gein. d. Mr. Past.
 Weyet at Evansville, Ja. 1.20
 From the community of Mr. Past. Baumgart, Eikborn
 Prairie . 9 5,)
 ,, the comm. of Mr. Past: Brewer in Pittsburgh 10.47
b. To the Syuodal Missious-Casse:
 By Mr. Ebr. Piepenbrink of the comm. of Mr.
 Past. Schumann in Noble Co, Ja. §1 ,70
 of whose Gern, in DeKalb Co.,Ja. 1.04 Collection on Mr. H. Meier's wedding 2.38 From Mr. C. P. Reinking
 1,50
 " of the Drcieinl'gkcits Gern, of the Hrn. Past. Daib-- 10,35 collection on Hrn.Immanuel Spannaaels wedding 2,24
 For Minnesota iusonderbeit:
 by Mr. Past. Daib ' 4 1 ,00
 " whose Jacobus Gern. 4,51
 " of the comm. of Mr. Past. Köstering 11.28
 " " " John I 5,35
 " " " Strengths 4 .77
 " " " Husmanu 7,00
 " " " Bergt 4 .65
 " " " Jcibker) 10.00
 From Drciemigkeits District of Gem. in St. Louis- 8.30 From an unnamed person in Paitzdorf, Perry Co,
 Mo. for Minnesota° 3,00
 By Mr. Graves, from an Ungen. in St. Louis- 0.25 Vonder Jmmannels Gem. of Mr. Past.Neichhardt,
 Arcadia, Ja. collected in missionary hours - - - 10,M By Hru. Past. Streets in Collinsville, Ill- 15,85 namely:
 §10.25 by its municipality,
 2,80 Collection on Wundcrlich's wedding,
 2,80,,,, Fr. Obenneycrs Wedding,
 By Mr. Past. M. Günther and his congregation on
 Mequon Niver, Wisci 14,45
 namely:
 \$2.42 Collecte, 1,00 by Heinr. Jäger, 4,00 C.
 Fink, 1.00 Fr. Milbrcth, 5ü>0 Past.Günther himself
 20 Cts. C. Suckow, 35 Cts. F. Fink, 20 Cts.
 Luber, 10 Cts. Pannicr, 10 Cts. Woldte.
 By Mr. Past. A. Ernst von der St. Peters Gem.
 in Eden, N. A-- 2.31
 From the community of Mr. Past. Löber in Frohna, Mo.
 ! Collecte on Epiphany fixed- ' 3,00
 From the Gem. of Altenburg, Perry Co, Mo, Collecte on Epiphany ---- 18.00
 From the congregation of the Rev. Harms in Cape Girardeau, Mo. 7,0g
 namely:
 by Ernst Maut), H. Körher, Heinr. Noth, A. Paar, F. Körber, E. Däßelmann, W. Körbcr, F. Jehns, (-4 50 Cts.; Caspar Roth, Ludwig Noth G 1.00. - Caspar Noth
 §1.00 for Minnesota. ,/ /
 By Hrn Past. Hosts 4 ,20

namely:
 \$3.50 of whose comm. in Collinsville, Ill.
 0.70 „, the school children.
 By Mr. Prof. Walther, k/orn tlw sc^iu-r so- g.i>il around 2lari^villo, O., mombarg trom iss " 6oriuun l.uillrrrLN
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 Mo.. - 7,A
 " of the congregation of Mr. Pastor Baumgart, Elkhvrm
 Prairie. Ill. 10.75
 „ dcr/Fcm. of Mr. Past. Hugo Hanser inRain- haui, Canada West. 5,18
 From the comm. of Mr. Past. Reisinger 8.4s
 " " " " " Swan, Cleveland, O. 31.10
 c. To the college maintenance fund:
 From the St. Louis community \$22.05
 namely:
 \$14.70 of the DrceinigkeitS District
 7.25 " Jmmanücls
 From the Gent, of the Hru. Past. I. G. Kuntz in Cum- berland. Yes. - 8,00
 From the Gem of Mr.Past. Roads in-Collinsville, ii,L0
 For the general president -.
 By Mr. Chr. Piepenbrink from the municipality of the
 Hrn. Past. Worfrrlmann 6,01)
 *F . Böhlau.

For the Lutheran have paid:

the 12th year:
 The gentlemen: H. Winter, L. Sauer, Past. A. Ernst3 Er., Th. O. (Friese, C. F. Brackmailu.
the IH. Vintage:
 The gentlemen: I. Göhring, Past. F. W. Husmann 8 Er^ teachers Matches, Wunderlich, Wetzel, Ricbvd, Fr. Kölm, Napiersky, Leiliug, Tbcis, Past. Hattstädt 5
 Er., F. VcW mcier. H. Lübking, P. Rückerich, C. F. Brackmann, U. Umbach, M. Keck, H. Horn, I. Hofihcrr. A. Held, G. Heidt, I. Dönges, H. Blink, M. gimmer, A.
 Lüders,Pasi. A. Ernst, C. Jung, Th- O. Griese, Hagkluaun 50 Cts.
the 14th year:
 The men: I. B. Lind, F. Gcrbiug, Fr. Tankmeyer, Past. F. Schumann, I. Göhring, W. Panl, I. Krüger, A. Hcinuüilcr, I- Liüchterlcui, H. Walker, E. Rolf, C. Richter,
 Dr. Sihler, C. Wöllcring, C. Brandt, F. Wym- ken, Past. G. Jäbker 17 Er, I. Kleiusorge, Lebrer Mathtcs, I. E. Brockschmidt, Groh, C. Noth, L. Noth, G. H. Notb, M.
 Fischer, D. Korff, G. Bcrger, 61. Dörst, K. Scrube, M. Grass, F. Welcher, G. Bohne, H. Markcr, L- Brock- schniitt, H. Holdt, M. Zimmrr, A. Estel, Helwege, A.
 Weber, Olötsch, C. Jung, M. Cincnwein, H. Decker, Hage- man" 50 Cts., P. Münzet 4 Ex.
the 13th year:
 Mr. Past. Weyel.

Br-ese erhalteli since 11 Jammr 1858.
 Of the gentlemen: Rev. Fr. Ahuer (5i,12); Birkner rmd Wieland(\$!9,48);F. Bodcmer(50 Cts.)-, H. Brase(1,55); Dr. F. Bünger (10,00); Past. Dieß (35 Cts.); Past P
 H. Dörmanu; Past H. Eisseller 2 (\$2,00 u. \$2,00); Past, I. I. Fast; Past. O. Fürbringer; Past. H. Grätzel; Past. C. Hammer (\$'-3,35); Past.'W. Hattstädt (\$25.00 uaq
 regulation credited and handed in); Past. Tb- Henais (\$20,00); Past. J.Iscnfce (\$6,0t>);Past.J.H.Jox (\$12,50) Fr. Köbu (10,00); A. Lemke (\$61,00); Past J. List;
 Past. Ch. H. Löber (\$9,25); Ch. Lücke (\$16,00) according to Ocher au written and delivered> A. Mclcher (\$77,50 well written and delivered); Past. W- Müller; S.
 Ricdel (12,IX well written and handed in); Past. E. Riemenschneider; Past. A. Saupcrt; Schäfer and Koradi; Past. G. A. Schiefer decker; I. A. Schletz; A. F. Siemon
 (\$40,00); Past. A. D. Stecher 2 (\$1-0,09 and \$11,09 well scr. and deg.) Past. H. A. Stub (1.60); Past.J.Trautmaun (\$9.00); A Ullrich (28 Cts.); Past. C. Dernlce;
 Past. H. Wunde (\$92,0ll); Past. A. Weyel (\$95,70 well scr. u. abgeg.) Past. A. Zagel (810.00).
 St. Louis, January 25, 1858.

Otto Ernst.
 Market Street No 57, up one flight of stairs.

Correction. In No. 8, page 63 "Zum Aus bau unserer Kirche" \$6,00 instead of \$5,25 from the congregation of Mr. Past. Schumann,DeKalb Co., Ja. and \$1,00 v"
 St. Paul's parish is missing: Baltimore.

Changed address.

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Volume 14, St. Louis, Monday, February 9, 1858, No. 13.

(Sent in by Rev. Roads.)

A serious word to all honest Christians about Methodism.

"Enter through the narrow gate. For the gate is wide, and the way is broad, that leadeth to damnation; and ye are many that go therein. And the gate is narrow, and the way is strait, that leadeth unto life; and few there be which find it," thus cries the Lover of our souls, our beloved Lord and Savior Jesus Christ, to us all, and all who truly love their souls now also strive to enter in through the strait gate of true repentance, and to walk in the strait way. But no one has already overcome because he is on the narrow way. He has begun the course toward heaven, but he has not yet completed it; the golden jewel at the goal is not yet in his hands. Only now it is necessary to look up seriously, to fight and to argue in order to stay on the right track and to really reach the goal.

It is true that every Christian has enough to care for his own soul, but nevertheless, since everyone certainly desires from the bottom of his heart that all should be saved, he cannot refrain from looking at his neighbor, and just as little can he, as such is the nature of true neighborly love, withhold a word of instruction or admonition and warning if he finds it necessary.

For this reason, then, I address the following word to you, beloved reader. That on which I would like to draw your attention to is the dangerous thing about Methodism. Check what I am saying.

I.

It is certainly something unspeakably great that God has done for us by giving us His dear Son. For he has redeemed us from all sins, death, the devil and hell, has earned for us forgiveness of all our sins, complete righteousness with God, the adoption as children of God and the inheritance of eternal life through his meritorious suffering and death. Certainly every honest Methodist rejoices in this and praises God when he has reached the point of being able to say: All that the Lord Jesus Christ has acquired for mankind belongs to me, too. The Holy Spirit testifies in my heart that I also have a Savior, I experience how good it is with Jesus, I know that all my sins are forgiven and that I am God's child; oh how good I feel when I rest in Jesus' arms and the Holy Spirit comforts me so much. Spirit speaks to me so comfortingly! And which truly Lutheran Christian did not rejoice with him. For Christianity is also a matter of the heart for him, he also rejoices in the kisses of love he receives from his heavenly Father when he returns as a prodigal son, he also rejoices when he hears the living testimony of the Holy Spirit in his heart that he is God's child. He also rejoices when he hears in his heart the living testimony of the Holy Spirit that he is God's child, and then he joyfully lifts up his hands and says, "Abba, my Father;" it also does him good to say, in the sweet and blessed feeling of his heart, "Abba! can: Praise God, my Jesus has accepted me too.

But as much as I agree with the Methodists in this, this leads me to something highly dangerous, even soul-destroying in Methodism, which I must point out to you, dear reader.

As delighted as the Methodist is when he has the sweet feeling in his heart that he is a born-again child of God, so much weight he puts on this feeling. As a rule, he believes to be a child of God only when he feels the closeness of his heavenly Father; to be a partaker of God's grace only when his heart tells him so; to possess the Holy Spirit only when he feels its fullness. To possess the Holy Spirit only when he hears its comforting promise in his heart; to believe only when he has the joyful feeling of his faith; his faith, then, depends on the sweet feeling of his heart; on this he builds it.

The Lutheran Christian is different. As pleasant as it is for him to have sweet and blissful feelings of the Lord's nearness, he is far from placing so much emphasis on it that he builds his faith on it. The ground of his faith is not in him, but apart from him; it is the word of God. In the word the Holy Spirit comes to us. In the Word, the Holy Spirit comes to us; in it, He brings us all the goods of salvation that our Savior has purchased for us. The word is the means of the Holy Spirit. The word is the means of the Holy Spirit, through which he works the true living faith in our Savior in us. Not without, only through the Word will

The Holy Spirit in us. The Holy Spirit is within us, and He sends us out with the Word.

Now the Methodist admits that the word is a means of grace of the Holy Spirit. But no matter what he may think of it, no matter how much he may praise the Word, he never believes that the Word really brings and gives us all goods of salvation, that it is the means of the Holy Spirit to work faith in us and the explanation of God on which faith must rely. Rather, he looks to heaven and waits for the immediate coming of the Holy Spirit to restore him. Rather, he looks to heaven and waits for an immediate coming of the Holy Spirit to give birth to him again, to fill his heart, to revive it, to give him faith, and thus to bring him into the possession of God's grace and filiation. And when he feels all this, then and only then is he sure of his salvation in Christ. So he builds his faith not on the word, but on the sweet feeling of his heart. No matter how much he may believe in God's word, he does not believe in its power to communicate God's grace and to bring life and salvation, no matter how resolute a Methodist he may be.

The Methodist, however, with his fine emotional faith, is quite sadly off in truth. God certainly lets us feel sweet feelings of his nearness, especially if we belong to those who, after baptism, unfortunately fell away again, went with the world, but then, like that prodigal son, returned repentant; but he withdraws such feelings from us again, among other things, in order to point our faith away from them to his word and thus to establish it more and more. Oh, then the Christian feels so miserable, so abandoned; law, sin, devil stand up against him and his heart feels nothing but fear and bitterness. What is the situation in such an hour for the one who makes his state of grace dependent on the sweet feeling of his heart? Then he doubts, then he hesitates and really thinks that he is not God's child, that God has rejected him. So he never comes to a right certainty of his faith, of his state of grace. Now he stands, then he lies down again. His faith is as flexible as his feelings. Every storm of challenge tosses it back and forth like a reed. And what is the natural consequence of such a state? Either one becomes a hypocrite, or one goes to the world. It is a sad state of affairs when faith lacks the unshakable rock of the Word of God.

On the other hand, look at the Lutheran Bible Christian who bases his faith on the Word. Of this fine word the Lord Christ says: "Heaven and earth will pass away, but my words will not pass away. (Luc. 21, 33.) He sticks to the word alone, even when his heart leaps for joy. He considers the sweet feelings of his heart to be nothing other than a special addition of our God, a special refreshment in this arduous life on earth,

as a foretaste of the joys of heaven that await him there. If he does not have such feelings, he nevertheless believes that he is God's child. He keeps to the word; what is promised and given to him in the same, he appropriates to himself. And now he may have sweet or bitter feelings, now the devil, the world and his own heart may say no, now the waves of affliction may beat into the little ship of his heart from all sides, he is nevertheless sure of God's grace; for: "It is written," it says with him, and this is valid for him more than everything; his motto is: "I believe what your word promises me, I feel it, or I do not feel it." Then what David confesses in Psalm 119:92 comes true in him: "If your law (i.e. the precious promises in your word) had not been my comfort, I would have perished in my misery." Then the Christian learns that the word of God is a "living and powerful" one (Ebr. 4, 12), that "the gospel of Christ is the power of God that saves. (Rom. 1, 16.)

If anyone still doubts that the Methodists do not believe in the living and saving power of the Word of God, which communicates God's grace, let us point out their abhorrence of the biblical doctrine of Holy Absolution. According to this doctrine, the preacher forgives the sins of the penitent in the name of God by means of the Word. With the greatest reluctance, every truly Lutheran Christian rejects the assertion that in his church the preacher forgives sins on his own authority. But how can one take offense at the assertion that the preacher, as the appointed minister of the Word, forgives sins of the penitent by virtue of this Word, not in his own name but in Christ's, not out of his own iniquity but by Christ's command? Is not the comforting treasure of the forgiveness of sins in the word? What more is needed to forgive sins than to preach this word? When the preacher says: "It is certainly true and a precious word, that Jesus Christ came into the world to save sinners" - what is that different from saying: "Ye sinners who believe in Jesus, rejoice: your sins are forgiven you! Does not every Methodist preacher, then, as well as the Lutheran, forgive sins when he preaches the gospel? We by no means teach that absolution is a sacramental ceremony which has the special power to forgive sins without the Word of God; rather, we practice absolution because we know and believe that in every word of the Gospel there is an absolution which the preacher now confers and assigns to the individual. Therefore, we also believe with all our hearts that every Christian can absolve and forgive sins just as well as the preacher, and that even in case of need, since we do not have a called minister of the word, we can make use of him.

may serve. The preacher then stands up with a cheerful heart and forgives sin, knowing that he does nothing but offer and distribute the good that is in the word, since it says: "Thus it is written, and thus Christ had to suffer and rise from the dead and preach repentance and forgiveness of sins in His name; Luc. 24, 46. 47. and Joh. 20, 23: "Whose soever sins ye remit, they are remitted unto them. Whoever then denies that the preacher of the gospel has power to forgive sins, does he not thereby deny the power of the word of God to forgive sins?

This, dear reader, is the first thing I find dangerous to the soul and pernicious in Methodism. Examine what I have said, and you will have to believe it to be divine truth.

2.

The doctrine of the justification of man is intimately connected with what has already been said. This, as the Methodists also confess, happens solely by grace, for the sake of the merit of Christ, which the sinner grasps and appropriates in faith. According to this doctrine, man cannot contribute anything at all to become righteous before God, just as he is already under God's wrath and curse because of his original sinfulness, and therefore cannot bring One Good Work, indeed nothing but sin, before God. According to this biblical doctrine of justification, our entire salvation rests on Jesus Christ, who redeemed us completely, fulfilled the whole law in our place, and suffered all the punishments of our sins, since the heavenly Father does not require of us any redemption of our sins, no obedience to his commandments, in order to earn heaven for us, but is rather completely satisfied, completely reconciled to us. According to the biblical doctrine of justification, nothing more is required of us than that we accept in faith the whole treasure of God's grace, the forgiveness of all our sins, and the merit of Christ, trust and build upon it, and be joyful and glad in our God and Savior, just as all that our Savior has acquired for us, not only in the holy gospel, but also in the sacraments, in holy baptism and in holy chrismation. Baptism and Holy Communion. In this way, as the Lutheran Catechism confesses, we receive forgiveness of sins, life and blessedness.

But the Methodists object to this: That is mainly what we have against you Lutherans, you think that if one is baptized and goes to the Lord's Supper, then everything is good, one will be blessed, and thus makes people safe. But as God's Word so often testifies, one must earnestly repent and turn to God in order to be saved. —

You are very much mistaken, dear reader, if you think that this is Lutheran doctrine which you reject here. Such a doctrine rejects with you every true

Lutherans from the bottom of their hearts. We never make people sure, nowhere do we teach that it is enough to be baptized and to go to Holy Communion in order to become blessed. Rather, we call out to everyone in all seriousness: "Even if you are often baptized and often partake of the Holy Communion, you will not be blessed. If you were baptized many times and often partook of Holy Communion, but did not repent and did not believe in Jesus Christ, you would be eternally lost. Faith as the receiving hand is necessary on the part of man for a blessed reception of Holy Baptism and Holy Communion. Baptism and Holy Communion. The Lord's Supper is indispensable. And does not our Catechism expressly testify to this, when in the main section on baptism, in answer to the question: "What does baptism give or profit?" it finally says: "To all who believe, as the words of God's promise read," and in the main section on Holy Communion: "He is rightly worthy and well sent, who has faith in these words: Given and shed for you for the forgiveness of sins?"

Or should baptism and the Lord's Supper not be the means by which God gives us his grace? This can only be denied by those who do not know or do not believe what God's Word says about them. With regard to the sacred baptism. With regard to holy baptism, I actually only needed to cite the one passage from the Hebrew Scriptures: Titus 3. Scripture: Titus 3, because there it says: "God makes us blessed through the bath of regeneration," i.e. through holy baptism. Baptism. If God makes us blessed through baptism, then it is the means in his hand by which he offers us all his grace. To top it all off, the word of Christ Marc, at the last: "Whoever believes and is baptized will be saved," in which passage the same effect is attributed to baptism - not to mention other passages. - What does the Lord Christ say about the Holy Communion? Communion? He says: "Receive and eat, this is my body; all of you drink from it, this is my blood, given and poured out for the remission of sins," that is, under bread and wine, with the mouth you eat and drink at the same time my body and my blood. Does the Lord Christ give us now in the Holy Communion under bread and wine? When the Lord Christ gives us his body and blood in the Lord's Supper under bread and wine, we receive the whole treasure of his grace, the pledge and seal of our redemption; we receive the ransom itself, so that we may not doubt that we are partakers of the redemption that has taken place and the forgiveness that has been given. So also the Holy Communion is a means of grace. Holy Communion is also a means of grace.

And yet Methodists really do not consider baptism and the Lord's Supper to be means of grace when, in spite of all the bright and clear Scriptural evidence, they claim that baptism is not the means of regeneration, that the Lord's Supper is not Christ's body and blood, offered in, with, and under the bread and wine for the assurance of the forgiveness of sin, so that they thus empty these holy sacraments of their heavenly goods. How? God also offers them his grace in baptism and the Lord's Supper, and they do not take it! When someone is offered a gift, he does not take it. But if he does not accept them, he must think that he does not need them, that he can still help himself. What else should one think of the Methodists? For if they had a real desire for grace, if they realized that they cannot help themselves in the least, that God must do everything, they would not reject this treasure of grace in baptism and the Lord's Supper.

But they think that baptism and the Lord's Supper are too small means for such great grace to be communicated to us through them. But is this not God's business? Who will blame Him for bestowing such great goods on us under such small signs? And will he who has a right desire for God's grace, receive it for the sake of the small tokens? among whom it is given? Never; rather, he will take it in haste, rejoice and praise God that he has been justified by grace.

The Methodists, however, do not accept the grace of God offered to them in baptism and the Lord's Supper, and the real reason for this is that it is too much for them that God should do everything and have all the glory, while all the glory is taken away from them and they should do nothing but accept what is given to them. They do not feel their deep ruin, their complete lack of merit; they think that for their righteousness they have to do something.

In short, they still cherish and cultivate a secret righteousness of works, and this is precisely the second thing I have against them. Thus, it is not only the doctrines of baptism, the Lord's Supper and absolution that are at issue between Lutherans and Methodists, but actually the main article of Christian doctrine, the doctrine of justification. The Methodists may profess the biblical doctrine of justification with their lips, but it does not live in their hearts, otherwise they would not err in the doctrines of baptism and the Lord's Supper just mentioned. For whoever believes in his heart that man is saved by grace alone, without merit of works, how can he be disconcerted when he hears that forgiveness and blessedness are offered and given to him through such means as baptism and the Lord's Supper!

And now consider, dear reader, who is either already caught up in Methodism, or yet leans toward the same, in what a dangerous state you find yourself in. For this is and remains divine, incontrovertible truth: Christ's merit cannot be cut up; whoever who does not want to be justified solely by Christ's merit, but partly by his own doing, is of no use to Christ. Consider and take to heart what I have said. - —

That the Methodists do not use the means of grace of Holy Baptism and Holy Orders. Baptism and the Holy Communion. However, the fact that Methodists reject the means of grace of Holy Baptism and Holy Communion and do not believe the biblical doctrine of the same has another reason than the one just mentioned. and this is the third reason I would like to discuss.

The Holy Scriptures are God's own Word. Scripture is God's own word. Men have written it, but through the direct inspiration of the Holy Spirit. Spirit (2 Tim. 3, 16). In his word, God tells us what we need to know to become blessed. God the Holy Spirit has also spoken clearly. Spirit has spoken clearly. How could it be otherwise, since it is His whole purpose that we may become blessed? The Lord Jesus instructs us in the Holy Scriptures. The Lord Jesus instructs us in the Scriptures with the words: "Search the Scriptures" (John 5:30); would he do this if they were dark and incomprehensible? God the Holy. God the Holy Spirit has inspired the Scriptures. If one wanted to claim that it was dark and incomprehensible, one would have to assume one of two things: either that the Holy Spirit could not speak clearly, or that the Holy Spirit could not speak clearly. Either the Holy Spirit could not speak clearly or did not want to speak clearly, which would be blasphemy.

The Holy Scriptures are God's Word. Scripture is God's Word, therefore we must take it as it reads, in its simple literal sense, for only then can we grasp the meaning of the Holy Spirit. Spirit. Whoever does not do this, i.e. from the word understanding deviates from the Scriptures and interprets them according to his reason. If a person deviates from Scripture and interprets it according to his own reason, he does not show it the respect it deserves, he does not consider it to be God's word in fact and in truth, he puts his reason above it, even above God Himself, and idolizes his reason, of which God's word says that it understands nothing of the things taught by the Holy Spirit (1 Cor. 2:14). Spirit teaches (1 Cor. 2:14).

But the Methodists are guilty of this sin. They do not have due respect for the Scriptures as the Word of God. This is the third thing I have against them. See

to, for example, God's clear words of baptism and the Lord's Supper, is the Methodist Church's deviation from the same not clear enough in the day?

How? Should we not then humbly bow down to it, should it not be said among us: "My God, what you say does not belong to me to change with my blind reason; what you say is true, even if I do not understand how it can be true!? you are father, I am child; I childlike repeat after you; to all your words I say a joyful yes! Examine for yourself, dear reader, whether there is such a childlike spirit in the Methodist Church, or whether it does not rather follow the Holy Scriptures as the clear words of God. The Methodist Church does not rather deny the Holy Scripture, as the clear Word of God, the due respect it deserves. It is well known that some Methodists read the Bible on their knees, but what is the use of this outward

What is the meaning of this work of humility if they do not inwardly bend the knees of their heart and reason before God's word, but conversely bend God's word according to their heart and reason? How terrible, what a sin this is, has already been said. Where this leads to is also clear, namely, that in the end one no longer believes anything. For he who dares to contradict the truth in one thing is on the straight road to doing the same in other things.

Thus, there is not a little soul-destroying in Methodism. However, this does not mean that there are no Christians, no true children of God among the Methodists. Rather, we Lutherans believe and rejoice in the fact that even among the Methodists true children are born to the Lord God through the beatific truth in other pieces preached among them, and are preserved by His special grace from the soul-corrupting influence of the false doctrines of Methodism. And it is precisely this, that we believe to have secret brothers and sisters in Christ among the Methodists, that actually moves us to expose the soul-corrupting heresies of Methodism. We would like to snatch these, who stand on one ground with us and are intimately united with us, from the danger threatening them through the false doctrines of Methodism, to rebuke these erring brothers, and to lead them to the right, so pure and unclouded flowing source of heavenly comfort.

"We already realize," they reply, "you want to make us Lutherans." You may call yourselves whatever you want, if you only have the pure and honest truth in all things. But if you have recognized this correctly, then you will certainly not be able to refrain from professing the Lutheran church, since only in it will you find the pure doctrine in all things. True Lutherans are those Christians who childlike adhere to the letter of the Holy Scriptures. Whoever is such a Christian will not be ashamed of the name of a Lutheran, according to the words of the apostle: "Do not be ashamed of the testimony of our Lord, nor of me who am bound by him," thus also of Luther. 2 Tim. 1, 8.

The Lutheran church would rightly be detested by the Methodists if it really taught what is claimed of it here and there. But now, dear reader, you have had another opportunity to get to know the Lutheran doctrine; if you denigrate it, you may then answer for it before Him who kills the liars and has abominations against the false. Ps. 5, 7.

The Lutheran Church would rightly be detested by the Methodists if it were to be judged according to the individual persons or congregations that attach this name to themselves. For many, God be lamented, call themselves Lutheran, and yet preach the most blatant unbelief; many call themselves Lutheran, without possessing even a shred of living Christianity; many call themselves Lutheran, who, although we cannot count them among the unbelievers, do not have the Lutheran doctrine, but nurture and preach, for example, Zwinglian heresies in the midst of our church. Such, however, sail like the leaders of slave ships under a false flag. Therefore, dear reader, keep in mind that not everything that calls itself Lutheran is Lutheran. The Lutheran church is to be recognized by its doctrine; it is also the hallmark of the same.

May the faithful God bring all those who are caught in error to the right and keep all those who know and love righteousness in it, to the praise and glory of his great name. Amen.

(Submitted.)

The glorious comfort of the keys.

From time immemorial, the devil has caused unspeakable damage to Christianity by bringing about terrible misuse and misunderstanding of the dear keys. How Dr. Luther already complains about the Roman mischief, which was done with the key of hit and the key of miss, the key of power and the key of knowledge. But should there now be more knowledge and more right, blessed use of it in Christianity? The sects almost all, especially the Methodists, in spite of their framed "spiritual" enlightenment and alleged enemy-shots against Rome, like several others, also carry this Roman Catholic false doctrine of the hit and miss key around in their sensitive hearts. For neither does their unwillingness to accept the office of the keys, as it is practiced in the Lutheran church, nor their talk that the preacher in confession does not really confess the sins to the people, and therefore no sinner can be sure whether he is now also rid of his sins in heaven through the absolution of the preacher; from where, I say, does this piece of perverse faith come other than from that Roman "false conclusion! which, according to Luther's account, was handled in approximately the following way; the priests were asked, "What do you give us in confession? - What should we give? Absolution. - Is it certain? - If you have new ones, and if it is so in heaven as we absolve, then you are certainly absolved; if not, then you are not absolved, for the key may be missing. So I hear that the key is on my repentance and worthiness before God. And with my repentance I can become such a fine little smith that I can make our Lord God out of his keys both wrong keys and right keys: for if I repent, I make his key a right key; if I do not repent, I make him a wrong key. That is, if I repent, God is true; if I do not repent, God leaks. But how do I know that my repentance and worthiness are enough for God? Shall I look up to heaven and wait until I know and am sure that my repentance is enough? If anything will come of it? - That is none of our business, you take care of it.

But should not many a Lutheran still be caught up in rationalistic or pietistic views, which prevent him, as much as from the full knowledge, so from the full, rich consolation of the keys, which the faithful Savior has given to his church on earth? Since Dr Luther in his writing: "Of the Keys 1530," has so deliciously dealt with this doctrine, that!

When you read through them, your heart is deeply moved with joy, your knowledge is advanced, your faith is strengthened; so I will share some of them.

I. The true nature of the keys.

"The keys are an office, power, or command, given of God unto Christendom, by Christ, to keep and to forgive the sins of men." - Christ says: "What you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in heaven. Notice here that he certainly, certainly promises that what we bind and loose on earth shall be bound and loosed. He does not say: What is in heaven bind and loose, that you also shall bind and loose on earth, as the teachers of fallacies fool. When would we know what God binds or loosens in heaven? Nevermore, and the keys would be in vain and of no use. He also says: "You should know what I bind and loose in heaven, who wants to know or can know? But thus saith he, If ye bind and loose on earth, I will bind and loose also in heaven: if ye do the work of the keys, I will do it also: yea, if ye do it, it shall be done, and there is no need that I should do it also. What you bind and loose (I say), I will neither bind nor loose, but it shall be bound and loosed without my binding and loosing, it shall be one work Win, mine and yours, not two; one key, mine and yours, not two: if you do your work, mine is already done; if you bind and loose, I have already bound and loosed." - —

"He commits and binds himself to our work; why then should we make it uncertain, or turn back, and suppose that he must bind and loose beforehand in heaven? Just as if his binding and loosening in heaven were different from our binding and loosening on earth; or as if he had different keys up in heaven than these on earth - when he clearly and plainly says that the keys of heaven are not the keys of earth. My keys (he says) you shall have and no other, and shall have them on earth. He cannot have other keys above and apart from these keys of heaven, which do not lock in heaven, but above and apart from heaven; what would they lock there? If they are the keys of heaven, they are not two keys, but one key, which closes here on earth and above in heaven; one binding and loosing here on earth and above in heaven. - —

"But such thoughts of two keys come from the fact that God's word is not taken for God's word, but because it is spoken by men, they sift it as if it were the word of men, and think that God is high above, and far, far, far away from such a word that is on earth, they gape up to heaven after it and write other things.

Keys. And Christ clearly says that he wants to give the keys to Peter Matth. 16, 19. He does not say that he has two kinds of keys, but the same keys that he has himself and no other, he gives to Peter, as if he should say: Why are you looking up to heaven for my keys? Do you not hear that I have given them to Peter? They are the keys of heaven (it is true) but they are not in heaven: I have left them down on earth, you shall not look for them in heaven, nor anywhere else, but you shall find them in Peter's mouth, where I have put them. Peter's mouth is my mouth, and his tongue is my key bag, his office is my office, his binding is my binding, his loosing is my loosing, his keys are my keys, I have no other, nor do I know of any other: what they bind is bound, what they loose is loosed, not otherwise than there is no binding or loosing in heaven nor on earth. If there are more or other keys, whether in heaven, on earth, or in hell, they are none of my business. I know nothing about them, what they bind or loose, I do not ask. Therefore you do not turn to it and do not let them make a mistake. I only look at what my Peter binds and loosens; I hold to that; you also hold to that: then you are already bound and loosed from me. For Peter bindeth and looseth in heaven, and no man else. Behold, this is rightly thought and spoken of the keys."

"But if you say, as the idiots and sophists do, that they hear many of the keys of binding and loosing, yet they do not turn to them and remain unbound and undone, then there must be something else besides the word and the keys: the spirit, spirit, spirit must do it. But do you think that he is not bound who does not believe in the binding key? He shall know in his time that because of his unbelief the binding was not in vain, nor did it fail. So also, whoever does not believe that he is free and that his sin is forgiven, shall in time also know how certainly his sins have been forgiven him, and has not wanted to believe it. St. Paul says Rom. 3, 3. Because of our unbelief God will not be lacking. So we do not speak now of who believes or does not believe in the keys, knowing almost well that few believe, but we speak of what the keys do and give. He who does not believe has nothing, but the key is not lacking. Many do not believe the gospel, but the gospel is lacking and does not therefore deny. A king giveth thee a lock, and if thou receive it not, the king hath not lied nor erred therefore, but thou hast deceived thyself, and it is thy fault; the king hath certainly given it."

II. The right use of the keys.

"How can you do that if you have the key to the

Who wants to use it right, so that it is certain for God? There you have Matth. 18,15 a certain text, where Christ himself grasps the key of the ministry so that you cannot fail if you follow it; but if you do not follow it, but use a new way of your own, then know also that you fail and do not hold the right keys. But this is what the text says: If your brother sins against you, 2c. then you have grasped a certain measure and way in God's word, which does not let you fail, and you can use the keys divinely and well without fear and worry; for this is what the text of keys says: What you bind on earth, 2c."

"But if you do not keep these measures and ways, you will be uncertain, and your heart cannot say, I know that I am not lacking, but it will bite you and say, You have bound and loosed without God's word, God did not command you to do so, but it is your own will; therefore you had no keys, but you dreamed of keys, from which your conscience will judge and say: you have blasphemed God's name, desecrated the keys, and in addition done violence and injustice to your neighbor, frightened his conscience with lies, led him astray and to the wrong understanding of the keys, and spiritually killed him. Where wilt thou stay?"

"The congregation, if someone is to be banned, must know and be certain how he deserves the ban and how he has come about, as the text of Christ gives here; otherwise it might be deceived, and accept a lying ban, and thereby do injustice to the nearest. This would be blasphemy against the keys, and profanation against God, and the perverting of love against the nearer, which is not to be suffered by a Christian congregation: for it also belongs to it, if any man be baptized with it, saith Christ here. And it is not guilty of believing the official's notes, nor the bishop's letters; indeed, it is guilty of not believing them; for men are not to be believed in the things of God. So a Christian community is not the official's servant, nor the bishop's cane-master, that he may say to it: da Kreta, da Hans, hold me this or that one in the ban. Awe yes, be welcome to us, dear official. In a secular authority such a thing would have an opinion; but here, since it concerns the souls, the community should also be with judge and wife. St. Paul was an apostle, nor did he want to banish the one who had taken his stepmother; he wanted the church to be present, too, 1 Cor. 5 v. 1. 5. 1. 5. and since the congregation did not do so, he let go of the ban, and was satisfied that he was otherwise punished for the congregation."

III The great necessity of the keys.

"The binding key does the work of the law, and is useful and good to the sinner, that it may minister to him, reveal to him his sin, admonish him to the fear of God, frighten and moves to repentance, and not to ruin. The key of salvation drives the work of the gospel, entices to grace and mercy, comforts and bites life and salvation, through forgiveness of sin. And Summa, they are Executors, Executors and Drivers of the Gospel, which badly preaches these 2 pieces, repentance and forgiveness of sin, Luc. 24, 47. -"

"And both of these keys are so necessary in Christianity that God can never be fully thanked for them. For no man can comfort a

rightly frightened, sinful conscience in its sins; it still has trouble that the ransom key may accomplish such a thing: so great a disease is it for a stupid, weak conscience, that here the faith in the key's judgment must be driven quite violently by preachers, pastors, and other Christians: of which faith in the papacy" (and among the zealots) "not a word is ever heard. Again, among the Christians there are some rough, impudent hearts and wild people, so that the pious have no rest nor peace for such false Christians, where the binding key with its rod would not be there, and vain grace and security would be flushed. It is therefore still painful how severe and great such punishment and judgment is. So the iron and hard binding key is a great comfort, protection, wall and castle against the wicked for the pious Christians, and yet it is also a healing medicine for the wicked themselves, useful and pious, which is terrible and annoying to the flesh. Therefore we should hold the dear keys both precious and valuable from the bottom of our hearts, as our two unspeakable treasures and jewels for our souls.

"For the dear man, the faithful bishop of our souls, Jesus Christ, has well seen that his dear Christians, frail and challenged by the devil, the flesh, and the world, would sometimes fall and sin without ceasing. Against this he has set this remedy, the binding key, so that we do not remain secure in sins, presumptuous, crude and wicked; the loosening key, so that we also do not have to despair in sins, and thus on the middle road, between presumption and despondency, keep in right humility and confidence, so that we are abundantly provided for on all sides. For he that sinneth not, (but who sinneth not?) or wherein he sinneth not, hath the common gospel; but he that sinneth, hath over the gospel also the keys."

"He also wanted to use the keys to violently resist the future Novatians, who taught that no mortal sin could be forgiven on earth after baptism. But here we see that Christ does not give the keys to the Gentiles nor to the unbaptized, but to his disciples and the baptized; which would be quite in vain if the sins of the baptized were not to be forgiven thereby. Also says of the same Matth. 18, 15: If your brother sins, but your brother is a baptized Christian,

"Christ wants to have comforted us poor sinners with this cruelly and mightily. And this is the comfort, that all, even all sin (none excepted) shall be subject to Petro or the key, that they shall be bound and loosed when he binds and loosens them, though all the devils, all the world, all the angels, all the thoughts and despairs of our heart, all the sights of death, and all the evil spirits, resist, that a foolish heart may boldly rely thereon, and against its own evil conscience, in time of trouble, thus say: Well, my sins, however many and great they are, are all absolved from me by the key; then I rely on it, and will know no more of any sin, but all, all forgiven, all forgotten. He who promises me: All that you redeem shall be loosed, he does not deny me, that I know. If my repentance is not sufficient, his word is sufficient. If I am not worthy enough, his keys are worthy enough. He is faithful and true; my sins shall not make him a liar to me."

—B. —

This paper, published in Tifsin, Ohio, of the "Dentsch-Reformirte Synod of Ohio a. St.", has been pilloried by us before for the levity with which it communicates distorting and lying reports about the Lutheran Church. Unfortunately, we have to report that this paper still continues in this manner and in the most scandalous and silly way. Thus, in the number of Jan. 13, it says about Bavaria: "An attempt was made to impose an agenda on the people, which played a ghostly game with the long-outdated formulas of earlier centuries. The sermon itself should no longer be the main thing. An outward church discipline full of police and childish punishments without any connection to heartfelt! Faith was to be introduced and the people were to be forced by force to obey the church. Not only the voice of the mostly unchristian people rose up against this, but also many a pious, genuinely Protestant mind, so that even the ecclesiastical authorities, richly endowed with the contempt for the people peculiar to German authorities, found themselves compelled to refrain from their Romanist news for the time being.

So it goes on. It disgusts us to copy even more of the scurrilous lies and defamations of the unscrupulous editor. With every sheet he shows more clearly that he is in

is a wild Carlstadian in his religious views, without any moral feeling for justice and truth, the more ignorant, the more insolent and impudent, as such people are. Thank God that everyone who knows Harles knows what a noble, purely evangelical heart dwells in him, placing the preaching of the Gospel above all else, equally distant from hierarchical principles and desires, faithfully loving the people entrusted to him, and abhorring all miserable formulaism. In vain, therefore, does that spiritless rabulistic newspaper writer spout his poison of despair. A Harles is so sublime that it makes him all the more precious to those who know him. We only regret the local Reformed Church to be represented in such a disgraceful way in the "Evangelist" and to be officially lied to.

The truth is, as far as the success of Harleß'ens paternal effectiveness for the church of Bavaria entrusted to him is concerned, that God visibly gives him the victory against all enemies who hate his truth and godliness equally.

We have just received the January issue of "Signs of the Times," from which we learn that Rev. Vogelbach has resigned from the editorship of this chiliastic periodical and left it to a certain Mr. J. Gottlieb Ade in Buffalo, who has now transformed it into a formal "organ for the gathering of God's people in Jerusalem". Already earlier we suspected that the journal would not stop at the mere impractical attempts to interpret certain prophetic passages and to apply this interpretation to the present and the future, since obviously no agreement was possible in this way among the Chiliastes; for where once the only sure basis of interpretation, the only key of prophecy, is abandoned, nothing but a Babylonian confusion can arise. Pastor Vogelbach reported about the project of a gathering of God's people in Jerusalem in his "Zeichen der Zeit" (Signs of the Times) rather shyly at first and seemed to take it almost badly if one wanted to suggest to him the same views and plans with the Würtemberger enthusiasts; however, we could not help thinking that his allegedly "subtle," chiliasm would certainly have such a rough offshoot at last, because where the root is, there one may expect the whole tree. We were not mistaken, as success shows. The end of the song is really that the leaf now serves as a tool for those who seek all final salvation not in the pure Gospel and unadulterated Sacrament, like the Christian Church, but in the gathering of a so-called people of God in Jerusalem. The new editor himself writes: "In this direction (like the Würtemberger under Hoffmann) the ""Signs of the Times"" have already spoken out now and then.

if already those essays on the conversion of Israel, antichristianity, millennial kingdom, etc. could give the impression that (on the part of Mr. Vogelbach) an equal striving for the establishment of a people of God does not exist. We, as well as the "Süddeutsche Warte", however, do not attach the high importance to those questions, if they are treated without relation to the gathering of the people of God, as was done by several contributors to the Signs of the Times." The reader sees, the gathering of God's people in Jerusalem will now become the main theme of the paper, for, it says, "the church of Christ as the true seed of Abraham has claim to the bodily (!) and spiritual(!) promises of the prophets."

The editor writes. "If the Lutheran denies a thousand-year kingdom of peace of Christ on earth, well, then it is said that it is actually his task to work for the establishment of a people's life based on the word of God, to oppose the will of God to all bulwarks of Satan in church, state and society and to continue in this testimony with the presentation of possessions, life and limb, so that all knees will bow to Christ and all tongues will call him their Lord. If he is serious about glorifying the Son of God, the Lord over all, he must consider the attainment of the Lordship of Christ possible, and his own conscience, the Word of God, as well as the history of such men who have committed their lives to the cause of Jesus Christ, can teach him what he has not done up to now and what he must do in order not to fall into the judgment of lazy servants."

The dear reader can see from this that Mr. Ade has strange ideas about a Christian preacher. Such a one, he thinks, sits leisurely in his chair, cultivates calmness and only now and then lets out a lightning ray against the "heretics". Mr. Ade thinks that only he who heats himself up for Jerusalem in Palestine stands in self-denial and seeks to promote the kingdom of God, the spiritual transformation of men and the subjugation of the world to Christ; he who does not do this is a lazy servant. No one is surprised at this: enthusiasm and arrogance, fanaticism and looking down on others with contempt - are twins.

Urgent call for help.

As a result of visits by some of the preachers of our Synod in the years 1855-57, a small congregation of the pure confession was formed in Oshkosh, which a year ago called the undersigned as its pastor. Among those who form the tribe of the congregation are the undersigned members, whose names will be remembered by many dear brethren in Missouri and Wisconsin from the earliest days of our denomination in America.

will be. Already in the previous August we had the joy of being able to celebrate a church consecration. The church stands on its own, now fully paid for building site, which is located on the highest point of that part of the city that overlooks the adjacent Lake Winnebago. The distress which now presses us because of the congregational debts drives us to take a step which we tried to avoid as long as possible, namely to appeal to the Lutheran Church of America for help with the request: "that the dear fellow believers would provide relief for our distress, if possible remedy.

But it is our duty to prove our state of emergency convincingly. Let us do this in a few words. First of all, to answer the very obvious question: "Have we caused our own distress through carelessness? - we affirm that the church building, with its moderate size of 25 by 52 feet, is built of wood and quite simple, containing a small parish apartment according to our needs. Our expense would be the least contribution to our debt distress. Rather, it is other circumstances that have brought us into our distress. Among these circumstances is the current general lack of money; then this, that we will soon be forced to use our forces for the construction of a school building; and finally, and mainly this, that the number of actual parishioners is too small to pay off the debt burden in the near future. The forces are already extraordinarily occupied by our church building, which we undertook in trust in the Lord, and where there are still forces left, they cannot be used, since the most well-off, although they would be willing to sell property for the benefit of the church, cannot find buyers at the present difficult time. Our plight is therefore obvious. If there is no quick remedy, it is to be feared that the church building will fall into the hands of the creditors.

But in order to remove all doubt from the minds of those dear brethren who might ask, "Under such circumstances, will our contribution be able to relieve the distress, and will it not be entirely in vain? - To remove all doubt, we further affirm that Oshkosh is a very hopeful place for the Church. The said city is the center of the entire Lake Winnebago countryside; German immigration has made its way to and through our city; the city and its environs have a strong German population, of which a large part professes Satan's kingdom, but of which a large part professes to be German.

But another part of them can certainly be won for Christ's kingdom. A number have already expressed their desire to join the church, but unfortunately the church debts are an obstacle, partly because of poverty, but partly for no justifiable reason. The defiant and despondent human heart needs

but great longsuffering of God. As far as Oshkosh is concerned, it can be called one of the most important mission stations of the Northwest. To all appearances, a great people will one day be won to the Lord here under God's prosperity. In vain, therefore, is certainly not a sacrifice for the so hopefully situated church. Rather, it would be of great harm if the good that could happen was omitted (Jac. 4, 17.). If our request is heard, we will not be found as those who like to be helped but do not like to help again, but we promise to gladly help you carry your burden in the future, as you are now helping us carry ours, so that Christ's law of love may be fulfilled.

From this you will see, dear brothers, that our need is not a fictitious one, and that we have every right to demand your help. Help us, therefore! You who are more concerned with

If you are struggling with our difficulties, do not despise us, remember the time when you also had tribulations. This is only a sum of about \$800. Be willing to help pay it off. Consider what a heavenly gift in Jesus Christ we praise on the holy day of Christmas. Christmas we praise. "You know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he was poor, that you through his poverty might be rich. It is not your human grace but God's grace, through you, if you may sacrifice from your earthly goods for Christ's glory. Remember the words of God, wherewith He most sacredly binds our consciences to do good: "Pray, and it shall be given you." - Let us do good, and not be weary: for in his time we shall also endure without ceasing. Now that we have time, let us do good to everyone, but most of all

When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be hid: and thy Father which seeth in secret shall reward thee openly.

We ask that all gifts be sent to one of the undersigned; even the smallest gift will be used for the aforementioned church purpose with heartfelt wishes for the richest reward in heaven, which Christ promises in Matt. 25.

The Evangelical Lutheran Church of the Holy Trinity in Oshkosh, Wisc.

On behalf of:

Martin Stephan, Pastor. Wilhelm Rapräger. Johann F. Grunhagen. Friedrich Gust.

Ecclesiastical message.

After the candidate of the holy preaching office, Mr. Johannes Rupprecht, native of Heuchelheim, Canton Frankenthal, Rhine-Bavaria, until then a pupil of the seminary at Fort Wayne, had taken up a regular profession as assistant preacher of the Lutheran congregation at Lafayette, Ind. em-

After he had passed the prescribed examination, he was ordained on the 2nd Sunday after Epiphany by order of the Reverend President of the Middle District of our Synod, Dr. W. Sihler. Synod, Dr. W. Sihler, he was ordained by the undersigned and installed in his office. - May the Lord bless him and let him bear much fruit for eternal life.

Br. King.

Lafayette, Ind, Jan. 26, 1858.

Farewell - Sermon

held

November 1, 1857, by F. W. Foehlinger at Fort Wayne, Ja.

This sermon has been printed by the German Lutheran congregation at Fort Wayne, which has been richly blessed by it, as a token of remembrance of their dear pastor and at the same time for the purpose of further distribution. We have no doubt that it will be a welcome and blessed gift to many in wider circles, and therefore take the liberty of calling it to the attention of our dear readers. The sermon has 2 Thess.

2, 13-17 to the text and contains on the basis of the same in moving, from the reason of the her-

The flowing, warm speech of the

The sermon includes a request for thanksgiving for the great blessings of God received, then a word of exhortation to faithfulness and adherence to God's Word, and finally a heartfelt blessing as the last valet blessing of the departing pastor. This sermon is published for the benefit of the Evangelical Lutheran Bible Society in Fort Wayne and can be obtained from Mr. August Siemon there as well as from Mr. Aug. Wiebusch and Son in St. Louis at the price of 10 cents.

The new catechism.

The members of our synod are informed that the new catechism will leave the press in the next few days. In the next issue of the Lutheran we will give a more detailed report on the booklet.

Display.

Editions designed for **digit arithmetic** in orderly step sequence for numerous schools and individual students.

The above tasks are now published in their first booklet, containing the four basic arithmetic operations with unnamed numbers together with resolution (key), by Wiebusch u. Sohn. The price of one exercise book is 10 cents; 2 copies are given free of charge for every 10 copies. The booklets of the solution are sold only to teachers and at the price of 15 cents each. Both booklets for St. Louis, Mo. and vicinity can be obtained from E. Roschke, care of Prof. C. F. Walther St. Louis, Mo. and the undersigned author. I will grant bookstores a reasonable discount on larger lots.

Connoisseurs of these tasks will have only one opinion about their practicality and usefulness. Where they have once been in use, they are always welcome back. More than ten years of experience in school have sufficiently convinced me that all other aids, as: Writing on the blackboard, dictating the exercises, or presenting so-called arithmetic tables were not able to accomplish what these small arithmetic notebooks were able to do as the property and tools of the arithmetic student at home and at school.

The low price will also make it possible for the poorest student to buy it. If, however, individual schoolchildren in the area of our synod should not be able to raise this sum, I would ask the teachers quite urgently to inform me of this. Through my mediation with Mr. Wiebusch and his son, I will succeed in making sure that the arithmetic books are also made available to such students.

I would like to vouch for the correct solution of the approximately 3000 tasks; however, I will be glad if diligent calculators can prove me a mistake.

One more hint I allow myself for faithful teachers: The teaching of arithmetic is only straw and hay compared to the silver and gold of religious instruction, and nothing should be made dearer and sweeter to the child's mind than the crucified and resurrected Savior. Allcin, one's own sinfulness and the natural depravity of the child's nature very often make this fail; and so the otherwise faithful teacher is forced to apply from the stock of his hundredfold methods the one suitable for this or that child, in order to come closer to the main goal of all teaching. Thus, one often makes the sad experience that the children sit dull and indifferent during religious instruction; but when arithmetic or another lesson begins, their faces are transfigured and such participation is felt as if they had come to school only for this lesson. - Come on, then - for the sake of whatever lesson they want - come on, and much has already been gained!

With God's help, these calculations will also contribute to this.

Woodland, Wisc. in January 1858.

A. Brose, Lutheran pastor.

Solicitation.

Anyone who has books from the library of Concordia-Collegium in his hands is urgently requested to send them to me by the next Synod of the Western District, i.e. by May 1 of this year at the latest, since a revision of the library is to take place.

St. Louis, Mo, Jan. 7, 1858.

G Chic.

Address: your ok Itev.?cok. 6. rV FV. secure.

Receipt and thanks.

For F. Kahmeier by Mr. Past. Iäbker by F. Gallemeier	Z23	.00
For the same from Past. Köstering as travel money ...	810,50	
„ Ludwig Kolb from the Gemeinte of Mr. Past. Beyer in Town Hermann	85.00; by Mr. Past. Kolb 81.59; by Messrs. J. L. and G. R. G50Cts.; I. M. in Town 2 \$1.50; H. M. in Town 12 15 Ctö.; by an Unnamed.	
	\$2.5v	15.51
"Wilhelm Hoppe from your bell bag of St. John's parish of Hrn. Past. Kolb, Town 13, Wise. 88,26; from some parishioners	85.07	- 13,31
„ Caspar Nagel of the lungfrauen-Verein der Zi- ons-Gemenite in Cleveland	83.50; of the lüng- lüngö-Berein dasclbst	6.00 9.50

Necbnungs - Filing

of the

Evang. - Lutheran Youth - Association

Zn Kt. K'onis, Wo., f ü r t h e l a h r 1857.

N o t e : Cash on hand from the year 1856
 180 | .65 |

Total Cinnalnn by monthly contributions -- 332.50 Means of a Collecte raised on May 7 as on the founding day of the Association, celebrated in dcr Trinity Church
 39.00 | |

Summa 8561,15

A n S g ade:

For feeding the studentcu of the vrcins-8179.15	
" Clothing of the same	85,10
" Books and crying materials of the same	31,50
" Travel cost of the same	50,00
" Supply of the club	21.90

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Held

». To the general Synodal-Casse: From the Gem. of Mr. Past. Trautmann, Adrian,

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By Mr. H. Bartling in Addison, Ill out of the bell-bag of the congregation of Mr. Rev. Franke-	20.00	For the general pres:
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5.00 from the Zion Gcm. of Mr. Past. Selle in Crete, Ill.		
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Bon Mr. E. Roschke for sold agendas 1	,00	

b. To the Synodal Missionary Fund:

By Hcrn Past. Klinkenberg in Ionesville 7.05 and indeed.-

85,00 Collecte on the wedding of Mr. D.

Pardick

1.00 from I. H from Strebe

1.05 from G. von dem Fange

By Mr. Past. Trautmann, Adrian, Mich, from an unnamed- ' 1 ,00

By Mr. Ebr. Herling in Columbia, Ill. by Mr. Wilhelm Reicher 2.50

By Mr. E. F. Brinker of Cleveland, Ohio 31.75 viz.

832.75 from the Ev.-Luth. ^reieinigkeits-Gem. of Mr. Past. Lindemann

2.1)0 from Mrs. S.

By Hcrn Past. Miracle in Chicago. Ill. 20.50 namely:

811,00 WeihnachtScollecte in der Gcm. des Hrn. Past. Volkert in Schaumburg, Ill/

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to Redenburg, Ill.

3,00 by Mr. H. Richter in the comm. of Mr. Past. Stubnatzy

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By Mr. O. Ernst from the Gem. of Mr. Past.

Use 9 .25

For Minnesota:

From the lower Immanuels Gcm. of the Mr. Past.

Thickness at MavSville, Wisc. 3,12

„ a member of the same Gcm. 1.00

"the upper Immanuel congregation of Mr. Past. Dicke 4,58 " the teacher and the school children of the same congregation 2,66 " Mr. Past. Dicke's congregation to

the little manger of Christ 1,50 " Mr. Past. Dicke himself 6,04

Through Mr. Past. W. Scholz in Minden, Wasbing-

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From the DrcmKigkkk'S District of the Gcm. in St. Louis- 5,U By Hcrn Past. A. Ernst of the Gcm. dcs Herru Past. P. Rödcrin Middleton, Canada-> T....

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From the Centrassc of the Gem. of Mr. Past. Traut-

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I^by Mr. Past. Miracle, Chicago, Ill. 11.88

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in Crcte, Ill.

1,05 gathered at the infant baptism of the Lord

, Past. Pollack in Crcte, Ill. "

L urck Mr. O. Ernst from the Wem. of Mr. Past. Swan, Cleveland, Ohio 2M

namely

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ä. For poor students and pupils in the

Concordia College and Seminary:

By Mr. Chr. Herling in Columdia, Ill. by Mr. Wm. NctchrK2 ,5g

By Henn Past. Miracles in Chicago, Ill. 18,10 namely: for A. V. Selle

56, >0 SeidnachtSeolleke in Ivcin. of Mr. Past Pollack in Cretc, Ill.

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.6,00 from the Women's Association, in the Gcm of the Lord

Past. Studnaw in Tborrn Station, Ill. for H. Grupe

5,00 from the "Jungfrauen Verein derselben Gcm. ' 0.50 from C. Pohcl in Chicago, Ill

By Mr. O. Ernst 1,70

50,45 from Mr. Past. Dnlitz as surplus of a books. Invoice

0.25 from Mr. Past. Vuidn the same

14>0 by Mr. R. Welcher in Cleveland, O.

From the Sl. Iohannis-Gcm. of the Mr. Past. W.

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By Mr. Past. A. Ernst of the St. IobannisOiem. of Mr. Past. P. Röter in Middleton, Canada Z"

F. Bohl au, Cassirer.^

For the Lutheran have paid:

the II. Vintage:

Mr. Past. Hvrdvrf.

the 12th year r

The gentlemen: R. Kaiser, Past. Hordorf, D. Hahne.

the 13th year:

The HerrM: I. F. Jacob, D. ArnS, H. Hartmann, R. Kundert, M. Mertz, I. Schurider, I. Merk, W- ^ilskcttn,^ R. Kaiser, Past. I. G. Nützel2Er., Past. Hordorf, ClauH Brummer, H. Frömmiling, W- Buchboiz, H. Coke, H. Vedell.

the 14th year:

The gentlemen: Past. H. Bauer 2 Er., W. Nödger, C.k Herrling, Past. I. Biltz. 6). Tilp, Past I. G. Nütze. 5EkH F. Keup, N. Hast, F. Wilke, Past. I. A. Otlicscn, Paff? V. Korew, Peter Lieber, W- Teilaff, S. S. Henry, E.i Meyer 2 Er., G. Tb. Gvtsch, C- Brummer, Past. Äl Sauer.3 Ex., H. Frömmiling, W. Buchholz, H. RieblmqF N. Kirchner, D. Kruse, L. Rolermond, H. Rotnmund, Ä.j Etrebel, -v- Weber, Past. W. Wicr, H. Wedell. z

Otto Ernst s Vricftiste. Since the undersigned is not permitted by the editors of this newspaper to continue the list of letters begun on January 1, he will in future send receipts etc. directly by mail.

The honored correspondents who have sent in money etc. since January 25 may kindly excuse the delay in sending these

receipts.

St. Louis, 8 Feb. 1858.

Otto Ernst.

St. Louis, Mo.,

Printers of the Lutheran Synod of Missouri, Ohio, et al. St.

Volume 14, St. Louis, Mo. February 23, 1858, No. 14.

Dr. Martin Luther's
Small catechism
in question and answer
thoroughly interpreted

from
Conrad Dietrich,

formerly Superintendent at Ulm, with

The book is a collection of the most important and most important books in the history of the church, including the book of the Lutheran Church, the book of the Lutheran Church, and the book of the Lutheran Church.

For school and home

Published by the German Lutheran Synod of Missouri, Ohio, et al. St.

Luther's Small Catechism contains so much in so few words that the amount of doctrinal material it contains is fully sufficient for the needs of a Christian. But only a few are able to find the rich treasures of doctrine that lie hidden in this truly golden jewel of our church, which our fathers rightly called the Layman's Bible. Even fewer have the gift of unfolding and communicating to the dear children the heavenly flowers of beatific truths locked up in it like buds. In addition, if not every teacher in the interpretation of the catechism sets a common example

This has led to the fact that this must not only result in great differences in the presentation of pure doctrine on the part of the teachers themselves within the same particular church, but also that the teacher will not even remain the same himself, but, the more faithful and zealous he is, will take what he believes to be an ever better path (concerning expression, measure and method) in each new year. Law, gospel, faith, repentance, justification, sanctification, sacrament, etc., he will soon explain in one way, soon in another. Even if none of the given explanations is wrong, the damage that results from constant changes in the form of teaching is very great. Such a constant change must not only confuse the children, but must also have a bad effect on the teacher himself, and produce in him a certain insecurity and a wavering nature with regard to teaching, which is highly detrimental to his office. This, however, cannot but be highly detrimental to the edification of the church in true unity of spirit, contrary to the apostolic exhortation: "Now I exhort you, I. Br., by the name of our Lord JESUS CHRIST, that ye at all times speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion." 1 Cor. 1, 10.

Hence it has come about that our Church, which holds the purity of doctrine and the unity of the teachers so high, is interested in excellent more or less detailed interpretations of the small

Luther's catechism has become so rich. Almost every province and major city considered it their sacred duty to see to it that their schools had a thorough edition of the catechism as a common textbook, according to the needs of the particular circumstances of the place and time.

Our Synod, too, has long felt the painful need for a common textbook of this kind. However, the more important it is to make the right choice here, the more necessary it seemed to it to prefer to bear the lack for a while longer than to hurry. After careful consideration and multiple comparisons, she finally decided, in this time of trial, not to work out a new catechism herself, but to have the small catechism of Dr. Conrad Dietrich, originally written in Latin, translated word-for-word, and with some necessary additions from the Dresden s. g. Cross Catechism. The catechism was originally written in Latin, but to have it translated word for word, with some necessary additions from the Dresden Cross Catechism, from the symbolic books of our church and from C. Dietrich's larger catechism, and to provide it with the necessary number of biblical proofs, and to offer it to their congregations for introduction in their schools and to all their members for private instruction in the salutary doctrine.

Without wishing to deny the value and excellence of any other orthodox catechism, our Synod has chosen Dietrich's older catechism because, above all the other catechisms known to it, it is the one that has the highest value and excellence.

The first step was the one that seemed to be the most suitable for our time and our peculiar circumstances here. Our church members and our children do not live here in the quiet possession of the pure doctrine. Swarmed by the most diverse sects, they must not only experience how the old, good, pure, healthy doctrine and the old venerable customs of their church are attacked and made suspect, but also how the false, partly rationalistic, partly enthusiastic doctrines and the customs of the sects based on them are often advertised and imposed on them with a very deceptive appearance. Therefore, we obviously need a textbook for school and home, in which not only the pure doctrine of our church, its customs and its entire practice are presented in detail, thoroughly proven from God's word and the objections raised against it are strikingly refuted, but also the false doctrines, enthusiasms and abuses that are currently in vogue here are clearly and unambiguously presented in their groundlessness and danger; We absolutely need a catechism here which, in addition to the general advantages of orthodox catechisms, has the additional advantage that it provides our church members with the necessary weapons to victoriously defend the truth given to them by God's grace and to overwhelmingly reject the error that confronts them in any guise, and thus to be equipped to be able to follow the exhortation of the holy apostle even here in the sectarian maelstrom: "Be ready at all times for the responsibility of everyone who demands the reason of the hope that is in you." 1 Pet. 3, 15.

However, Dietrich's catechism has these advantages in a particularly high degree. It treats the doctrine just as thoroughly as it convincingly refutes the opposing error.

However, it is by no means the opinion of the Synod that the instruction in the school should have what is called a dogmatic and polemical character. To avoid this consequence, according to Dietrich's procedure, every question that exceeds the needs of an elementary school and does not belong to the very simplest catechism instruction is marked with an asterisk, indicating that such questions should be left entirely to the later, more mature age. One will of course say: why these pieces in the catechism? We answer: Because the vast majority of people, even later in life, have no other book from which they can get advice on pure doctrine, and because it is precisely by means of the familiar catechism that the unknown is best learned. Our catechism should be a daily manual not only for school, but also for the home and for the whole life of the Christian.

The additions from the Dresden Catechism of the Cross, from the symbols of our Church and from Dietrich's Large Catechism have given the booklet a contemporary completeness that can certainly be found in many other catechisms.

in vain. We have no hesitation in admitting in advance to critics that these additions have caused the book to lose some of its uniformity of treatment here and there; however, we believe that this minor drawback is far outweighed by the completeness of the development of the teachings, especially in the second, fourth, fifth and sixth main sections.

Those to whom the editing was entrusted have taken the greatest possible care in selecting the biblical proof passages. They have taken care not only to always choose those which most clearly prove what is to be proven and which the child can easily memorize, but which also seem particularly suitable to give the child the most necessary and richest treasure from God's Word for his whole life, for instruction, admonition, awakening, warning, consolation and punishment. Those sayings which should be learned by heart according to their wording are printed verbatim; those which should only be memorized according to their general content, or which should only be given to excellently gifted children for memorization, are only listed with chapter and verse.

Although the *Enchiridion* or the Small Catechism of Luther is printed word for word except for the appendices in Dietrich's interpretation, it was considered necessary to give the whole Small Catechism together with Luther's preface and the appendices also for itself and to present it to Dietrich. Furthermore, three special appendices are added to the Dietrich at the end. The first appendix contains the more detailed teaching of the Holy Scriptures from Dietrich's large catechism for confirmands. The second appendix contains a teaching on the symbolic books, taken from these books themselves, for confirmands and adults. The third appendix is a register, arranged according to the church year, of those songs and song verses from our hymnal which are to be learned by heart by the school children. The first section consists of those which the young children should learn by recitation; for each time of the church year an appropriate number. The other section consists of the songs to be learned in the middle and upper grades. One song is selected for each week of the church year; of course, not for the purpose that each child should be given a song in each week; rather, the matter has been thought of in such a way that the teacher will learn numbers 1, 3, 5, 7, etc. in one year. In short, with constant consideration of the church year, a number of songs would always be learned by the children in such an order that they would have collected the entire treasure of the indicated songs by the time they left school. - —

Since most readers of the "Lutheran are probably less familiar with Dr. Conrad Dietrich and his catechism, we leave here some historical news about him and his booklet.

He was the son of a bailiff at Gemünden in Hesse-Cassel and was born there on January 9, 1575, studied at Marburg and became a field preacher for Count Philipp von Laubach-Solms as early as 1599, in which capacity he accompanied the Count on his campaigns through Westphalia and Guelders. After the count remained in battle, however, our Conrad Dietrich accepted the call to

the subdiaconate in Marburg. Here, however, his faithfulness was soon put to a severe test. The then Hessian Landgrave Moritz, born and educated of Lutheran parents, had been seduced into the Calvinist-reformist heresy and now wanted to make his country Calvinist as well. For this purpose, he established certain points, which he called "improvement points", and submitted them to all preachers and teachers at the high and low schools of his country for acceptance under threat of dismissal and expulsion. These points were as follows:

"1. that the high mystery of the person of Christ and the communion of the attributes of both natures in Christ should be spoken of or kept silent only with the Scriptures, and that new phrases and speeches in *abstracto*, *as well* as unchristian blasphemy and blasphemy in the pulpits, should be abstained from, according to the contents of the former synodal decrees; 2. that the ten commandments of God, as found in the Bible, should be taught without omitting the second commandment, and that therefore those images should be abolished which are used in Pabbism for idolatry. That the ten commandments of God, as found in the Bible, should be taught without omitting the second commandment, and consequently that those images should be abolished which, used in the papacy for idolatry, might cause offence and offence; 3. That the Lord's Supper should be administered, as with common wine, so with common nutritious bread, and with the ceremony of the breaking of bread, as Christ held it the night he was betrayed."

These so-called "improvement points" were very cunningly put. That the landgrave wanted to reform the country, he cunningly concealed, rather posed as if he wanted to make everything purely biblical. But men like our Conrad Dietrich could not be outwitted by this. They soon realized that nothing but pure Calvinism was hidden behind these seemingly minor points. And they were not mistaken. For soon thereafter a very large Calvinistic catechism was to be introduced, in which, for example, the following question was found: "Is he rightfully forsaken by God who would like to live chastely and piously, but nevertheless is not chosen?" The answer that the Catechism gives is: "Who are you, O man, that you want to be right with God? Sayest thou also a work to his master, why makest thou me thus?" (S. Lessons of Ecclesiastical Union by Cyprian. Page 265.)

Since our Dietrich could not be induced to deny his Lutheran faith, which he had sworn to preach and defend, and to accept and sign those so-called "points of improvement", he and 53 other preachers and professors, who in any case remained true to their faith, were deprived of their office and expelled from the country. Dietrich did not let himself be deceived by this, but avoided his dear fatherland in joyful trust that God would not abandon him and miss him. This trust did not deceive him. In the same year he was appointed professor of ethics (moral teachings) at the University of Giessen and director of the pedagogy (grammar school) there. Thus the word of the apostle was fulfilled in him: "Godliness is useful for all things, and has the promise of this life and the life to come," (1 Tim. 4, 8.) and the promise of the Lord: "Whoever leaves house, or brother, or sister, or father, or mother, or wife, or children, or fields, for my name's sake, shall receive it a hundredfold, and shall inherit eternal life. (Matth. 19, 29.)

The more graciously God led our Dietrich to Giessen and reinstated him as his constant confessor, the more faithful he proved to be here as well. Above all, he turned his diligence to improving the newly founded grammar school in every respect. Here he let (as the whole theological faculty of Giessen writes in a testimony preprinted to Dietrich's catechism) "this be his highest concern, to instruct the youth entrusted to him properly in the doctrine of godliness; in the firm conviction that godliness is useful for all things and that the fear of the Lord is the beginning of all wisdom; therefore he interpreted Luther's catechism and dictated this interpretation into his pen, proving his diligence, his faithfulness, his integrity and his zeal."

By following such principles, God's rich blessing was not missing. The well-known theologian Johannes Frik from Ulm writes in his preface to Dietrich's Consilium that through Dietrich's zealous and skilful work, the grammar school in Giessen, with God's visible blessing, "achieved such prosperity and prestige right from the beginning that it was preferred to many other and older ones.

But when the Giessen theologians saw what an excellent interpretation of the catechism Dietrich had put into the pen of his students, they asked him to put the work into print. This was done in 1613 under the title "*Institutiones catecheticae*" (Catechism Instruction) in Latin. And since this work was intended for Latin schools, he soon made an excerpt from it for elementary schools in 1615, which he called "Epitome catechetica" i.e. "Short Catechism Doctrine".

Dietrich's reputation as an extremely thorough and godly theologian spread everywhere through these catechism interpretations as well as through many other excellent writings published by him. In 1614 he received the call to the superintendency of Ulm, which was then a very important imperial city (with the famous cathedral church). Dietrich also presided over this office with the greatest loyalty and gladly took over the directorship of the Ulm grammar school, which was also assigned to him in 1620, and for whose prosperity he worked with untiring zeal and great success until his death. His death occurred on March 22, 1639. Even Johannes Fabricius, who otherwise likes to discover all kinds of errors in zealous defenders of pure doctrine, must give our Conrad Dietrich the testimony: "He was a man, widely renowned by his learning, writings, virtues and by his conduct in private intercourse; for he was a model of all virtues, a special adornment of the church and the pattern of a good preacher, so that one cannot admire enough the wealth of knowledgeable things and thoughts in his sermons; and while he preached to others in the sweetest and most forceful manner, he himself became stronger and stronger in spirit from day to day, and at last approached an approaching death with heroic courage!)." (S. Historia Bibliothecae. Part 5. p. 116.) His motto was: "In silentio et spe." ("By being silent and hoping!" Isa. 30, 15.)

Dietrich's catechisms have always been held in very high esteem in our church, have been reprinted very often in the most diverse places in Germany, and have been introduced into countless schools. The last edition seems to be from 1742, at least Förth in his Entwurf der katechetischen Theologie p. 17. calls this edition the newest. Franz Buddeus writes: "The (large) Catechism of Conrad Dietrich was received with such great acclaim that theological lectures have been instituted in most schools and academies according to the guide of the same." *) Walch, in his introduction to the symbolic books, says that Dietrich's Catechism has recommended itself by "its elegance, order and clarity." (p. 627.) The famous Jena theologians Christian Chemnitz and Friedemann Bechmann, the former in 1677, the latter in 1707, published explanatory notes on Dietrich's great catechism, and the Danzig theologian Johann Maukisch wrote fourteen disputations on it in 1663. When Dietrich's catechism was attacked by an unnamed papist after the former's death, Justus Balthasar Haberkorn, superintendent at Alsfeld, defended it in a special writing.

S. Rescue of different passages in the Small Catechism of Schamelius. S. 155.

Finally, we report only this, that our catechism comprises 256 pages in the format of our small hymnal and contains 654 questions with the corresponding answers. Mr. Wiebusch and his son, according to their well-known and proven zeal to serve not only themselves but also the cause of the Kingdom of God, have spared no expense and no effort, but have offered everything possible to deliver the book in the most accurate and correct way and to equip it in the best way in every respect. The fact that the book has been stereotyped has prevented the concern that a shortage of copies could quickly occur. The book is initially available from Otto Ernst and Louis Volkering in St. Louis, Mo. The price for a single copy bound in pressed canvas is 30 cts; the price per dozen will be announced in the next issue.

The answer

"of the Church - Ministry of the Lutheran Synod v. Buffalo" on the recent concerning resolutions of our general synod.

In the 7th issue of this volume, readers have already been informed of the resolutions passed by our General Synod, which met in Fort Wayne in October of last year, concerning its dispute with the Buffalo Synod. The answer to this was published in the February 1 issue of the "Informatorium".

Perhaps some readers will have hoped that, now that the Buffalo Synod has had to see that ours will not, nor can it, engage in a discussion about actions based on doctrine without a preliminary discussion about doctrine, the Buffalo Synod, which always talks so much about the peace it seeks, will finally decide to hold a colloquium. But this is by no means the case. In this latest answer, too, the preliminary discussion on doctrine proposed by us for the purpose of settling the dispute is again roundly rejected, and, strangely enough, declared to be a "trap laid for the Buffaloes". In this way, of course, they themselves declare how sad their doctrine is according to the testimony of their own conscience, for if a public discussion of doctrine is a trap for them, then their doctrine must undoubtedly be false. For truth blushes only when it is concealed," says Tertullian, "not when it is exposed to the eyes of men; the latter is rather a sign of error that does not want to come to light.

Hitherto the Buffalo Synod had made much mention of how many souls would be strengthened in their sins, and therefore eternally lost, by the fact that the Missouri Synod had justly accepted and absolved from that one ha-

*) "Nihil veritas erubescit, nisi solummodo abscondi" (Adv. Valentinian. c.3.).

be. It often seemed as if the Buffalo Synod really cared about the salvation of these souls. When some souls in Detroit became restless because of this (for it is the way of God's children that they easily become restless and anxious even when unjust accusations are made against them), the restless ones made a motion that the matter of the Detroiters be investigated, but only on the condition that the doctrine of the ban from God's Word and the symbols be established before the investigation. But what did the Buffalo Synod do? It declared that if the investigation was not made a general synodal matter and treated only as a parochial matter, then the matter must be omitted! Then it became obvious that it was not about the salvation of the poor souls, which one saw in danger, as one had pretended, but about the entanglement of our Synod in scandalous lawsuits, which of course are undecidable as long as both parties proceed from different doctrinal principles in the evaluation of the cases. Since the Buffalo Synod saw its plan foiled, to let its arts play in such processes to the disadvantage of our Synod, there were, as I said, all at once all the immortal souls forgotten, for whose sake one had pretended to desire an investigation so eagerly in former times.

Of the principle of our Synod: that only such former members of the Buffalo Synod could and should be received by our preachers: "who have either separated from it for the sake of its false doctrine, and are not thereby in a meritorious ban; or who are unjustly banished, and profess our doctrine" - of this principle the answer says, among other things. A.: "If the Synod of Missouri insists on this inviolably named principle, it becomes a *redd*, because it receives our *redds* into itself, and confesses that it is it which commanded the *red*. ten preachers to set up the counter-altars in our churches!" So Buffalo wants a synod not to accept even those who leave another synod only because of its false teaching, but to force them to stay with the recognized false teaching synod against their conscience. Or does the Buffalo Synod say that it is not a matter of that, because it has no false doctrine - well, then it should recognize from this how reasonable, how wise and how necessary the prior colloquium on doctrine requested by us is, which, as is well known, the High Church Council of the Prussian Lutheran Church has also reproached us with in agreement with the Buffalo Synod. Not to be allowed to admit even those who are unjustly banished is such an atrocious doctrine that we have no words for it. By rejecting the principle of ours, that this may be done, yes, by God's disfavor, the Buffalo Synod herewith reveals the true reason for its hardness.

In the meantime, the government has been stubborn in rejecting all our peace motions, with the one condition that it should not be judged on doctrine, but only on practical cases: it wants the principle to be preserved that even the unjust ban must be respected. It sees with horror that with our doctrine it can no longer frighten at will with the rays of Baun and thus force souls under its scepter and keep them under it. (We do not mean by this that the Buffalo synods treat all their confessors tyrannically and keep them in fear with the ban, but that they only want to hold down those who notice unrighteousness among them and therefore stir themselves up; for the worst hierarchs are just against those who are devoted to them sweeter, gentler, more overlooking, than even the pure teachers; As can be seen in the case of the pope, who deals with his faithful in an exceedingly "fatherly" manner and even dispenses with God's commandments, while he is immediately behind them with thunder and lightning if a godly soul complains against his majesty.)

Also the motion of our Synod that the Buffalo Synod should put our pastors accused by it on trial before our Synod, with specific indication of what they are accused of - this motion is also rejected. And yet our Synod is held to the highest reproach for not having sent back to its own church court those unjustly accused by the Buffalo Synod!

In addition, the words of our synod are variously perverted, what occurred earlier is repeatedly distorted, the most whimsical conclusions are drawn from our words and actions, what has long since been refuted is repeated, and finally we are threatened with "the fraternal fellowship and recognition as a Lutheran sister synod in the name of Jesus Christ to announce. According to this, Pastor Grabau thinks that he has dealt with us in a brotherly way so far! What can we expect now?

Just one more word:

If Father Gr. had already responded ten years ago to our request for a personal meeting and agreement on the doctrinal principles and to the proposals of this kind made later to his entire synod, then, we believe by the power of truth, peace would undoubtedly have been established long ago; our opponents alone therefore have to bear the guilt of the discord, they may behave as they wish. But this way to peace is still open. May the heart-directing grace of God prevail that the Buffalo Synod may consider this for its own peace. Amen! She is appalled at our alleged sins in practice, she wants to begin to be appalled at her sins by false teaching. Already the only sentence she advocates: "That the church owes obedience to her pastor in all things not contrary to God's word, for she owes it according to Heb. 13:17; but whether in every

The question of whether an individual case can afford and carry it out, e.g. a necessary school building, is another matter. (Pastor Grabau's pastoral letter, page 55.) - This single disgraceful tyrannical sentence, twisting God's Word, making the preachers God, should have moved the Buffalo Synod to repent in sackcloth and ashes. It is our consolation to have fought to prevent this ungodly principle from taking hold in the American Lutheran Church. We say with Bernard, "¶loHns vdt, ut sesw- āluw oriat, Huain verilnk

relin^uritur" (Lp. 34. aä OeoZ.), that is, "It is better that aergernisse should arise than that truth should be forsaken." For what is the use of tranquility, peace, harmony without truth?

(Sent in by Pastor P. Beyer.) **Explanation of some foreign words, III.**

Many a shoemaker has the clever idea, if he has overlooked a hole in the boot, to blacken and wipe out the same all the more; whereby, of course, the people are blackened at the same time. Many a manufacturer gives his native goods foreign names, and thus not only brings them more easily among the people, but also often gets an extraordinary price for them. Many a face, on which time has already written its strokes of memory, and which has been bleached by rain and sunshine, still has to put up with the art of the children of nature being carried out on it in its old days, who, as is well known, paint themselves over now and then; and the bold type of man, who always invents something new in order to finally lead aging mankind to the X unknown to himself, the true bliss, wraps the petty inventions of his cartilaginous brain in the embroidered skirt of a foreign word. Such a word covers all nakedness, especially if it is a long one, draws the eyes to itself and keeps unappointed hands at a reverent distance from the thing itself. Such a cover is also the word philanthropy. The skirt would be good enough now, it is cut completely "aft the templates of the fashion newspaper and the heyday of Greek art, and the being, for which it was originally intended, was certainly also kind, because philanthropy actually means love of man, a tender, gentle behavior towards the neighbor. We Christians could also use this word in this sense, if we did not prefer to speak in Christian German; for that we feed the hungry, clothe the naked, comfort the sad and punish the erring in order to improve them: all this is the true philanthropy; the reader will already draw some distrust against this word from the circumstance that he has certainly never heard it, neither from scholars nor from unscholars, to describe the fruits of right faith.

It is obvious that this beautiful word has been borrowed again from the Greek language to become a cover of shame for rotten ideas. This is indeed the case. In this mask there is an abortion: the instruction to a faithless, crippled education, which was born, nursed and buried in the second half of the last century, but which a considerable number of common progressives want to bring into existence anew as a model of perfection. - It was already known from old times, and Adam, the first educator, already had to make the experience that the thinking and striving of the human heart is evil from youth. From this arose for the educator the twofold necessity, on the one hand, to pluck out the poisonous plants from the soil of the heart, on the other hand, to plant what is lovely and what is good, and to command the flourishing of Gölte, as the tablet of our small catechism demands. It is self-evident that in such an education the desires of the pupil must be opposed quite seldom harshly and that many things that the world calls beautiful and likes to see must be driven out of him. But it could not fail that the world declared this way of education intended by God to be foolishness and looked around for another that would better satisfy its desires. Now, of course, quite apart from the shameful hope that rebels against God and his express order, it is a most difficult undertaking to declare a method that has been declared foolish before God; for one is thereby placed in the necessity of showing the world a better one. It was precisely this, however, that tempted the human spirit, alienated from God, to finally concoct such an educational juggernaut from which, as in "Göthe's Faust," a homunculus (a little human being) sprang forth. To pass over the various counsels and beginnings of this enterprise, we will stick to a scripture published in 1996: "Emil", with which the Frenchman Rousseau made the world happy (others say crazy) and which now became the "holy scripture" for all worldly-minded educators. The main features of it are: Man is good by nature; capable and receptive of all that is true, right and beautiful. All the education he needs, therefore, consists in giving him the opportunity to develop his good faculties freely, and to learn the meaning of words through the contemplation and enjoyment of nature: experience alone must make one wise. By these simple means the child remains physically and mentally healthy, and becomes a skilful, cheerful and benevolent citizen of the world. How to become a citizen of heaven is not worth talking about with these people, according to the well-known saying from that time: Everyone may try to become happy in his own way, if he is only a good citizen. But these principles now had to be tested.

And a philanthropist, Basedow, was also willing to do this. With the help of some like-minded people, he established an institution in which the apostles of this new gospel of the redemption of human children from all coercion and every kind of restriction were to be trained for the time being. According to the principles of these people, a child could no longer be punished, at least not in such a way that it hurt him, because that was contrary to the good nature of the child. The good child could no longer be tormented with memorization, because that was annoying to him. Religious instruction was delayed until the child was already wise enough through experience to understand the words used in it, and so on. Do Christian parents and teachers like this way of educating children? Certainly not much better than if someone would steal their darlings and put them in a bad house. The masters of this new art certainly feared such a thing, so they put all their jumble together, the rough side inward, and threw the Greek word Philanthropini 6 mns over it; they called themselves Philanthropists and called their institution the Philanthropin. Thank God! He did not give his honor to anyone else here either. The world itself soon had to realize that in this way no education to useful human beings was possible, but only an education to precocious, shallow little people; and the Philanthropin went the way of all flesh. All the more it shows the bottomless foolishness of our enlightened people that they still try to educate according to those principles, whereby they only sow wind and reap destruction.

(Sent in by Past. P. Beyer.)

The peaceful brawler and the brawling peacemaker.

Lutheran:

Come, friend, I will tell you something; notice and give your judgment.

Unionist:

I ask very much not to torture me;
You like to argue, what more do I need?

Lutheran:

Don't. I seek deep peace, I would so gladly be united with you. You have now avoided me so long that the quarrel seems to please you.

Unionist:

You're wrong - but no, I don't want to bicker, Like you and your kind bicker.
Let others have other thoughts, if you are not touched by life. Are we not all disciples of Him who loved us unto death, Whose love never to measure, Who still practiced dying love?
Shall not his example set us on fire?
Shall his command go in vain? - We each have our sins;
No sinner shall shame another.

Lutheran:

Hold on, my friend, I don't want to argue, I am a peace man throughout. Just to avoid quarrels, I offer you my little story.

Unionist:

You are already known, you Lutherans, you do not catch me in your net: You are the all-world admonishers, Nothing is right for you, you always reprove. If Christ himself came from heaven and did not teach on the word with you, he would surely get into trouble; you chased him out of his kingdom.

Lutheran:

My friend, I cannot yet see what you are practicing for new love.
Otherwise, you used to call it hatred, as you love us Lutherans.

Unionist:

Silence now, I also want to talk once: You have aroused the whole world.
We wanted to kill hatred and strife, It went until you lay down three. You did not rest with words and writings, Until the old gulf opened;
Thus the rock had to fissure: The union, the peace chaos. And yet they still love you, a good deed that you are not worthy of. If you only keep quiet and never quarrel, Then you are also honored by us.

Lutheran:

Great thanks, my friend, for such love; Ick) don't want it; it's too already;
I have not seen such tender urges in the Savior himself. He says to all his Christians: Beware of false teaching, they only come to destroy you; flee them, do not lend them your ear. The Pharisees, holy people, he often punishes with all seriousness. Is it not right, even today, That you learn love from him? "If an angel of light should come With a gospel different from what you have heard, Cursed be he!" What thinkest thou of this? Thus saith the Spirit of the Lord of lords, Who by earnestness seeketh peace. May love pervert the word of Christ? No. Such love be accursed. Only there can true love dwell, Where error is thoroughly hated. - Well, I will spare my tale; I do not like to be a burden to you.

(Sent.) **Jesus**

Mel. Don der Alpe tönt da- Horn 2c.

Out of the heart of God comes such a heart-joying word, And through all lands it goes on and on so blissfully: Rejoice with loud rejoicing! God so loved the world, That for sinners He gave all His own Son; Yes, to sinners who hated Him He gave His highest good, Oh, that we all could grasp His ardent love's joy.

High from heaven comes my God, And leaves the joy saah Come to me in my distress, In this poor valley of tears;
Becomes a man, and in deeds like the least servant. And by his death on earth he opens the kingdom of heaven, Admits us to his delight, And forgives us our trespasses:- O how the sun of grace Shines on us so blessedly full of grace!

Up to heaven I go now, Yes, in heaven I already walk. I'll rest with Jesus one day, I'll embrace the dear Son of God. Oh, praise him from the heart, Whose heart breaks with love; Even in the cross and the pains of death His love leaves us not. Nay, he will glorify it upon us every morn: Therefore depart, ye vain cares, JEsus will ever make us glad:

H. Fick.

Who has the right love?

It is certainly not unknown to any Lutheran who cares a little about ecclesiastical conditions that the Unionists, Methodists, New Lutherans and all those dear people know how to boast and prate about nothing more than about love. No one could have anything against this if they were not so exceedingly unloving and accused others who do not have the same dreams of love with them of hardness, unkindness, unkindness, damnation, and so on. Most of all, we poor "Old Lutherans" are accused of the sins just mentioned by these so loving people.

And why us of all people? Are we really such loveless and condemnation-addicted people? The answer may be given to us by our adversaries, those who accuse us of this sin. If they want to be honest otherwise, they must admit that they are lying about it: for they cannot ever deny this, if they do not want to reject the whole of Scripture, that love is a fruit of faith. Faith and love cannot be separated. But faith comes from preaching. Rom. 10, 17. God's word is preached purely and loudly in our church, as every honest person must testify, therefore faith and with it love must also be worked and preserved in our church. Moreover, love is taught with all seriousness in our church and the people are diligently exhorted to it. We can therefore confidently invite all our adversaries to our church services, where they can convince themselves of the very opposite of what they continue to accuse us of without any reason.

At this point, however, someone might ask: How do these loving people come to such obvious lies? The answer is easy. They have a different concept of love than the Scriptures and us. What the Scriptures call hate, they call love, and what they call love, they call hate. One of our greatest unkindnesses is that we preach earnestly against the false teachings, curse and condemn everything that does not agree with the Scriptures, and therefore do not hold church fellowship with all false believers. But because we follow the example of Luther, Gerhard, Paul, Peter, John, and even the Lord Christ Himself in this, for all of them have earnestly preached against the false doctrines, we should not be in church fellowship with all false believers.

If we do not preach the doctrine, we can have a good conscience and rejoice and thank the Lord that He makes us worthy to suffer for His name's sake. Therefore, we will not allow ourselves to be misled, but will continue to testify and preach by the grace of God against sin and false doctrine, even if it bears the name as it pleases. We always make a distinction between doctrine and teacher, sin and sinner. We love the person and do everything possible for him, but we hate, curse and condemn sin and false teaching. This is how we save souls from destruction. - Our desecrators do the opposite; they remain silent about false teachings, and even lead and advocate them. In this way they pervert the souls and withdraw them from salvation. - Who has the right love, we "loveless old Lutherans" or our loving (?) opponents? Every simple-minded and truth-loving Christian will answer: Those who follow the example of Christ and the apostles and save their neighbors from destruction, or at least do everything possible to save them. I. H. Jox, Past.

How blind is the alienation from God and His word.

A blind zeal against the word of the Lord and against the Lutherans has always been found among the papists, who thought they were doing God a service through this enmity. In their writings and speeches they have described the Lutherans as if they were worse than the Jews, Turks and pagans, and whoever kills them is doing a very pleasing work for God. But this is because the devil does not like Christ and his pure Word and Sacrament. - —

We will give the example of three kings to prove this. Such blind zeal was found in the king of France Francis I. He had hundreds of his Lutheran subjects burned and executed from 1529 on. In order to increase the agony of the martyrs, a machine, called the Estrapade, was installed over the pyres, through which the unfortunate victims were pulled up and down. Once many were burned in a procession of Francis from Notre Dame to the Louvre, lighting the pyres with his own hand! He thus sent his own subjects to heaven in smoke!

Henry VIII of England, whose daughter, Mary the Catholic, burned 270 martyrs at the stake, did no better. When, after Luther's events, the New Testament was also translated in England, and the work of William Tyndale and John Fryth was completed, Eduard Lee, Henry's court preacher, cried out, "This leak must be plugged, or the ship will sink!" On March 29, 1519, a laborer, Thomas

Man, was killed for his

On April 4 of the same year, seven other martyrs were sent to heaven by fire after him. - Luther's writings were banned, even the king himself wrote a book about the seven sacraments against him, so that the pope became so enchanted and gave him the title: Defensor fidei (Defender of the Faith). Luther's so-called heretical sentences were posted on all church doors, accompanied by a bull from Cardinal Wolsey, in which they were condemned and declared to be harmful heresies.

The third leaf in this royal cloverleaf is formed by King Philip II of Spain, son of Emperor Charles the V, and later the oath-bearer of Henry VIII, by marrying that Mary and inciting her to cruelty against the Protestants. When he noticed that his Prince Carl had a special love for the Protestants, he had him poisoned in 1568 in the 21st year of his age. However, he imagined that he had made a sacrifice with it, like Abraham, because he wanted to slaughter and sacrifice his son by divine command. - When the same king attended the burning of the Lutheran Count of Ferrar and his wife in 1563, he took the Count's child in his arms and held it out to the father with the intention of causing him to deny the Lutheran doctrine. But when the hypocritical monks saw this, they tore the child from the king's arms and threw it into the fire with the parents. They claimed that the king had defiled himself in the extreme by touching the Lutheran seed, and had thus caused several ounces of blood to be drawn from the arm on which he had held the child by bloodletting!

Doesn't that mean emulousness with blind obtuseness?

(Pilgrim. L-r.)

From Australia.

Of the missionaries who first went from Dresden to Australia, nothing has been said for a long time; recently their names could be read in the Protestant monthly papers, since Meyer in Bethany, Teichelmann in Brimmer, Klos in Adelaide, Schürmann in Hochkirch are pastors of congregations of German immigrants and belong to the "Synod of Australia", which is under Pastor Meyer's leadership; Pastor Fritzsche in Lobethal belongs to the same synod. A second synod is under Pastor Kavel's leadership. There are also free congregations served by Mücke and Kappler. The whole colony is called South Australia and has, as its capital, Adelaide. The settlers have largely come from Prussian Silesia. A second colony in Victoria or Port Philipp, has the size of Great Britain and is the main gold country of Australia; the capital Melbourne has 80,000 inhabitants, The pastors Göthe, Hausmann, Riquet, Burkhardt lead in twenty-one parishes.

den and preaching stations regularly worship German and belong to the "Evangelical Lutheran Synod of Victoria." - The third colony: New South Wales with the capital Sydney also has a German population, although not as large, but without a German school and church. The Synod of Victoria has decided to transfer Pastor Geriete to Sydney. A fourth colony is Moriton Bay, magnificent land for wheat, corn, cotton, cash, sugar cane, rice, pineapple, wine, fruit, etc.; the 2000 German immigrants are mostly from the Rheingau. In Brisbane, the capital, Pastor Gerler is a Lutheran preacher; another serves in the interior of the country, and both, as well as some of the other Lutheran preachers there, were sent by the German mission to the black natives. In the colony of Victoria there is still a German evangelical mission station at Zion's Temple. The Lutheran pastor Göthe in Melbourne exhorts that the emigration in Germany and England be taken care of, that it be given a Christian character, that men of the right kind be given to the trains as preachers, and that they first get in touch by letter with the evangelical preachers there. (Pilgrim.)

(Submitted.)

For the announcement of the Luther song.

Under this name, the undersigned intends to publish a longer poem, of which the first two cantos, God willing, are to appear soon. This poem is to describe in epic form the glorious victories of the Lord, which he has won through his church of old, but especially at the time of the Reformation through Luther. It will be divided into seven cantos: 1. the prophecy, 2. the persecution. 3. the temptation. 4. the papacy, 5. Luther's youth. 6. Luther's struggle. Luther's victory.

The beginning.

God the Father, mighty Creator, whose power sustains the universe, God the Son, Lord Jesus, Savior of the sinful world of mankind, God the Holy Spirit, you Comforter, who through God's Word gathers and sanctifies your Church over and over again, O Lord, Triune, eternal, only true God, you gracious Redeemer from sin, hell and death: Be highly praised by us, that at the last time You so wonderfully saved precious Christendom from the yoke of Antichrist, who by cunning and deceit sank it into darkness and struck heavy bonds. I will sing this miracle, help me, my God, to do so! For only you, God, give me the will and the accomplishment. Therefore send me from heaven, my Father, your Spirit, that he may enlighten my heart, give me his help! Then help me to accomplish it, grant me my prayer, Let it be done in your name to your honor.

H. Fick.

Church News.

After Mr. Erh. Kundinger, formerly a teacher in the congregation at Detroit, Mich. had accepted a call from the Lutheran congregation at Richmond, Va.

the same on the afternoon of the 3rd Sunday after Epiph. by the undersigned solemnly in his new office. He still has a small school at present, but the field of work to which he is now transferred is such a large one that, under God's blessing, the school in will reach a flourishing state in a short time. May the Lord therefore give this servant of His double strength, so that he may lead the countless lambs of Christ, who have been bought at great cost but are still going astray, to the green pasture of the gospel, for their own blessedness and the glory of their Savior. Amen.

nd, Va, Feb. 4, 1858. Carl Gross, Fr.

The address of the dear brother is: Lrū. Knnäin^er, (your ok Ur. L. O. ^oeltinZ) kiekmonü, Va.

Because it always gives me great joy as often as I read in the Lutheran that a new Lutheran church has been consecrated - because one notices in it the zeal for God's Word and pure confession - and because I can conclude from the words: "So one member is kept glorious, so all members rejoice with it," that every true Christian must rejoice about it, I will also report our church consecration with a few words. On January 3, the Sunday after the New Year, we had this joy. A bright, beautiful day, which the good Lord almost seemed to have chosen for us among the many cloudy, rainy days, and through which we were therefore reminded to consider how He is also pleased with such outward things in His kingdom, if they are acted upon with grateful, believing hearts, The church, which is 45 feet long and 26 feet wide, attracted many guests from near and far, in spite of the bad roads, who helped us to praise and thank God, so that our rather spacious little church could not hold all those present. Also the pastors Sauer and Zage! had pleased us with their visit. First we had confession, immediately after that the service began with the song: "Nun danket alle Gott 2c.," At the last verse we approached the altar, Pastor Sauer with the Bible, Pastor Zage! with the Agenda, Schreiber this with the sacred instruments, and while Pastor Zage! stood to the left, I to the right of the altar, Pastor Sauer performed the consecration act and the "Consecration Prayer; thereupon was sung:" "Hallelujah, Praise, Glory and Honor 2c." then followed the liturgy as usual, but somewhat abbreviated; baun the Kirchweih - song: "Threefold - holy, great God 2c." Pastor Zage! now preached the sermon on the consecration gospel, in which he showed us: 1. Zacchaeus, the seeker, a. the causes, d. the seriousness of his search; 2. Jesus, the found one, a. the revelation of his love for sinners, b, the effect of the same, partly on the people, partly on Zacchaeus. The conclusion was the celebration of the

hl. Holy Communion. Praise and thanks be to the faithful merciful God for the goodness He has shown us; may He now also watch over this house, that it may remain a house of His glory through the pure preaching of His Word, that the spirit of error and falsehood may never find room in it, but rather that the right path to eternal life may be held out to all who visit this house of God, and found by quite a few, through truly divine teaching, comfort, admonition and punishment.

mpico, Jackson Co, Ja, d. 2 Feb 1858. E. A. Schürmann.

Church Introduction.

After a long time of suffering and sighing, the Lutheran congregation of St. Crucis in Saginaw City was able to happily celebrate the day on the fourth Sunday of Advent in 1857 when their newly appointed pastor, J. A. Huegli, was installed. Huegli had been installed as deacon of Pastor Röbbelen in Frankenmuth only in the spring of the previous year; but when the latter was induced by his protracted lung disease to resign from his office altogether, both congregation and pastor recognized it as a divine providence that the latter was called by the congregation of Saginaw City to be their pastor. The undersigned was commissioned by the Presidency of the Northern District of the Synod of Miss., Ohio and other states to carry out the introduction of Pastor J. A. Huegli in Saginaw City. With wistful remembrance of the blessed effectiveness of Pastor O. Cloeter, who had been called to the upper Mississippi among the Indians of Minnesota, and under whose leadership the congregation had come to an efficient existence, I carried out this commission under the assistance of Pastor Eisfeller of Fraukentrost. The Lord bless the dear worker in His vineyard at Saginaw - City with wisdom and faithfulness, that through his ministry many may be shown the way of truth.

Frankenlust, February 3, 1858.

Ferdinand Sievers.

The address of the dear brother is Hsv. 3. HueZli.

8a<;ina^~mt^ k. 0.

8aZinan'-Oo., Nioli.

Announcement.

Since the deadline indicated in Lutheran No. 7 of the present year has now expired and neither the venerable teaching staff of our institutions in St. Louis and Fort Wayne nor any congregation of our synodal association has lodged a protest against one of the three candidates for the position of director and professor at the newly established schoolteacher seminary in Fort Wayne (Ph. Fleischmann primo loco, Sievers and R. Lange), nor has a fourth candidate been added, the following are hereby announced

All honorable members of the Electoral College of the Evangelical Lutheran Synod of Miss., Ohio and other states are hereby requested to send in their definite vote for the election of the Director and Professor to the undersigned as soon as possible.

Frankenlust, P. O. Saginaw C., Mich. February 3, 1858.

Ferdinand Sievers. Secretary pro temp.

Synodical Report.

To those who have waited long and in vain for the publication of the synodal report, please note that the manuscript of the report has unfortunately remained at the Express Office for five weeks; it will now appear shortly. Since, however, by decision of the Synod, various papers are to be printed, but the Synod treasury is quite empty, the report cannot be distributed to the congregations free of charge as before, but each pastor is requested to inquire in his congregation how many copies are desired, and to send the number of desired copies to Mr. Wiebusch. The price will come to about 25 cts. The standing members of the synod, as well as the deputies, will receive one copy free of charge.

Ms. Wyneken.

Filling stones.

A humble prince.

George, Prince of Anhalt, came to the knowledge of the truth through diligent Bible reading, since he had previously been averse and hostile to the Protestant cause. Finally, it even happened that this noble prince, out of genuine humility, was ordained by Luther as a preacher in Merseburg and showed himself to be a faithful pastor and servant of God, with teaching, preaching, administering Holy Communion, visiting the sick and the afflicted, and other praiseworthy activities. This is a rare example, for people prefer to be served than to serve others, and it is not easy for someone to give away the honor and splendor of the world in exchange for hardship and effort.

Count of Bichlingen, Bishop of Magdeburg.

When, a few years before Luther, Count von Bichlingen was elevated to the episcopal chair in Magdeburg, the Duke of Saxony began to wage war against him because of a dispute. Although the bishop knew this, he did not move, acted as if he were asleep, took care of his church, made improvements, read, preached and waited with all the diligence of his office. When it was announced that the duke was approaching, the bishop said: "Do nothing, I will take care of my church, but God will fight for me. The duke's scout heard this word from the bishop and reported it to him. The prince immediately ceased all hostility and dismissed the warriors, for, he said, "I am much too small to fight against someone who has God as his comrade-in-arms.

The Pabst Keys.

When Pope Leo X came to the door of heaven after his death and knocked, Peter asked who was there. Leo said: The governor of Christ of Rome! Peter then instructed him to only exclude how he had opened heaven to many others in his life. Leo was frightened and said: "Woe is me, my key no longer locks, Doctor Luther has filed it off.

Freimuth.

Frederick was consecrated bishop of Utrecht in the presence of Emperor Louis the Blessed. As he sat at the table with the emperor's majesty and the emperor admonished him to perform his office seriously, without regard to persons, the bishop pointed to a large fish lying in the bowl and said: "Most gracious lord, if I wanted to eat from this fish, where should I attack it most easily, on the head or on the tail? When Emperor Louis said: "The head is the best, you can start with it. The bishop answered: "Your Majesty, the head is the one I want to start with because of the incest you commit in the state of marriage with Empress Judith, who is your very close blood relative. The emperor accepted this punishment willingly and took leave of the empress. But Judith, a second Herodias, was so enraged by this that she had the bishop murdered above the altar. - —

Receipt and thanks.

For C. Schäfer, from J. G. Hubinger, Franconia" Wuth, Mich\$2.0(
 "I. Zimmermann, v. Gemeindegliedern d. Hrn.
 Past. Werfelman. 4M
 "A. Hollenbcrg, by Mr. Past. Sauer and his
 Gem, Jackson Co, Ind 15M
 „ H. H. Walker, from the Young Men's Association of the
 Trinity (9cm. in Wcst-Cleveland, O. --- 4,0l For Bewie: from the Gem. in Ehester, Ill.,
 CoUects\$7 .50
 by H. R., W. R , Fr. Sck.
 ü\$1.003 .00
 \$12.0"

For Stellohorn: from Past. F. W. Föhlinger 3.00 " I. Ast and G. M. Zucker: ges. s d. wedding
 Mr. G. Horlein's \$4 00; f. d. wedding Mr. P. Schluckebier's \$5.00-- -- 9.0<
 " H. Koch: from the I. V. in Collinsville--\$20.00
 from I. V. at Buffalo 5.00 from I. B. at Buffalo - - - 5.47
 \$30.4^

For the substructure of the sophomores of the Concordia
 College: from the comm. of Mr. Pastor Francke: H. Stünkel \$5.00; W. Stün- kel \$2.00; F. Lescberg "3.00; F. Stün- kel \$2.00; H. Buchholz \$2.00; .6. Mattheus
 \$1.00; F. Knigge 81.00; F. Krue jun. \$1.00; M. Firne \$1.00; .M Brockmann \$1.00; B. Wilken 81.00;
 F. Krage a ton of butter 417.00; of which from \$3.00 to F. Krage; - cash-- \$22.00 and a ton of Bntter is Werth 17.00
 Hgg o(

For the teachers of the Concordia College of the following bodices of the Gem . of Hrn. Past Francke: Notermund \$5.00; H. Stünkel \$2.50; F. Volkenhauer \$2.00; I.
 Fiene \$2.00; H. Lange \$2.00; I. Rosenwinkel \$2.00; F. Kruse sen. \$2.00; W. Rabe \$200; W. Stünkel \$1.00; H. Mattheus \$1.00; L-Tbürnau \$1.00; F.
 Kruse Jr. \$1.00; W. Fiene \$1.00 24.5(

Grhalterr

to Concordia - College - Construction: Surplus of a Collecte, by Past. Stubnatzy ---- \$1,7! Collecte of the Gem. dcs Mr. Past. Wagner,
 Water
 town, Wis 6.2!
 to the Synodal - Casse of the Westl. Distr:
 From TrinityS Distr. in St. Louis, Mo. 11.0! " Jmmanuels - Distr. there. 6,45
 for this schoolteacher's widow Kochnn N. Bremen: From an unnamed person by Mr. Past. Traut-
 man, Adrian, Mich. 0,5l
 E. Roschke.

For seminar construction in Fort - Wayne.
 From the comm. of Mr. Past. Wambsgans 5,00 " " " " " " Schumann 16,50 " " " Heid, Pommecroy, O-., 39,00
 of dcffen Filial Jmmanuels Gcm. 12 00
 by Mr. Wendel Kantz 1 00
 For the Synodal. Casse middle Districts.
 From Mr. Wedel teacher 2 00
 Fort-Wayne, 12 Jebr. 1858.
 Chr. Piepenbrink.

u. To the general synodal treasury: for the general presiding officer.
 From Mr. W. in Mr. Past. Scholz's Gcm. IM b. Znr Synodal-Mssion-Casse:
 Through Mr. Past. Lehmann for Minnesota, at G.
 Metz's child baptism collected 3,00
 " Hrn. Past. Wunder in Chicago, Ill 10,vo and namely;
 \$7.50 of whose Gcm.
 1.65 " A. Ulrich.
 . 85 " H. Sprnglcr.
 By Mr. Past. Riemenschneider 3,00
 namely:
 \$2.73 v. d. Gcm. in Ebchezer, GrandPaine, Ill.
 25 from Mr. Höhl.
 By Mr. Past. Theo. Wichmann in Einem 9.37
 C. Frickc, IndiaupoM from the
 Gem. of Mr. Past. Shepherd 3,00
 0. Znr college maintenance fund:
 From St. Louis Gem. 22,00
 namely;
 \$11.00 from the Trinity Distuct.
 11.00 " Jmmanuels " ,
 By Mr. Past. Theo. Wichmann in Cinrin 12.43
 " " C. Fricke in Indranopolis from
 whose comm. 29,60
 ä. For poor students and pupils in the
 Concordia College and Seminary.
 By Mr. Past. Miracle in Chicago, Ills.
 Young Men's Association in its community for H. Grupe - - 7,00 " Hrn. Past. Theo. Wichmann in Cincin 8,58 From the Women's and Young Women's
 Association ki the Gcm.
 of Mr. Past. Hattstädt Monroc, Mich., for
 the student Lutz. 4,00
 By Mr. A. Saxer from Mr. Past. Lochner for
 Ludwig Lochner 10,00
 " Mr. Past. Sievers in Frankenlust from Mr.
 Dr. Koch for his son 10,00
 " Mr. Past. I. Daib in Fairfield Co, O.,
 Collection at the wedding of G. M.
 Streng jun. there 6.21
 the 23rd of Jebr. 1858.
 F. B 0 ehlauf,
 Cassirer.

For the **Lutheran** have paid:

the 12th year:

Mr. A. Fights

the 13th year:

The gentlemen: Past. I. C. Miller, Past. Hattstädt 2 Er., I. Hügly, I. I. Fischer, Past. G. Raßler, Past. I. G. Theis, Past. G. C. Golls, Past. O. F. Tuns, Past. H. G-Holm, Past. I. G. "Schäfer 50 ctS., A. Ambrosius, Past. H. F. Belser, A. Bohn §32,W, I. Adler.

the 14th year:

The gentlemen: Past, I. C. Miller, Past. H. Vctzel, Fr, Deiser, Cd. Dorsch. cn, I. Hügly, I. I. Fischer, Past. Strascn, Wittmann, E. Vode, Past. G. Raßler, Past. I. G. TheiS, 61st C. Holls, S. Riedel 4 Er-, Ph. Will- harm, Peter Stickel, Past. O. F. Duus, Past. H. G. Holm, Past. J. G. Schäfer §6.50., A. Ambrosins, Past. H. F. Belser.

F.W. Barthel.

Correction for No. 13.

From the Ccntrasse of Mr. Past. Biltz, \$3,79 instead of \$3,69. by Mr. Roschke, H100M instead of \$1,00. by Trinity District of the congregation in St. Louis \$5,95 instead of \$5,85. by her Gcm. of Mr. Past. Trautmann, \$7,0< for the general Pres. and not to the general Synodal Casse VonZIngettanntcul by Hrn. Past. Trautmann \$1,0l to the synodal - Missions Casse, is given for the station in Minne sota.

F. Boehlau, Cassirer.

Volume 14, St. Louis, Mo. March 9, 1858, No. 15.

(Submitted by Professor Biewend.)

Excerpt from the Verhndlungen of the Norwegian Lutheran Synod,

assembled in Little Iowa, Winneshiek Co, Iowa, during the days of 9-13.

October 1857.

Since the above-mentioned Synod, through its agreement with ours, is now so close to establishing a Norwegian theol. Since the above-mentioned Synod, through its agreement with ours for the establishment of a Norwegian theological professorship at the Concordia Collegium, as the reader will have seen from a communication from the previous year's negotiations of our General Synod in the Lutheran, now approaches this so closely; so it should not be unwelcome to the reader to take a look into its midst through the following excerpt from the negotiations of the Norwegian Synod, all the more so, since at this very meeting it discussed and decided to take the important step concerning the professorship.

Present and participating in the proceedings were 7 preachers, namely A. C. Preus, pastor at Koskonung; H. A. Stub, pastor at Ceon Prairie; G. F. Dietrichson, pastor at Luther Valley; H. A. Preus, pastor at Spring Prairie; J. A. Ottesen, pastor at Manitowac; V. Koren, pastor at Little, Iowa; J. St. Munch, pastor at Wiota - two, namely H. Brandt, pastor at Rock River, and O. T. Duus, pastor at Waupacca, were prevented from appearing - and 29 parish delegates, one for each parish.

Past. A. Preus chaired the meeting, and the two Pastors Ottesen and Kören were appointed secretaries.

It was decided that the Chairman and the Secretaries would elect an Election Committee, which would again appoint the other Committees.

This was done and the following items were turned over to the committees:

- 1) The delegate matter and proposal of the church council concerning a teaching institution.
- 2) About the relationship between the individual communities and the synod.
- 3) How far the synod is willing to ask older school teachers to be instructed by a preacher in order to be trained as pastors.

At the delegates' meeting, the report of the delegates (recently published in the Lutheran) was read, and various further explanations were given by Rev. Ottesen were given.

It was decided that Past H. A. Preus would be chosen to write a letter of thanks to the heads of the various synods and teaching institutions, and to testify the gratitude of the synod for the goodwill and brotherly love with which they have received the delegates of these.

Before the Synod proceeded to the committee reports on the following day, Rev. A. C. Preus submitted a statement to the Synod for adoption, which will be all the more important to the reader of the Lutheran, as it concerns a subject, which unfortunately several years ago gave rise to a dispute between these worthy men.

and the honorable and by no means unknown to the readers of The Lutheran. Rasmussen. Past. A. C. Preus said that, in addition to the reasons expressed in the statement, he had felt prompted to take this step by the fact that 6 or 7 years ago, in an essay in the Maanedstidende, he had given an account of the concept of church, which he agreed was unclear and contradicted itself, and that he had never before paid homage to such a conception as seems to have been expressed there, but that at the time, under the entangled and sectarian circumstances into which he came here, he had been led to individual such expressions and accounts of it as soon as he arrived. It was a mere act of justification, both with regard to himself and to his church community, to explain this.

A few deputies also expressed, on the occasion of this, that they had sometimes used the expression "faith in the church", and declared that they had never meant it in the so-called Grundtvig sense, and therefore wished to refrain from using it, seeing that it could be misunderstood, and that they would gladly agree to that explanation.

On the other hand, both preachers and congregants expressed heartfelt joy not only that the matter had been raised at all, but also at the loving and friendly manner in which it had been received. During the discussion, people sought to emphasize how comforting the article in

is of the church according to our faith. When the believer is troubled in his heart by all the sins and various shortcomings he finds in himself and others, and could sometimes be tempted to unbelief and despair, lamenting with Elijah: Is it finally possible for any man to become holy and blessed in his sinful frailty? Such doubt is met by the comforting words in our article of faith: I believe that a holy Christian church should always be and remain, which is the congregation of the saints, concealed by many a frailty and hidden under tribulation in the cross, a hidden treasure on earth, but still a light in the night of the world, but the Lord's little host, which shall inherit the Lord's kingdom, and which the gates of hell shall not prevail against.

As all heartily applauded this opinion; it was resolved to vote by roll call on that declaration which thus reads:

"Since by the report of the delegates we have gained an intimate love and respect for the Lutheran brethren of the Missouri Synod, and at the same time we are informed that our faith and doctrine is misrepresented to them in several respects, namely, that we are accused of leading a new and different doctrine from the fathers in the confessions concerning the church and regeneration; the Synod declares that it is in perfect agreement with the symbols of the Lutheran Church and the oldest Lutheran Fathers also on these points, and that it teaches, as Pontoppidan does in his "Prudence to the Fear of God," that the Church is the community or union of holy men in the Spirit, just as we do not approve of the expression "believe in the Church," because it is commonly misunderstood, and therefore misleads."

All the members of the Synod gave their assent to this declaration.

The matter concerning the establishment of an educational institution was now negotiated.

The first committee considered the proposal of the Church Council to Synod, which followed the report of the delegates, and after comparing that proposal with this report, agreed to submit the following to Synod.

"Since the Committee recognizes the necessity that the necessary steps be taken as soon as possible to remedy the need for teachers within our church community, and since on the one hand it considers it most desirable that this need be remedied by the establishment of a new teaching institution; while on the other hand it recognizes that the present circumstances do not permit this to be put into effect at the present time; so it has believed that it must essentially recommend the proposal made by the Church Council with reference to the report of the delegates, all the more so since it believes that by accepting the proposal our church association would be

1) to secure teachers in the near future, 2) to acquire insight and experience with regard to the foundation of its own educational institution, and to grow and increase both in Christian and ecclesiastical knowledge and strength through the connection with a synod tested by ecclesiastical struggles and built on genuine Lutheran foundations. However, it would like to deviate from the above proposal in some minor points, and therefore takes the liberty of proposing the following version:

"The Synod resolves to establish a Norwegian Lutheran school among us. The synod resolves to establish a Norwegian Lutheran teaching institution among us, and calls upon the congregations and their preachers to work with all their strength to achieve this goal and to immediately collect the necessary funds for this purpose. From the income of the collected funds, until further decision of the Synod, a suitable sum will be used for the establishment of a Norwegian theological professorship at St. Louis University, with the obligation of the professor to be hired to be a member of our Synod, to attend our Synodal meetings and preachers' conferences, and to visit the Norwegian Lutheran congregations as much as possible during the university vacations. At the same time, a portion of the income from this fund, the size of which will be determined by the church council, will be used to support young people who wish to be trained as teachers for our church at a registered university, once the position of professor has been secured. - When a sufficient fund has been collected, or the need of the church requires it, the professorship will be transferred to the new Norwegian Lutheran teaching institution to be established among ourselves.

Should, however, the circumstances change in such a way that it would then be considered more desirable to effect an affiliation with the Missouri Synod and not to establish a teaching institution of one's own, the collected fund will be used for the expansion of the German Lutheran institution in use. In any case, whether a separate educational institution is established or an affiliation with the Missouri Synod is preferred, those who are in the minority may reclaim their contribution."

After a lengthy discussion on this subject, in which it was also noted that it had proved difficult in recent years to get the Norwegian candidates to come over, the above proposal was unanimously accepted.

"Thus," the report continues, "the matter ended to everyone's joy, and our wish and prayer to the Lord was only that He, according to His grace, would guide us all to the right fidelity and zeal for the cause, which can certainly be called the most significant, both for us and for our children, that our young church community still had to arrange. May the Lord guide them all around the communities and awaken the hearts to remember their duty of love and to remember that the Lord blesses the cheerful giver, etc."

The further order with regard to the execution of the matter was entrusted to a fourth committee.

The report of the third committee, concerning the training of older school teachers as preachers, was then discussed, and the Synod agreed that, since older men, apart from so much greater sacrifice, would have difficulty in acquiring the knowledge which - under the conditions here and in the struggle against the various sectarian tendencies - would appear to be highly desirable; it could not consider it advisable for itself or the church council to issue an invitation to men of "advanced" age to devote themselves to the ministry of preaching.

The Chairman announced the offer of the Press Association to donate its building on Neck Prairie to the Synod for the establishment of a school teacher's camp. The matter was referred to a fifth committee.

The negotiations were concluded on Saturday.

On Sunday morning, Past. Dietrichson on the Gospel and in the afternoon Past, Münch on the Epistle.

Negotiations continued on Monday.

The third committee presented its report concerning the relationship between the individual communities and the synod. Because of the unclear ideas that still prevailed, so that one could not quite see whether one was in agreement or not, the synod believed that the time was not yet ripe to go into the matter thoroughly. However, since a question had been raised within individual congregations, and seemed to demand a definite answer from the synod, namely how far the synod could be said to have treasury rights, it was felt that such an answer had to be given; and after a lengthy discussion, the following resolution was agreed upon:

"The Synod declares that the relationship between the commons and the Synod is one of love based on God's Word and not one of compulsory law, and that therefore the Synod does not have what is usually called the right of treasury."

The fourth committee, concerning the teaching institution and the professorship, now reported. From their proposals, the following may find a place here:

"The synod delegates Past. J. A. Ottesen to appear at the general meeting of the Missouri Synod to be held this month at Fort Wayne, Indiana, and to communicate and submit to that Synod our resolution for adoption, as well as to arrange in this respect what is necessary in the name of our Synod. The outcome will be reported to the church council, which will then decide the matter.

With regard to the filling of that professorial post, the Church Council is entrusted, after consultation with the preachers, to elect someone, to fix a suitable salary for the post, and, after consultation with the Board of Directors, to appoint someone to the post.

The Board of Trustees of St. Louis University shall determine the effectiveness, the subjects to be taught, the number of hours, etc., of the professor, all, of course, in conformity with the broad outlines given in the resolutions passed by the Synod on this subject."

The report of the committee was unanimously accepted. The synodal report continued: "Since the matter had been brought so far, attention was drawn to the fact that the most important thing was to send to the Lord a faithful and capable teacher to take over the post, which will be of great importance for all of us. We cannot exhort and urge one another enough to unite our prayers to Him, who Himself equips teachers with gifts and strength for His service, that He may now by grace send a living and zealous worker among us for this work, so that in our effort to arrange what is necessary in view of the temporal affairs in this matter, we may first of all remember ourselves and all, always to present the matter to the Lord in prayer, that He may help us, and that everything may succeed to His glory and to the best of our church fellowship, and that, if the church council in agreement with our preachers fills that doctrinal position, He may by grace direct its election to the one who is the right one in His eyes, and give the chosen one both pleasure and strength for his effectiveness among us." John Stevenson of Iowa announced to the Synod that he would give \$100 to that fund if 250 other persons would sign the same petition.

Now the fifth committee reported, concerning the donation of a building on the part of the Press Association. The Committee was of the opinion that the Synod should not accept the gift at present, although it already recognized with gratitude the goodwill shown to the Synod by the Press Association. Since it should and must at present see to it that all participation and forces are gathered around the university matter, it would be to be feared that, if at the same time a seminary for school teachers were to be tried to be arranged, the forces would be fragmented and the zeal for the cause could grow cold, which would now be the most important, namely to secure preachers for the church. The synod declared itself unanimous with the committee report.

Now the election of the members of the church council took place. The following were elected from the preachers: Chairman Past. A. E. Preus, Past. H. A. Preus u. Past. H. Brandt; and from the audience Gulbrand Lommen, A. Aadneson and Lars Josephson Lic. Thore Helgeson was elected as Cassirer.

The next meeting of the Synod is to be held at Coon Prairie on the second Friday in October.

The meeting was concluded with a speech by the chairman, in which he expressed the joy with which he closed this synod with thanksgiving to God, not only because of the outcome that the individual resolutions had taken, but also because of the fact that the synod had been a success.

but also because of the harmony, peace and love which prevailed in all matters during the synod; just as it would have been a pleasing characteristic that a clearer, more developed insight into ecclesiastical affairs and a more lively participation in the same would have been clearly evident during this assembly.

The foregoing extract from the proceedings of the Norwegian Synod, assembled at Little Iowa, in October, 1857, is taken from the report of the synodal proceedings as found in the Kerkelig Maanedstítende, January - Number 1858.

Past. H. A. Preus, secretary of the church council of the aforementioned synod, says in the preface to the number referred to, among other things, the following:

"If individuals felt the need for a church bulletin even when the congregations were still small in number and relatively close to one another, how much stronger must not the need be now, indeed such a means of communication must be recognized as indispensable, since the number of congregations has multiplied and they are scattered over several states of the Union.

In addition, there is this. At the last synodal assembly a decision was made by which our church association entered into contact with the German Lutheran Synod of Missouri. Synod of Missouri. The soil up here is still too raw and uncultivated; therefore we are sending the tender young shoots down to the vineyard in the south, where the earth has already been worked for a long time, and where there are capable, experienced and practiced gardeners, who will certainly not spare any time and effort, so that one day, with God's help, we will receive our young shoots again as full-grown trees, which, if God gives grace, will bear fruit for the refreshment of many in the country. How desirable and rewarding it will be, on the one hand, to hear about how our German brethren are working and struggling and suffering, and on the other hand, how dear it must be to our communities to learn that our branches are flourishing and growing beautifully, that our young people, students at St. Louis University, are growing in true godliness and knowledge of God and are being made capable of being appointed as shepherds and teachers for the perfect preparation of the saints, for the administration of the ministry, for the edification of the body of Christ! . .

Our monthly church newspaper is hereby recommended to all members of our church, and may the merciful God guide it on its journey to the Nordic huts all around the country! God grant that wherever it goes it may spread light and bring peace and strength to poor hearts! God grant that she may help to raise up the ruined walls of Zion, and rebuild the temple of the Lord in Zion! Amen! In Jesus' name! Amen!"

May this wish be abundantly fulfilled for our Norwegian brethren and our own joy and piety, and for the glory of our highly praised

Lord.

B.

(Sent in by Pastor Lange.)

Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same.

It is not in order to save the honor of my person, which has been at least indirectly touched by such publication, not out of hostility against a religious community that I feel compelled to hand over the following story to the public. For as far as my miserable person and his honor are concerned, it would hardly be so important that one should take the trouble to defend them publicly, especially if such publications on the part of the association do not meet with the slightest approval in your own communities. And as far as the "hostile attitude" is concerned, as I was repeatedly accused of it while the matter was still being discussed among us, I may freely confess before everyone that I have never had anything of the kind against the association as such and that I heartily wish to be able to report only good and beautiful things here, although I have fallen out with some members of it. The reason for my appearance, as well as for this publication in general, is rather a sacred duty to those who are involved in this matter, without perhaps knowing why it was done here, as well as to the many dear souls and communities, who are only too often deceived with pious-sounding phrases and beautiful sayings in the most despicable way, as I have also been deceived.

But to the point: In the "Messenger of Peace," the organ of the above-mentioned association, in No. 7 of last year, the reader will find a publication of the previous year's conference negotiations of the last one in Evansville, Ind. from June 11 to 18, and among these publications also the following:

"The suspension from membership of the association, which had been pronounced during the conference year against the Rev. A. Lange, Midway, Mo. by the vice-president, was confirmed by the association, and thus the said person was expelled from the association." - —

When I first read these lines, I did not quite know whether I should weep or laugh at the insolence of those who do not take the liberty of speaking publicly of suspensions when they have truly had every reason to remain silent; for it is indeed as saddening as it is ridiculous to throw oneself into the breast in this case and to want to speak of suspensions. The fact is, however, that I have not been suspended, but long before such an alleged suspension I declared in a letter of November 11, 1856, to the president of that association: if he should refuse to teach me better from God's word without appeal to his own authority, he would have to delete my name from the lists of the association, and that for the very simple reason: "because I am in agreement with the

I do not agree with the principles of this association as I have come to know them from experience. Since I had hoped in vain until this hour for such an instruction, for easily explainable reasons, it was quite natural to assume that my resignation would be accepted in accordance with my request and that my name would be deleted; for I really did not know what more should be born of a declaration of resignation. But lo and behold, all of a sudden I receive a letter from the Vice-President, dated March 20 of last year, in which I am ridiculously informed that I have been suspended from membership of the Association until the annual conference, with which, in my opinion, I have had nothing to do for a long time. And since the reader will certainly want to know the reasons for such a suspension and that letter contains them, I will let it follow here verbatim:

"Mr. P. A. Lange, Midway, Cooper Co, Mo.

Since since the last annual conference of our Evangelical Church Association you have manifested your hostile attitude towards it in various letters to the Presidium as well as to individual members, have misused God's holy word in an unseemly*) and frivolous manner, and have persistently resisted repeated friendly admonitions and rebukes, we see ourselves - supported by the opinion of Pastors G. W. Wall and John Will, to whom your correspondence has been sent for careful examination - in the distressing necessity of suspending you from membership in the Evangelical Church Association of the West until next year. W. Wall and John Will, to whom your correspondence has been sent for careful examination - we see ourselves in the distressing necessity of suspending you from membership in the Evangelical Church Association of the West until the next annual conference and hereby bring this to your attention.

Joseph Rieger, Vice-President.

Since I did not know what to do with such a completely misguided letter, I sent it back to its author and referred him to my letter to the president of the association of November 11, 1856, which I had mentioned earlier, and to the resignation from the association declared therein and its motives. This, I thought, would be sufficient to protect me from further harassment of that association, but I had miscalculated, as the reader will see further. However, I must note to the reader in advance that I could not even remotely consider the reasons given for such suspension to be the true ones and therefore immediately wrote a refutation of them, which I can only communicate here in brief due to the space available.

First, therefore, I was accused of having: "expressed hostile attitudes against the association. - My answer was: "I have no hostile attitude against the association, but against its laxity in doctrine and practice, against the hierarchical party system of certain 'fathers' and against the 'fathers' of the association.

*) So in a proper way I would have been allowed to abuse it already; only the unseemly abuse is forbidden!!!

"The people of the "experienced," as well as against the insolence of the same, are shown. And why does one not repent and put away such evils? Then one will not be bothered by any "hostile attitude" on my part. But if I am wrong, why do they not refute me with facts or teach me better, which would be so easy?

The second accusation, according to the letter, was that I had misused God's word in an unseemly and so on. I had misused God's word in an unseemly way. - My answer to this: "It sounds very strange when an official of an association, who during three annual conferences, in which I participated, did not devote even a single hour to a discussion of the Word of God and thus sufficiently proved how little God's Word means to him, now all of a sudden gives the appearance as if he wants to take a stand for it and resolutely defend himself against the possible abuse of the latter. Incidentally, I should have been given an example of such abuse, so that I could have convinced myself of the correctness of such an accusation, of which my conscience completely absolves me. - It is not I, but the association that has abused God's word, and the charge falls doubly on it." (Examples were given for the last assertion.)

Against the third accusation, according to which I am supposed to have "persistently resisted repeated friendly admonitions and rebukes, my answer was: "I have not received any admonition or rebuke, least of all one based on God's Word, although I have repeatedly been requested to do so, but so that everyone may judge for themselves what kind of "friendly admonitions and rebukes" these may have been, I will here take a few sentences from a letter of the President, dated 13 Oct. 1856. Oct. 1856, let follow some sentences. Among other things, it says: "Your great soul may have thought" - "You are a thousand artists" - "boyish" - "boyish conceit" - "carnal zealotry", and the like. The author of this letter says himself (although "love" and 1 Cor. 13 had to be used in the usual way): "In the beginning of this letter I wrote pointedly and cuttingly" - then he says further: "I have gradually changed to calm seriousness and want to conclude with a coarse, serious word." In this "coarse, serious word" it says, among other things: "You are certainly not a martyr of honesty and will hardly become one. The entire two-sheet letter, which, according to the author's own statement, was written only so that I would not think that I had "performed a heroic deed," contains throughout an enormous rapport about arrogance and the "arrogance devil" that manifested itself in the fact that I dared to speak out against the association. All the rest of the letter revolves around meaningless, childish, and partly here

The main thing is avoided, so that one involuntarily comes to the thought that the author only wanted to make quite a lot of words in order to be able to claim the fame of having "performed a heroic deed". This is an example of a written "admonition and rebuke." I also received a verbal one, which I will omit here out of consideration for the person in question. The reader will be able to judge from this.

As I said before, I thought that the matter was now at an end and that we would keep silent, which we would have had every reason to do; but, lo and behold, one good day after the conference in Evansville was over, I received the following most important decision of the whole association:

Evansville, d. June 15, 1857-.

The Committee on the Report on the Suspension of the Rev. A. Lange reported as follows:

"The said Pastor Lange, by his arrogant and presumptuous behavior in general, and especially by his vituperative speeches against the Evangelical Church Association, has deprived himself of membership in the same, and the Committee therefore takes the liberty of submitting the application.

" "That the suspension that has taken place be confirmed by the Venerable Association and that Fr. Lange be declared expelled.""

The Committee's motion was unanimously approved by the Association.

A. Baltzer, President.

L. Nollan, Secretair.

If, quite apart from the ridiculous charges, according to which the Committee is talking about a loss of membership of an association, which I would have renounced long ago, it must already seem very strange to every reasonable person to see "arrogant behavior in general" as a reason for a suspension, without, however, the facts in which such behavior proved to be particularly ungodly, being described in more detail, then the reader, on closer comparison of the reasons given here with those given above, will probably hardly be able to come to any other conclusion than that: the gentlemen wanted to suspend me only too gladly, in order not to have to leave me the "glory of having performed a heroic deed". Then reasons were sought as to how one could get hold of them, whether they were worth something or nothing at all. That the simple state of things. But this will hardly be sufficient for the reader and one will reasonably ask what preceded all this? The following shall serve this purpose.

It was in the year 1854, in the month of June, when I, coming over from Germany, became acquainted with the "Association of the West" holding its annual conference at the same time in St. Charles, Mo. The first impression that the whole conference made on me at that time, since I truly came without any prejudices, was, however, a very miserable one. A striking one.

The first thing that struck me, as soon as I entered the conference courtyard and saw the conferring gentlemen, was that they had a very prominent official air, such as I have never seen in Germany, neither at church congresses nor at larger pastoral conferences. The second thing, however, which struck me not a little, was that in all the subsequent negotiations I missed any and all biblical substantiation of the pronounced assertions, and that I could not perceive a single reference to ecclesiastical authorities, so that I was involuntarily disheartened. As if God's word, with the exception of a few sermons that were preached with quite a bit of pathos, was only of secondary importance here, and as if the whole history of the church with its army of enlightened men of God was of no importance for this assembly, which behaved in a completely autonomous manner. But since I was of the opinion that all of them were living, believing members of the body of Christ, I tried to persuade myself that the whole blame lay with me, and I was soon confirmed in this by others to whom I communicated my misgivings. Of course, in the course of time I received a firm warning from friends not to join this association, where I would have to extend my Lutheran confession, and rather to come to Wisconsin, where there was a Lutheran synod, but I was turned away from other sides and, unfortunately, stayed behind. Thereupon I asked one of the most respected members of this association how he stood on the Lutheran confession, whereupon I received the assurance that the Lutheran element was particularly predominant in the association, and that I therefore had nothing to fear: the slightest thing to fear. The same was said to me at least indirectly the following year in Burlington, Iowa, at the annual conference in a colloquium held there with me. For when I was asked about my confessional position, I explained that I was Lutheran by origin and also had a strictly Lutheran education, so they had no objection to such a confession. I was now asked whether I was so exclusive that I would refuse to recognize a "reformed brother". Since this was not a matter of recognizing the Reformed church doctrine and church - for I had already rejected that by declaring that I was Lutheran - but only a "brother in the Lord," with whom it is again very much in question whether he even knows and defends the Calvinist heresies, and then again, whether he merely errs in ignorance and will renounce error with thorough instruction, as has happened enough, so I thought, since I knew no other way than that one would be left free to make such a conversion, to be able to answer the question with "No" without hesitation. Admittedly, I must confess that if I had been clearer in my ecclesiastical views at that time than I was, I would have understood both the actual, behind the used, and the actual, behind the used.

I was told nothing about statutes or a constitution of the association, and so I had not asked for such things in my inexperience with regard to church relations here. I had not been told anything about statutes or a constitution of the association, and so I had not asked for such things in my inexperience with regard to local ecclesiastical conditions. The confessional writings of my church were constitution enough for me; what more did I need them! To accept another confession than that, or even to use the Lutheran catechism of the association for the instruction of the youth instead of the Lutheran catechism, occurred to me all the less, since I do not consider such an association at all competent to make its own catechism, as I also explained this sufficiently to members of this association, with whom I spoke about the matter. All this had to be my inalienable right according to the much praised love. If the gentlemen had ever said to me: we have and want to form an absorptive union here, i.e. a direct sect, indifferent to any confession, which is neither Lutheran nor Reformed, I would have already thanked them for their participation, given the state of my knowledge at that time, but the gentlemen do not say such things, knowing well why. But we still have to give a little back here.

(To be continued.)

Chili jam.

Pastor Vogelbach complains in his "Farewell to the Reader", which is found in number 9 of the 2nd volume of the "Signs of the Times", among other things as follows: "It was not the so-called Satanic press of this country which was hostile to it" (i.e. his chiliastic magazine) "although the opponents often used such weapons and expressions of which many an unbeliever would have been ashamed,- no, it was mostly such people who constantly speak the Word of God. And why this hostility?-because the signs of the times defended doctrines that are just as rock-solidly founded in God's Word as any doctrine contained in the confessional writings of this or that church according to the conformity of the Bible, doctrines that have been recognized by the most pious men since the foundation of the Christian church, and especially in recent times have been emphasized and regained their validity by the greatest scriptural scholars of faithful theology."

With these words, Father Vogelbach has once again sent out into the world the image of a true enthusiastic chiliast as his own.

First of all, he considers what has been written against his musings to be nothing but "weapons and expressions" of which "many a believer would have been ashamed," while what he has brought to light is "doctrines that are rock-solidly founded in God's Word." He knows quite well that in the whole world there are hardly two chiliastes to be found.

The same is true for those who believe one and the same thing concerning chiliasts, from which a child can see that it is not about

the dear word of God, but about the juggleries that the chiliasts want to bring into it; but all the same Mr. V. considers everything that is spoken and written against his self-invented interpretations of God's word and against his obvious additions to God's word to be an ungodly fight against "rock-solid" teachings of God. But this is the general way of the enthusiasts, to interpret God's word according to their carnal sense and then to pass off this interpretation for God's word, and therefore to accuse those who do not worship the excrements of their spirit, but call them what they are, of fighting against God himself.

Another characteristic of all enthusiasts and also of the chiliasts is that they always refer to the fact that so many extremely pious people have also dreamed their dreams. If they were honest, they would confess that this is actually their main reason, or that at least, as often as they get a bad conscience because of their enthusiasm, they console themselves with the fact that so many pious people have also believed this, therefore it will hopefully not harm their state of grace if they also believe this. But they do not mean that they will fall into God's judgment. For woe to those who put forward God's word, but basically rely on the piety of men who would have also cherished their opinions! Woe to those who even cause divisions and schisms in the church merely for the sake of doctrines built on men! They will receive a completely different reward than they think. Finally, it is ridiculous that Mr. Vogelbach even refers to the fact that his chiliastery has found so much acceptance "especially lately". This is a clear sign of what a miserable thing it is about his faith in this respect, that it has arisen especially in this last shameful time, after the old faithful guardians of the pure doctrine have gone to sleep. It is true that chiliasm has always arisen more when things looked particularly sad in the church; but this just proves how difficult it is for man under the cross to be satisfied with merely spiritual goods and always looks, after the old Jewish way, for an outward kingdom of peace of an earthly Messiah.

In order that the reader may have something from this answer, we leave here two more testimonies of old faithful and "pious" teachers against chiliasm; not in order to prove the justification of our condemnation of it, but to show the chiliasts how foolish it is to refer to "pious" men, for they can be opposed by even more pious ones.

This is how Luther wrote in 1539

to the words of Psalm 110:1: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool".

"In this verse we have summarized in the shortest and yet most comprehensive way, both who this Lord and King is, what power and authority he has, and how it is done about his regiment or rule, which is Christianity on earth, what and who it is and how it is done, namely that it shall exist and remain forever, as long as the world stands, because Christ sits above, contrary to the world and devils; as we then say in faith: I believe in a holy Christian church 2c. But it is miraculously protected and preserved by secret divine power under the cross and suffering; and that this is actually Christianity, which suffers persecution for the sake of this Lord's name, faith and confession, and has the devil and the world as enemies on its account. Lest such a kingdom be made out of it, or such a church be sought, which shall reign bodily on earth, *) by outward, worldly power, as the pope has led, and has declared and praised such for the regiment of the churches; or as the Anabaptists and such like erroneous spirits dream, as if such a church should be brought together before the last day, where all the pious and Christians (if beforehand the enemies were also all bodily put to death by them) should reign peaceably without all opposition and contestation. For this text clearly and powerfully says that as long as this Christ reigns on earth, enemies shall remain forever, and it is certain that death will not be removed until the last day, when all his enemies shall be removed at once." (Luther's Works, Hall Edition, Dom. V, p. 1400. 1.)

When at the time of the old Lübeck theologian Nicolaus Hunnius in Lower Saxony all kinds of chiliastic fanaticism was spread orally and in writing, the spiritual ministries of the cities of Lübeck, Hamburg and Lüneburg convened a convention at Mollen on March 29, 1633, at the suggestion of the said Hunnius, through a number of delegated preachers with the approval of the authorities concerned, in order to jointly counter the danger threatening the church in Lower Saxony from the fanatics. As a result of this convention, the three theologians Dr. Nicolaus Hunnius (who wrote the paper), Dr. Johannes Müller, Senior Minister in Hamburg, and Dr. Petrus Rhebinder, Superintendent in Lüneburg, published a paper in Lübeck in 1634 with the title: "Report from

"All chiliasts believe this, even if they protest against it, as it is said; for they all believe in such a millennial kingdom, in which the pious will also be physically well off, while the devil and the world will have to cower. Others, like the Hoffmannians in Württemberg, go even further. new prophets." In it, chiliasm, as it appears in its various forms, is also thoroughly refuted. At the end of this refutation it says:

"Which kingdom of Christ on earth is praised in Christendom, and yet 1. is of such a nature that the nice prophets, who put others off to it, do not believe it themselves*); 2. cannot be proved; 3. was neither promised by Christ, nor by some prophet or apostle; 4. originated in the unchristian thoughts of the Jews and heretics; 5. is based on a third testament, since God neither founded nor intended to found more than two testaments; 6. is in keeping with the state of Christendom, which will always exist until the last day. 5. which is based on the foundation of a third testament, since God did not establish more than two testaments, nor did he want to establish them; 6. which is contrary to the state of Christianity, which will always be kept under the cross until the last day; 7. which is completely inappropriate for the hope, waiting and desire of Christians, which is directed only to the heavenly, invisible and eternal; 8. which can also not begin until

9. until the wicked shall be cast out, 10. the holy shall be raised from the dead, and 11. judgment shall be executed (all of which will happen only at the end of the world, when heaven and earth shall be passed away and be no more); 12. 12. which kingdom finally has also been very annoying in itself to Christendom at all times and harmful to many souls in the **true kingdom of Christ** and their eternal welfare: the same (kingdom) is a dream that comes from the troublesome devil and cannot nor shall be tolerated in Christendom. The millennial kingdom of Christ on earth, as the old and new chiliasts of Christianity have praised and still praise it, behaves in all points as indicated and proven. Therefore the millennial kingdom of Christ on earth, as the old and new chiliastes of Christendom have praised it and still praise it, is a dream that originates from the sorrowful devil and cannot nor shall be tolerated in Christendom." (In the Dressed Place, page 402.)-

Such a decisive testimony was given by those old, faithful, godly theologians in their time.

*) In the foregoing, the aforementioned theologians had proved that the chiliasts-chiefs, as a rule, do not themselves believe from the heart the kingdom to which they point others, and therefore teach sometimes this, sometimes something else about it. Since they can never be certain in their interpretations of prophetic passages, it is of course not possible otherwise than that they are such wavering and wavering pipes.

Many chiliasts do not want to have the word that they teach what the Augsburg Confession condemns in the 17th article, that in the millennial kingdom "the holy and pious will have a worldly kingdom and will destroy all the ungodly"; but what else they teach about this millennial kingdom is of such a nature that they also teach that.

The Church of God has abandoned its opposition to chiliasm, and all the divine scholars of our Church, without exception, speak out against this fanatical error, until the time when doctrinal discipline was lost in our Church and everyone finally taught what he wanted. This time began with Spener, who already left the pure doctrine here and there; until finally nationalism invaded our church like an all-covering flood of sin. Eternal praise be to God, here and there some wake up again, recognize the apostasy and return to the old pure doctrine of our church. By God's grace, we are one of them; therefore, with God's help, we too, along with our fathers who have already triumphed before God's throne, do not want to forgive any little title of the recognized truth given to us out of

God's mercy and do not want to allow any error already fought by our fathers to enter the congregations entrusted to us. We may be called zealots, fanatics, loveless brawlers, or whatever you like: we are no better than our fathers - we will gladly bear this disgrace and wait confidently for the day when he who looks into the heart and has commanded all men: "You shall not add to it, nor shall you add to it. Deut. 12:32.

(Submitted.)

The spirit of the 19th century. *)

If Luther were here, I'm sure, Now he'd teach better,- In his time was darkness;- He wouldn't resist: His teaching and Bible teaching, Faith, hope, love and what more, That he would have to give up.

In our enlightened times, we know everything better than all the saints far and wide, and Christ the Redeemer.

Luther would soon realize this, soon abandon his teachings, and turn to God.

Now is the wise, bright time, Yes, right wisdom years; Where machines are rightly prepared, On railroads can ride.

Where news on Drath by lightning, Despite all weather, cold' and heat', thoughtful fahret.

One paints a picture by light and shine, as if it were really alive, needs neither dye nor brush, the light itself gives it.

And art upon art of all kinds, inventions, quite unexpected- Who can count them all?

This poem was sent to us for inclusion in the "Lutheran" by a dear brother, to whom the author gave it for publication only after long reluctance and urgent request. The author is, in fact, the venerable Ambrosius Henkel, 72 years old, living in seclusion after many years of zealous work in the service of the church, but still faithfully serving the church by translating Luther's church postilion. We hope to please all our readers with the inclusion of popular poetry. D. Editor.

Are we not in the wise time? When was the world so wise?

Therefore, one is also ready in earnest, and works with all diligence, so that one finds the way to heaven quickly and without effort, with steam power, I don't know how.

The old Word and Sacrament is far too bad and slow.

The Old and New Testaments are far too heavy and burdensome. If one is to search in them, the heart remains empty, the head becomes full, does not bring the right conversion.

But if you have more sense, you don't have to wait long. It is known throughout the land, How one must experience it.

He who writes and prays as loud as he can, He will certainly become a pious man; He will force the "spirit" to come.

The spirit of the time is pure spirit, you need no word nor doctrine. Just shout as much as you can and know, so that the spirit multiplies, It will give you hell and damnation above, so that you must almost despair.

Then pray some more, soon you'll be through, You'll soon pay your dues, And come to the castle of heaven;

Increase the number of the saints.

Soon you will be a child of God, freed from death and all sin, and desire none more.

Here you can see how fast it goes

In the nineteenth century, steam-wise one is blown away, That one is very surprised:

Everything goes faster now, the carnal desire remains in peace; you don't need to dampen it.

O great world! full of fools! Who can lament it enough? The wisdom of God himself shall now let it be said, That now one can do everything better! Therefore one still spends a lot to help the dear God.

You light many candles to give light to the sun.

The Spirit through the Word cannot give light nor life to the web.

Therefore, the help of men must come, so that everything becomes pure and new, so that God must be amazed.

Ambrosius Henkel, Lutheran Preacher.

New Market, 1853.

Filling stones.

Shoes from the baker.

The preacher Dr. Lysius, a Christian distinguished by firmness of faith and zeal for prayer, was once so in want that he had to go to prison in zer

To hide this from his wife, he cleaned them himself and always kept them in his study. Then a baker sent him a pair of new shoes. His wife was surprised that the baker did not send bread, but shoes. But the believer answered: "Our heavenly Father knew well that there is still bread in the cupboard, but not a whole shoe on my feet. With this he showed his wife his feet, and she was amazed at this proof of God's fatherly love.

Scholarship.

Emperor Ferdinand knew that his master huntsman and the court juitiffs were ignorant and behaved with hopefulness against learned people and had a mockery of them. But he dissuaded them from this in a fine and polite way, namely in this way: when a bundle of letters was handed over to him during the hunt, he called the master huntsman, gave him the bundle, ordered him to take out the letters, read them, and make an extract from them, and when this was done, to show it to him. But the huntsman apologized, saying that he did not know how to do it, and that he did not know much about what an extract was. That was exactly what the emperor wanted from some court junkers. Since they now also rejected their ignorance, he spoke to all of them: Since you neither know nor can do this, let my scribes, bailiffs and secretaries, who have learned this and serve me in it, be content. A lord and ruler must not keep vain huntsmen and horsemen; he must also have scribes and scholars. - —

A beautiful move by Johann Friedrich, the Elector.

When the excellent prince, John Frederick of Saxony, was imprisoned in Belgium by Charles V and once rode up to hunt, it happened that the guards, who had to keep an eye on him, got lost and searched for him for a long time in vain. If they came without the captured prince, they had to worry about the emperor's wrath and punishment. The Elector, however, found his way without companions and arrived alone at the city gate. Here he kept quiet and waited until his guards came, lest, if he came alone, they should incur the emperor's displeasure. This was reported to the emperor, who is said to have been extremely pleased with

such nobility.

Bad conscience.

Dietrich, the Goth king in Italy, tended to cruelty in the later years of his otherwise glorious life and had Symmachus and Boethius, two famous men who were highly loved by everyone, executed among other innocent people. One evening, when Ernun was eating, he was served the head of a large fish among other delicious dishes.

When he was presented with the dish, he thought that it was Symmachi's head, as if it was his tongue that was trying to accuse him of innocent death. Therefore, he cried aloud about his crime, jumped up from the table, ran into his chamber, cried and cried, until the night still ran out of his soul.

Johann Weisen's conversion.

Johann Weise, living in Querfurt, was educated in the papacy from his youth, became a baccalaureate at Cologne and was a serious pope. But when he felt that death was near, he moved to his son in Halle and heard Dr. Justus Jonas preach there. Justus Jonas preach how one should call upon God in Christ's name if one wanted to be heard, and how one should rejoice and take comfort in Christ's merit if one wanted to be saved, God opened his eyes and heart so that he left the wrong ways he had been walking and took the right path to salvation, and chose the right path to salvation and moved to Eisleben to live with his daughter, because the pure doctrine was preached there every day and he could now also build up and strengthen himself every day in listening to and contemplating the divine word and practicing the evangelical service; also used to say: If Dr. Luther wrote nothing but the hymn: Our Father in the Kingdom of Heaven, etc., all the world could not do enough for him, the whole world could not thank and reward him enough.

(Delayed.

Church consecration.

On Nov. 21, 1857, the small church of the German - Evangelical - Lutheran Bethlehem congregation ung. Augsb. Conf. in Franklin Co, Mo. was dedicated to the service of the Triune God. Although the weather had been good all week, it was terribly cold on this day, but in the cold church the hearts of the guests who had come from near and far were warmed by the sermon of the well-known friend Mr. Oberpräses Wyneken, who painted Zacchaeus and the faithful love of Jesus to his heart's content according to the Gospel of the consecration. God bless the warm word of this old witness of Christ. The congregation has not yet forgotten it. In the afternoon, Pastor Lehmann preached on the Epistle of the Church, and Pastor Besel concluded with the celebration of Holy Communion. Holy Communion.

May the faithful Archpastor Jesus Christ keep an eye on this still weak little community, protect it from false teaching and annoying life and increase it vigorously. This is a little community, which Mr. Past. Riedel sought out, his successor, Rev. Hahn, and our present Past. Besel has formed into a congregation, and which now has many servants of Christ, but still few successors.

Heinrich Südmeier, a provost of the Gern,

Necessary notification"

The undersigned considers it his duty to draw the attention of the dear congregations of our synodal association to the fact that there is a shortage in the college maintenance fund, which is primarily intended for the payment of teachers' salaries, and that the general synodal fund is no longer sufficiently filled. The general synodal fund, from which the teachers' salaries in Fort Wayne and the salary of the general president, along with his travel expenses, are covered, at least in part, by the printing costs of the catechism published by the honorable synod and already announced, as well as the synodal report. The college maintenance fund, otherwise significantly supported by the surplus of the "Lutheraner" and the "Gesangbuchs - Casse", cannot recover from these sources for the time being. If the necessary coverage could not be achieved otherwise and if there should be no interruption in the payment of salaries, then attention should be directed to a strong support of these funds, namely the general synodal fund and the college maintenance fund.

St. Louis, March 10, 1858.

Ferdinand Boehlau, Cassirer.

Received.

With kind thanks, I hereby display the gifts I have received to date for reimbursement of expenses for missionary trips in Minnesota and Canada:

Collections in Minnesotari3	,45		
Fr. Krückbrrg in MinnrapoliS	5M		
Detroit community	5.50		
... FrankenInst	10,26		
... Amelith	1,45		
... Frankentrost	4,33		
... Frankenhils	1.86		
... Saginaw City	6,00		
... Monroe and Monroe County	12,00		
" Roseville	3.00		
By Pastor Steinbach			
on Mrs. Seifert's weddingP3	.63		
on Mr. Düvnt's child baptism	0.30		
from Mr. Sommer	0.68		
			4,61
BonAndr	. Schmidt in Amelith	0,25	
" 3rd Herboldsheimer"	0.25		
" 3rd Hartmann"	0,50		
" Chr. Boss inFrankenlust	1.00		
" A. Goetz"	1,00		
" Mrs. Schultheiss"	0.37z		
" M. Forester"	0,50		
" Hutter"	0.25		
" 3-Ramler"	0.25		
			471,83z

The dear congregations of Michigan and Wisconsin, which have not yet fulfilled their obligation, voluntarily assumed by their pastors and deputies at the synod in Detroit in 1856, to establish a collection for the above purpose, are kindly requested to do so soon, since up to now almost half of the expenses are still unpaid. Ferdinand Sievers,

Frankenlust, 18. b. 1858. Lutheran pastor.

With heartfelt thanks from the First Women's Association of the parish of Mr. Past. Wunders in Chicago for you sophomores of Concordia: 1 dozen shirts, 5 pairs of undergarments, 6 pillow cases, 1 bedding and 1 pair of woolen stockings. C. F. W. W al th er, P. d. A.

For the teaching staff in Fort WayneFrom the Gcm. of An. Hast- Reichardt \$6,15 Collecte on the infant baptism of Hm. Past. King... - 2,75

"" " Past. Fisher -2,00

For seminar construction in Fort - Wayne:

Ven of the Gcm. of Mr. Past. Flicke	15,00
" Hm. C. W. Röscner	3,00
" the Gcm. of Mr. Past. John	10,00

For the Synodal.Casse middle Districts:

From St. Peter's Gcm. in Huntington	4.25
" of the comm. of Mr. Past. King	1.75

Christian Piepenbrink.

rr. to Concordia - College - Ban: From the congregation of Mr. Past. Franke, Addistn, Ill: W. stiinkcl 412.00; H. Notcrmund, W. Heuer, W. Prechl O 45.00; L. Blecke, H. Weber G 44.00; F. Stiinkcl, H. Buchholz, W. Buchholz, F. Wolkenbauer, F. Ficnc (A S3.00; H. Stiinkcl, W. Plagge, Ad. Strebe. G 42.50; H. Lange, L- Notcrmund, F. Knigge, I. Rosenwinkl, F. Krnse son.,H. Nosenwinkel, W. Leseberg, H. Hochmeister, F. J. Lübrs (g> 42.Oll; H. Heitmann 41.50; I. Firne, H. MattheuS, F. Krusestm., W. Füne, W-Rabe, H. Marguardt.B. Wicklen, F. Frillmanu, H. Pflug G 41.00; I. Göliner, I. Kornhaaß, F.

White (I^50 Cts.	487.50
From Mr. Job. Jost Plack am Merimck	2,00
"Mr. Jakob Ba'nmer "	1,00

d. to the Synodal - Casse of the Westl. Distr:

From the comm. in Lafaoette Co, Mo.	23.00	
" Hcrrn teacher Jung in Cvlinsville, Ill.	1.00	" Mr. Lebrer Erk in St. Louis, Mo. 1.00
From the Drceinheit Dist. in St. Louis, Mo.	12.50	

" Immanuel dist. 9,65

E. Noschke.

a. To the general Syuodal-Casse:

By Mr. Sarer, from the community of Mr. Past.

Wolff on Tandy Creek, Jefferson Co, Mo. 44.50 By Mr. Past. Niemenschneider, Grand Prairie,
Washington Co, Ill 1.00

b. To the Syuodal Mission Fund:

By Mr. A. Bartling, Addison, Ill, from Mr. Heitmann, for Minnesota 2,00

"Mr. Hoffman, from the St. Paul-S-Gem.

of Mr. Past. Holls in Columbia, Ill. 4.50

"Hrn. Past. W. Engelbert, Holmes Co., 8.00 namely:
43.65 of whose St. Paul Gem.

4.35 from several members of the same Gem. from their missionary box.

From Mr. lithography in the Cross - Gem. of Mr.

Past. Holls in Columbia, Ill. 1.00

"of the Evangelical Lutheran Zion congregation of the Rev.

A. Hoppe in New Orleans 11,50

By Mr. Past. Riemenschneider, Grand Prairie,
Ill, Collecte on the infant baptism of Mr. Joh.

Friedr. Brockschmitt 3,00

" Prn. Past. Schliepsick, Madison Co, Ill, for.

Minnesota 12,45

namely:

49.50 of which one branch comm.

2.95 from its other "

By Mr. Past. C. F. Grüber in Paitzdorf, Perry
Co., Mon. 1.00

" of the comm. in Paitzdorf, Perry Co, Mo, Collecte on 6 Jannar 7.15

Of the Trinity District of the Gem. in St. Louis 5.95 Of a Young Man and Two Virgins of the Gem.

in Collinöville, Ill, G 41,00 3,00

e. To the college maintenance fund:

From St. Louis Gem. 22,00

namely:

411,00 from Dreiciuigkeits-Dist.

11,00 „ Immanuel- "

ä. For poor students and pupils in the

Concordia College and Seminary.

on Hrn. lithography in the cross - Gem. of Hrn. Past. Hollö in Columbia, Ill, belated Christmas gift 5,00

"of the Lutheran Zion-S-Gem. of Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Crull 8,75

F. Boehlau, Cassirer.

For the **Lutheran** have paid:

the 11th year:

Mr. H. Schmidt.

the 12th year:

Men: G. Hlilbronn, H. Schmidt, Strickr.

the 13th year:

Messrs: G. Hcilbronn, Past. I. Wcinmann, Past. A. Ernst, S. Lust, A. Jäckel, I. G. Hoffherr, I. Wirth, Past. W. Hattstädt 5 Er-, Gründagcu, G. Mittrnzwcy, Klittig, G.

L. Haum, Pbil. Fehling, Past. I. I. I. Also **4 Er.**

the 14th year:

Messrs: H. Dankmeyer, Past. I. Wcinmann, G. P. Neilcnbach, Past. Fr. zur Mühlen, Past. I. Wichmann §1.50, Past. G. Sauer 3 Er., Haag, F. W. Schinke, G.
Heilbronn, Past. F. W. Jöblingcr, W. Fismcr. C. Plins,' H. Drink, G. Deiciling, G. Beier, H. Merz, F. Ochs, W. Hartmann, I. Merz, K. Schicfrdecler, S.Lusl, A. Jäckcl,
I. G. Hoffherr, I. Wirth, Past. I. N- Moscr, Past. St. Brandt, G. Schlund, C. Dreyer, G. Milturzwey, Dr. Brockschmidt, Grünhagen, P. CggcrS, H. Ltclcr, Past. I. G.
Knnz, C. Kucop, I Bäumuer, Klittig, Past. Grüber," Fichler, Thomas, G. L. Taum, H. Kaisicu, L. Tcnecte^ I. Chrisigau, I. F. Jscnsce.

Furthermore: Miss Ltansfield.

the 1Z. and 16. year:

The Hcnen: I. Wirth, Past. I. Hcilgist §1,60.

F. W Barthel.

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St. Louis, Mo., 1858.

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St. Louis, 27 Feb. 1858.

L. Volkening.

TasDukmd 3.75

Volume 14, St. Louis, Mo. 23 March 1858, No. 16.

(Sent in by missionary Cloeter.)

Mission hopes under Minnesota's Chippeways.

"The missions do not do any good among the Indians": this opinion is commonplace in this country. It would not be worth mentioning if only the masses of those who are hostile to the word of God and its confessors had such sayings in their mouths; but since many serious, righteous and probably also pious people despair of the success of the Indian missions in this country, it is our duty to subject the matter to a serious examination.

It cannot be denied that, judging by appearances, all the missions that have worked under the Chippeways with unspeakable efforts and at great expense have accomplished very little. Yes, one must even admit that those Indians who were in closer contact with the missions, especially those who were educated in the mission institutions, are without exception the most vile people that can be found. This, unfortunately, is an all too obvious fact. What is the reason for this? On the one hand, it is the wrong treatment of the Indians on the part of the missionaries, which is connected with the impure doctrine; on the other hand, it is the special, little-understood character of the Indian institution, to give the poor people, who are dead in their sins, the mastery of their own country. In order to teach them the happy, joyful message of the redemption of all their sins, which has already been completely fulfilled through Christ, and now to wait for the bones of the dead to stir and gradually take on form and a lovely appearance, they preach to them about God and Christ, but not that he has redeemed them and earned them eternal bliss, but only that he wants to help them to become pious and, if they are serious, to help them to overcome their sins. But not that he has redeemed them and acquired eternal bliss for them, but only that he wants to help them to become pious and, if they are serious, to help them to avoid sin from now on and thus to attain bliss through a righteous life. Many a poor red soul may have been pushed completely to hell by such a work of torture-God have mercy! Their main goal is to educate the Indians externally and to accustom them to the customs of the whites. *) That nothing good can come out of this is already clear to every believing Christian; but if one now takes a closer look at the character of the Indians, it becomes even clearer. The basic character of the Indian is sensuality: he lives and weaves in enjoyment. He works only in order to enjoy; he never puts on more than belongs to it; that is why he is so easily accustomed to no regular occupational work - as long as he has something to enjoy, he finds it highly superfluous to work, and money has a value only in so far as he can afford it.

Note. Since most missionaries take support from the government, but the task of the government is naturally the civilization, so they are already forced by this to put this purpose in the foreground.

He can only prepare a pleasure with it; thrift and economizing with what is available are completely alien to him. From this basic disposition of his, two things follow in particular: first, that he can hardly resist the temptation to debauchery that comes upon him through foreign influence: although he hates brandy and wishes to be rid of it, because he sees the ruin it brings before his eyes, he has no willpower at all to resist the temptation; second, that he thinks only of the fulfillment of his desires, without having the slightest regard for equity, legality or respectability. The complete lack of sense of honor is conspicuous and terrible. To be given a gift is under no circumstances repugnant to the Indian; he expects a gift everywhere and aims at it. The disposition to this nature has not only been very much developed by the bad use of the rich Indian findings, but has even been made a formal baseness by the wrong system of missions. In order to attract the Indians, one gave them gifts, because they wanted to have gifts; and because this was naturally expensive, one gave gifts in such a way that it should at least have the name; in order to get the children to school, one did not hesitate to buy them from the parents; in the best case, one let them work, only to give earnings, without consideration of the value of the work. Obviously, the sense of honor was not awakened by all this. In addition to the natural baseness, this has also led to the

religious hypocrisy. So it is not surprising that the Indians are accustomed to regard the missions as such institutions, from which they have some external advantage and where they can always get a bite when they have a craving. It is therefore their habit to always complain of hunger, like children who are used to snacking. The food sources of the Indians are, however, apart from the fact that they do not like to cultivate their beautiful land, so many that in truth hunger is not to be thought of; they have most of the time food (especially fish,*) wild rice 2c.) in great abundance, but do not know how to manage with it. If one allows oneself to be found soft-hearted and thinks that one must help out the poor hungry people, one does nothing more than to encourage them in their loneliness. It is absolutely necessary to make it clear to them that we are here for another purpose than to foster and cultivate such miserable beggary. This beggary, by the way, is common among all Indians in this region, especially as far as they come into contact with whites, and as good as the impression some Indians may make on the stranger at the first encounter may be, one is disappointed as soon as one gets to know them better. It is just these who present themselves most as the paragon of all lack of character. The whole people is nothing but a gang of beggars and gypsies, to whom the other characteristics belonging to it, such as thievery, murderousness and cowardice, are in a high degree peculiar. If the Indian sees someone in need, he tries to take advantage of it; if he is treated nobly, he becomes more and more insolent; if he sees fear, he can no longer get along with him. Just as a barking dog will immediately retreat if one only turns against him, so will the Indian if he perceives the slightest determination. In order to commit acts of murder, he must first gain courage with whiskey, or he lies in wait for his victim from ambush.

In relation to Christianity, the Indians here are by no means to be regarded as virgin soil, so that one could expect success at least from the first love, but they have become acquainted with Christian ideas for centuries, and these have partly interwoven with their pagan concepts. The old idolatry, which at least gave a certain religious enthusiasm, is pretty much completely buried, and in its place has come a modern emptiness and lack of character, similar to the present-day apostate civilized nations; only that these still feed on the fruits of Christianity visible in external civil life, which those lack. Under these circumstances, it is very difficult and requires much caution to establish the mission among them.

Note. Last fall, for example, we found in front of an Indian hut at the foot of Gall. L. about 2000 partly very large fish hung on poles between the trees-the work of a few days.

judge. It is by no means enough to go to a gang and ask them if they have a missionary and want to hear the word of God - this obviously achieves nothing more than the sad discovery, after unspeakable effort and lost costs, that the request was not meant in this way, but only related to the hoped-for earthly advantages. It is not easy to find a gang that would not respond affirmatively and joyfully to such a request. Then one's hands are tied; one cannot easily break out because of the undecidedness that still prevails and must watch one's life and powers wither in deadly hopelessness. It is quite wrong to expect that these Gentiles, like a plowed and prepared field for sowing, are ready for the Gospel and, as it were, meet their desire for salvation halfway (as it was, for instance, with the peoples prepared by the Old Testament at the time of the apostles). Rather, one must assume that they have no desire for spiritual food at all, but are completely focused on earthly things. The desire itself must be awakened by the sermon and the only way is to preach to them directly where they can be found. So go out and seek them out; without any further preparatory steps, present to them the counsel of God for our salvation (of course, if they want to hear it) and in time see what has become of it, nurture and cultivate the seed. Continue this until a decision follows.

We are now, however, once by the already happened and not again undoable preparatory steps to the building site of the Rabbit L. Indians. - Indians, but we have kept our hands free at the right time by not becoming dependent on them. Our intended place of residence outside their reservation on government land is to be regarded as just such, not as a mission station in the usual style. Although we have been repeatedly asked by the Indians to move onto their land, it is easy to understand why, we have remained firm in our resolve. The band of Rabbit L. Indians consists of 10 families, of which only 4 or 5 live temporarily at the place. In the past year they have sold a portion of the very valuable pine trees on the reservation to the Lumber people (unlawfully), and in return they have built 8 quite tolerable log cabins (\$500 each) in their field, 2 are to be built in the coming spring; in addition, they have promised them a certain amount in flour, pork, and so on. Now, however, the place has a different appearance, since instead of the other 3-5 miserable birch bark huts, 8 cute log houses in two groups of 4 each make their appearance. But whether it will be good for the Indians

is another question. Last summer they had made good resolutions to make use of the right granted to them in the contract with the government to choose a piece of land, 80 acres, on the reservation and to keep it as their permanent home forever, and to feed themselves by farming with their own hands; but since shelter and feeding have now become so convenient for them, they have given it all up again and are now living again quite carelessly in idleness. As often as they are hungry, they go to the pinery camps, where they have to be fed, and now they think that it has worked so far and will work now without any work, so it will also work in the future. In the process, it looks terribly dirty in their camps and they cannot resist the temptation to drink brandy that often comes their

way. Unfortunately, one rarely has the luck to find them at home, and we have often been there where almost all the men were absent. For some time we have tried to make it possible to visit them regularly every Sunday in order to get them used to order and to induce them to stay at home for the meeting; unfortunately, however, this has also been interrupted recently, since Heinr. Crämer has frozen one foot and may be unable to walk for a month. With the Indians, one waits in vain for any comment on what one has heard; on the other hand, one must get used to being unpleasantly surprised by comments on highly indifferent matters during the most serious conversation about things that concern the soul's bliss. Thus I once sought to initiate a conversation with the chief about the prospects after death; when I thought he was in deep thought, he suddenly asked me if I had brought the sawmill that Miss Mießler had promised them (?). What the preaching of the Good News will gather among this down-trodden people, we must expect; it is our intention and heartfelt desire to visit other bands as well, and that should be possible at least in the coming summer. So far, we are unfortunately very tied down, partly by the lack of the necessary funds to settle down, partly by the lack of outside labor. Our chosen place of residence is such that in a short time it would cover the main needs of the Mission, which now have to be brought from far away at great expense and loss of time; but first something must be done to bring it so far. I had hoped to bring something to perennial during the winter with the help of the Indians, but it is not even possible to think of this, because we lack all means, so that we are not even able to bring our most basic needs from St. Paul, but are forced to live on Borg. The expenses may seem large to some, but they are extremely insignificant compared to the costliness of the undertaking, and never is

A mission with fewer means would probably have been undertaken here in the country. Above all, we would need a young man (also married) who is experienced in economics, energetic and determined, and who could take over the management and remain in place. This is so urgently needed that without this help the success of the mission is impossible. It is a matter of absolute impossibility, under local conditions, to leave house and family without male support for a longer period of time; likewise, there must be someone to take care of the livestock, especially the horses, which cannot be taken along on the journeys to the Indians and yet are indispensable. - In short, the need is so crying that it must be obvious even to the most short-sighted. Should there be no one among the young men of our numerous congregations (especially rural congregations) who would take on such a service out of love for the poor heathen? Such a one would work in this way indirectly for the spread of the gospel and the possible loss of temporal escape would certainly be compensated to him by God with usury. It is true that the mission to the Indians is not at all an inviting undertaking, and it is evil to dwell among this nation, but we also know that we are not here by chance, and where the gospel is preached, it must bear glorious fruit, even if it were in hell itself. There is much talk now of transferring the Indians from this region; they themselves want it; sooner or later it will come to pass, if they are not completely destroyed by Locher. In any case, it would be good (to speak humanly) if they could be completely removed from the influence of the whites, especially from the deadly liquor trade, but it is no longer possible in our days. The land is taken and this is the last refuge; the Indians have only the choice between salvation through the gospel (also from temporal destruction), or soon complete annihilation. So it is also certain that their slothfulness and hedonism can be cured by nothing else than by learning to live according to the 10 commandments for the glory of God and the service of their neighbor.

Who should not feel compassion and the more miserable the condition, the more we should hurry to do what is still possible? Therefore, we should not grow weary for the sake of the poor outlook, but think that the glory of the church here on earth is hidden everywhere, but that it will be recognized with the eyes of faith wherever the preaching of the gospel is, until God will also bring its hidden glory to light publicly. That is what we are waiting for.

How the gentlemen of Buffalo fight against their own catechism.

Already the old pagan poet Horace says. *Ira furor brevis est* i.e. the anger is a short one

Madness. This also proves to be true for the gentlemen of Buffalo. Their anger against us does not let them think, see and hear any more. They are so full of desire to hurt us that they do not spare themselves, as certain creatures in their zeal to avenge themselves bite themselves and thus kill with their own poison. We are convinced that if we were to include in the "Lutheran" an essay that the Buffalo people wrote themselves earlier, they would no longer know their own child because of their zeal against us and would strangle it without mercy. That we do not say too much in this is proved by the number of the "Informatorium" of March 1 of this year. Out of blind hatred against our ge-! Not only is the whole "General Conference" attacked as "poor in number and spirit," but the statement that "baptism gives and works faith in little children" is also reproached as a "papist error!"

As is well known, the gentlemen of Buffalo have introduced the so-called Dresden Catechism of the Cross into their schools and have recently had it printed unchanged for them by Mr. Ludwig in New York, so accurately that even on the title of this new American, as on the old Saxon, edition it says: "With Royal Saxon Most Gracious Special Privilegio;" which hardly comes from the fact that the gentlemen have asked for a special privilege. It is also known that they boast, as a proof of their indisputable orthodoxy, that they have become martyrs to those who have attacked the said catechism; that, on the other hand, they have sought to bring us Missourians under the suspicion that we are like the opponents of the Dresden catechism, as such.

But how does it bite in this catechism of the effect of baptism in children, adopted by the gentlemen of Buffalo; and so jealously defended?

So to the question "443. whom shall mau baptize?" it says:

"All the Gentiles, that is all the people in the whole world, and that is the adults should first be taught to repent and believe in Christ, and thus accept the teaching, and then be baptized. But the little children should also be baptized, if they cannot be taught to believe beforehand; because the children attain the Holy Spirit and **faith** in Christ **through baptism**. - Accordingly, it is irrefutably obvious that the gentlemen of Buffalo, out of indignation and blind rage against us, declare their own catechism to be a heretical book, containing a "papist error"! *)

*) However, we do not want to say that the inculcates will not find some fluff, by which they make a certain audience wise, not they, but we taught against their catechism, for these are in such a subject thousand artists and their audience, as they need it. In any case, it will be interesting to see what shape the hat of their orthodoxy will have to take this time.

Since it can be seen from this that these gentlemen (who at any rate consider themselves to be people who are not "poor in spirit") only play a wicked game with truth and error and, in accepting and rejecting doctrines, are guided only by what we Missourians accept and reject, regularly placing themselves on the opposite side, so that we can move them at our discretion to

take up any position with regard to doctrine: we consider it a waste of time and effort to help them to the right understanding of Luther, whom they list as their guarantor in their suicidal fight against their own catechism. Only one passage of the Saxon articles of visitation, which I hope the Buffaloes regard as a true confession, should be pointed out here. In these visitation articles, the following are listed under the "false and erroneous teachings of the Calvinists concerning holy baptism" No. 26: "Baptism does not effect or give regeneration, faith, the grace of God and blessedness, but only signifies and seals the same. The Christian children are holy before baptism." With such a gross ignorance of what pure Lutheran doctrine is, it is of course explicable enough why the Buffaloes do not want to enter into a public discussion about the doctrine under any condition, but rather want to challenge the passing Missourians with great bravery from the high roof of their "Informatorium".

But what must the preachers and congregations think, to whom the gentlemen of Buffalo have recommended the Dresden Catechism of the Cross, when they now read that it contains a doctrine which the aforementioned condemn as "papist error"? For the consolation of the latter, we herewith testify that the dear Catechism of the Cross is an excellent book, which contains a better theology than its Buffalo advocates.

(Sent in by Pastor Lange.)

Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same.

(Continued.)

In the fall of 1854, I was sent up to Maniro Co., Mo. by some of the leading members of the association to take over two congregations which had been served by an "evangelical" pastor, but which he could no longer serve for various reasons. Once there, I soon learned from the pastor in question what "effort, work, self-denial and privation" it had cost him to "gather and establish" these congregations and to acquaint them with the doctrine of salvation to such an extent that they now already knew "everything" and what a worry it had been for them.

I was so impressed by the fact that he had said that sectarians, especially Methodists, would reap where he had sown and destroy what he had planted that I almost longed to see the churches that had been planted in this way.

Of course, when I saw the people myself, and also preached a so-called test sermon to them, I found myself quite strongly deceived in my expectations, for I could not convince myself even from a distance that there could be any question of a congregation being founded here, much less that the congregation at Midway, which was supposed to be the best, should somehow have a Christian knowledge and be brought "so far" that it now knew "everything", as I had been told. Rather, the whole congregation there, which already during my second visit got into a passionate excitement among themselves, seemed to me to resemble a raw crowd of people, which neither cares about God nor about his holy word and only chooses a "priest" because of this: "Pfaffen" only because it had been so in Germany, but who here in the land of freedom had to dance for the money given to him, as the masters would act, as it later turned out to be sufficiently so.

I spoke out my misgivings against my companion, the former pastor, but received the assurance that many here were also inclined to the truth and no longer far from the kingdom of God. So I began to preach the gospel of God's grace in Christ to all poor sinners in Jesus' name, although there was no mention of "poor sinners". The Lord can soon make them through his word, I thought, and I called upon his help.

As long as the matter was still new - or rather - as long as the people did not understand my sermon, a cold, dead world peace remained, yes, I can well say that the people loved me partly because my sermons, whose content they did not respect, sounded much softer to them than those of my predecessor. The true cause of such love did not remain hidden from me, and I sighed to the Lord that he would somehow turn things around and give me wisdom. But I, who still believed the assurances of my predecessor, according to which the people were already so far along that they knew everything, could not imagine in the least that these people should be so devoid of all true knowledge of salvation as they really were, although I certainly saw no trace of the opposite. But soon the lazy peace was to be broken and the thoughts of the hearts revealed, even without any intended violent intervention on my part.

Indirectly invited to the blocking up of a house with the promise that if I would come, they would not administer whiskey, I went on the appointed day towards evening to the place designated to me, intending to also

To make the people here aware of their eternal salvation through messages from the kingdom of God. When I arrived at the place, I asked for a hymnal in order to sing a few suitable verses with the numerous people gathered here, so that I could tie my messages to them. Since I did not find the song I was looking for in the book I was given, I asked for an old, unadulterated core hymnal, but was told that I had no other than the "Protestant" one from Bavaria from 1839.

Before I now communicate my immediately pronounced judgment about the said book, which has been the cause of much hostility, I will present the reader with a few verses from it for examination and self-judgment.

Song 373, 2: "To destroy delusion and error, what troubles you took upon yourself! There might be outraged mobs; you taught freely; nothing was frightening to you. You died for your teaching." 351,4: "He" - namely man - "imprints his sovereign seal all around their expanses; he levels valley and hill, directs the course of rapid streams; can be self-controller; can become what he wants on earth, a beast, an angel; he can rejoice like God." Gen. 3:5, verse 6: "No, free-minded, let us not destroy our dignity."

Song 259, 3: "Raise your hand! Lift up the heart! Lift them up to the heavenly masters: Lift them up to the spirit of the spirits! Lift them up from the earth, that we may keep it new and holy in thought, word and deed! God must finally administer what man has decided.

295, 5: "Be holy, O be full of God, thoughts of my soul, that when judgment shall come, not a single one shall torment me! Be holy! O then I fear nothing, God will reward you like deeds on the day of judgment."

352, 8: "Human dignity, human dignity, yes you shall be holy to me."

348, 9: "Praise to You who created us so gloriously! To honor You with reason."

343, 5: "I too can do what pleases You and spread around me in Your world what is useful."

352, 3: "I can think, act freely, do good and flee evil; am conscious of dominion over every base desire."

I think these examples will suffice to convince anyone who is even somewhat familiar with the teachings of the Bible that my judgment according to the word of God could be no other than I gave, namely, that this book is a work of hell and was introduced by the devil. And if one considers how strongly I was assured that the people had already been "brought so far that they now knew everything," one will not be surprised if I say that I was under the delusion that my people would not misunderstand me. After all, I had repeatedly heard my predecessor speak of "Baal's monkeys" and "preachers of lies" and had concluded from this that the people knew what a

"Baalspaffe" was. But no sooner had I voiced my judgment than I had a whole swarm on my neck. Everything, especially what was from Bavaria, began to quarrel, to throb, to raisonnieren, that I did not know whom I should answer first. In the midst of this most

distressing appearance, however, it looked most amusing in the further course, when now some, who had hardly ever cared about the content of the songs, sat down to make an examination of the book, and then finally made the solemn declaration that they could find nothing evil in it. Others then did not let the matter bother them any further, and although it was in the Passion season, they sang loose alley songs outside and abandoned themselves to their will of courage.

I asked all those concerned to come to me at any time convenient to them, individually or in groups, where I would provide them with sufficient proof of how such books could not have a divine origin and how the teachings in these books were completely contrary to those contained in the Word of God and therefore could only be the work of the arch liars. But nobody came, because they did not care about truth. After this ride, my verdict spread throughout the whole area as if by storm. Everywhere the book was the subject of discussion, and the more ignorant, the more stupid someone was, the more he railed; everywhere there was a meeting, it was taken along and even presented to Catholics for evaluation. In this way, however, I was finally forced to carry the book with me for some time, because everywhere I went, people asked me the right reason for the matter or lurked in a hostile manner to set snares for me. This heated the tempers even more, because they believed that it was their right to defend their book and that I had to remain silent. - Sometimes I succeeded in getting this or that person into my house, where I then took all possible pains to explain the matter to him and to prove from God's word how I could not help but pass such a judgment on it. Some of them promised me to at least keep quiet, but as soon as they were gone, the railing started again and those who were supposed to be "no longer far from the kingdom of God" were the worst ones, to whom the doctrine of "human dignity" and one's own ability appealed the most.

Of course, it would have been easy to create a council if one could have really spoken of an already founded community that had some certain confession according to which such disputes could have been settled. But what community! - what

Note: How little people understood such talk, Baal's monkeys and false preachers, as it was common, may be proven by the fact that later I was considered to be such a Baal's monkey and that someone freely told me in a meeting that I was a false preacher, because I had said that whoever believes neither in heaven nor in hell is not a Christian, which my predecessor never told him.

Confession! - It was here like almost everywhere in the congregations, which are served by the so-called: "evangelical church-v. of the West": Whoever contributes something to the pastor's salary, and signs a church order that has never been understood or practiced, is a member of the congregation and can believe what he wants without being responsible for it. - Whoever signs the church order, but promises to give something to the pastor, has in fact the same rights as a member of the congregation, except that he does not need to help if something needs to be done at the church or otherwise, and can therefore believe what he wants without being bothered by someone with unkind questions because of it. The excommunicated - in whose number one could come very easily under certain circumstances - went to Holy Communion, as before. In such a state of affairs, people who had never belonged to the congregation, blasphemers, were allowed to come into the church and, incited by others, publicly scold me and disturb the congregational meeting, without the actual congregation as such daring to do anything. It was then purely impossible to settle the matter according to God's Word or a church confession, because everyone would have had his own confession, and no one knew anything about the church confession.

From time to time it seemed as if the storm would subside and the old rancor would return, which served me just as little, but that was only an illusion; for they were only sensing new intrigues and looking for a reason how to get rid of me. Since no just cause for my expulsion could be found, nor was the majority of the votes against me, they decided not to give me anything more, and then I would leave of my own accord. When I then referred to the existing, but never applied order, which makes it the duty of every parishioner to support the preacher "to the best of his ability", the opponents declared their resignation from my parish, although they did not declare that they had given up their claims to the still unfinished church, although this was out of the question according to the church order. But now I thought I would get peace and be able to start something better with the others, who still stood by me to some extent in this struggle, undisturbed. But the enemy did not rest. (To be continued.)

Something for Mr. Degmeier and his ilk.

In the 13th issue of the current year, we shared a submission by Pastor Strasen about Methodism, which was certainly written in a truly Christian spirit and with great gentleness. Whether those who

We do not know whether the "Apologet", the only Methodist journal with which we exchanged information, has stopped this exchange about 8 months ago. A certain Degmeier, however, editor of the "Fröhlicher Botschafter", an organ of the "Vereinigte Brüder in Christo" (United Brethren in Christ), has raised his Goliath's sword against that essay. Predictably, however, our Goliath has not lost a word about the truths set forth in the essay from God's Word. In the manner of all zealots, he rather tries to knock God's Word out of his conscience and mind by firstly declaring Pastor Strafen to be a hypocrite, who had indeed "excellently expounded the Lutheran doctrine on paper", but - "paper is patient"; and secondly by portraying the entire Missouri Synod as a bunch of unconverted people with rare exceptions. The clean gentleman refers to a letter of a certain preacher in Illinois, named Nestmann, which the "Lutheran Church Messenger" did not want to include, but which the Methodist "Apologet" willingly published, in which the preachers of the Missouri Synod are portrayed as people who "know nothing of regeneration and want to know nothing," who "care nothing for children and the common people," who "condemn the rest of the Christian and human world," and who are true "blasphemers. Thus, while Mr. Degmeier hypocritically undertakes to chastise the Lutherans of the Missouri Synod for their alleged condemnation, he himself commits this atrocious sin in an egregious manner. On a lying pasquill of shame of an unscrupulous deserter he condemns a whole great multitude of faithful servants of Christ whom he does not know! We can only wish that God will have mercy on these enemies of ours, that he will make them aware of their great injustice and convert them, for although they consider themselves to be the only ones who have been converted, we must nevertheless call out to them, in view of such fruits of wanton lies and slander: "You viper-breeds, who has shown you that you will escape the wrath to come? Watch, do righteous fruits of repentance." Matth. 3, 7. 8. If we see such fruits, then we will gladly forgive them; but as long as there is no correction, we will take them for what they are and let the Lord Himself judge them. Luc. 17, 3. Amen! -

The converted Jewish children.

Love, who chose me before I was created, love, who was born man and was completely like me, love, who suffered and died for me in time, love, who won for me eternal joy and bliss: love, to you I surrender to remain yours forever!

It was around the present time of the year 1716 when one day three children, sisters

from 8 to 12 years old, came to the preacher at the Marienkirche in Berlin M. Kamann and asked to be heard. Here I come, my dear preacher," the eldest said, "with my two sisters, and I ask you most earnestly to take us under your protection, for all three of us want to become Christians, so that we too may share in the life of Jesus of Nazareth, who died on the cross as the true God for all the sins of mankind, and thus also for us. Nothing penetrates us but the love for the crucified Jesus, and we do not want to suppress this love any longer; therefore we ask you, have mercy on us poor children!" - Who were the three children? They were Jewish children; they had heard, in the company of the Christian children of their neighbors, how the Son of God had come from heaven to earth, had been a little child and had received the name Jesus at the time of circumcision, how he had been raised by Mary and by

his foster father Joseph of Nazareth, and how, after being baptized by John in his thirtieth year, he had publicly taught people how they should be saved, performing many miraculous deeds, and how, in his thirty-fourth year, he had become the Lamb of God. He did many miraculous deeds and in his 34th year, as the Lamb of God, took upon himself the sins, guilt and punishment of all men and bore and atoned for them through his bitter suffering and death on the cross, according to all that had previously been prophesied by his heavenly Father through the mouth of the prophets, that he should reconcile men and make them blessed, so that everyone who believes in him and accepts his merit can become eternally blessed. - Those three sisters had heard this from their companions, the Christian children, and had investigated with attention and learned the Christian faith, the Lord's Prayer and many biblical sayings and liked nothing better than to hear that the Lord Jesus had great love even for little children and wanted to make them blessed. So the Holy Spirit had worked in them a heartfelt desire for our Lord Jesus and for His saving grace that all three of them decided to desire baptism and to become true Christians. But the preacher thought that they had done something at home with their parents and were afraid of punishment and wanted to escape it in this way; therefore he exhorted them to go home and be subject to their parents according to the fourth commandment. But the children fell on their knees and testified that nothing in the whole world had led them to him but their great love for Jesus crucified, therefore he might not cast them out, for they would rather die than leave Jesus, who had also reconciled them on his cross; They wanted to be and remain his property, as they wished; therefore they asked the preacher very much that he would not reject them, but rather help them to become partakers of this Jesus and his merit through baptism. - And as they lay on their knees, they did not get up until he promised them that he would accept them. Could he have done otherwise before the deep movement of his heart?

zens? Soon the parents learn where their children are, come to the preacher to pick them up; but after the authorities had already given their consent to the children's stay, the king's order had to be expected. He ordered four preachers to investigate the matter, the Reformed Jablonsky and Achenbach, the Lutheran Possart and Thering, and to decide whether these children could be taken into protection against the will of their parents without violating their father's authority, whether they could be instructed in Christianity, and whether they could be received into the Christian church through baptism. - So a day was set aside on which the three children were to be examined by these appointed commissioners as to their intentions; the parents were allowed to listen to the discussion in an adjoining room; but on questioning each one separately as to why he had left his parents and whether he did not want to rejoin them, they unanimously declared: nothing in the world has moved us to leave our parents but love for Jesus, through whom alone we can be saved, and we seek nothing else but to be saved through Jesus. "But your parents will reject you if you want to become Christians; you will have to expect hatred from your parents, hard work, hardship and misery. They answered joyfully: "We will gladly work, even if it turns out to be sour, if we only become children of blessedness; we do not ask for mockery and contempt; if we only become like the Lord Jesus, we will gladly tolerate everything here; in heaven there is no more shame! - They tried to make them waver by all kinds of promises; they answered: What good are beautiful clothes? We do not respect them, because they must remain in the world, but we want to become children of eternal bliss. In heaven we will get better clothes, which our Savior will give us. We do not go to our parents, because we want to become Christians and become blessed through Jesus. Embracing and tears, promises, admonitions, threats were in vain; the children wept with them, but remained persistent: They wanted to become Christians and become blessed through Jesus, to whom they had already given their hearts, and they would rather endure all misery than deny their love for Jesus; if their dear parents decided to become Christians and thus friends of Jesus, then they wanted to go with them immediately and be their subjects in all things, but if they wanted to remain Jews, then they could no longer consider themselves their children, and no pleading and threatening would change their resolution.

Then the mother made a special attempt on her darling, the second daughter, and testified to her the greatness of her maternal grief with heavy bouts of tears; indeed, she turned to the bystanders and asked them to join her in persuading the child to go home with her. This was done, but none of the three wavered, but they repeated their previous confession and that they were ready to dare freedom and life, if only they could find the

The preachers said what they would do if they were not accepted, they could not force anyone, so they would have to return to their parents. The preachers said: what would they do if they were not accepted, they could not force anyone, so they would have to return to their parents! One of the daughters replied: if you refuse to accept me, my Lord Jesus, who died for me, will accept me and will not leave me, because He loves the children and I love Him, and the love in my heart shall never die. And so they all three again asked the preachers to show them love, to instruct them in Christianity; Jesus, who died on the cross, should remain their dearest Savior, from whom they would no longer leave. The preachers themselves had to weep when the children knelt at their feet in such heartfelt supplication. Again the parents asked for permission to make an attempt with the children alone without witnesses; they were granted it, and they renewed their pleas and ideas, which only parental love can give; but the children declared: "We are by no means hostile to you, only the great love for Jesus urges us that we cannot do otherwise. And when the preachers for the last time persuaded the children that they should go home with their parents, they again fell on their knees and begged with hot tears that only their parents should be dismissed, and prayed again that nothing in the whole world had induced them to leave their parents' house but only their love for Jesus, who had died for them on the cross, and that nothing in the world should now separate them from Him again! There were also more Jewish children who had decided to become Christians; only they were closely watched and hindered by their parents, but the Savior would also see his time for them.

When it had been sufficiently ascertained that the decision of the three sisters was unshakably firm, the parents took wistful leave and it was decreed that the children would now be publicly instructed in Christianity in the church and both the parents and other Jews received permission to come into the church and to make their supposed objections against the truthfulness of the gospel to the children.

Kamann instructed them from the Scriptures of the Old and New Testament that Jesus of Nazareth was indeed the promised Messiah who was to come, and that no one else should be expected, and that salvation and no other name was given to men in whom they could be saved, but in the name of Jesus alone-and that not through the work of the law, but without merit and by free grace, through the redemption that came about through Christ Jesus. And on the 2nd Sunday after Easter 1717, they were granted their most ardent wish; after making their profession of faith before a large congregation, they received holy baptism and were named the eldest: Constantine Friederike, the second: Sophie Johanna, the youngest: Marie.

Christiane. She had chosen her own name and was baptized first, and all three received the surname: When they found a leaf with the name of Jesus on it, they kissed it; when they saw a book, they leafed through it with the name of Jesus and pressed it to their

chest and wept tears of ardent love for Him. - What happened to these dear children?

The church book of St. Mary's Church in Berlin shows how they were married as virgins to Christian citizens in Berlin and enjoyed the blessings of faith and constancy.

I will love you, my strength, I will love you, my adornment, I will love you with the work and everlasting desire, I will love you, most beautiful light, until my heart breaks!

I will love you, O my life, as my very best friend; I will love and exalt you as long as your splendor shines upon me. I will love you, Lamb of God, as my Bridegroom!

I will love you, my crown, I will love you, my God; I will love you without reward, even in the greatest distress. I will love you, most beautiful light, until my heart breaks.

Let me be your lamb forever, and you alone my faithful shepherd in life and in death; let me depart from the vain child of the world and compete as a child of God for you, my salvation.

(Pilgrim.)

Church consecration.

Dear readers of the Lutheran may remember an earlier announcement about the dedication of a church building for the German Evangelical Lutheran Dreieinigkeits-Gemeinde in Washington, D.C. Five years have passed since that time. Praise and thanks be to God for the kindness and mercy shown. For such praise the congregation had on the 24th Sunday n. Trin. 1857 the congregation had a new occasion for such praise. After the foundation stone for a church had been laid on October 1, 1856, the church was consecrated on that day. Many dear guests from the neighboring St. Paul's parish in Baltimore and a guest from the Bethlehem parish in Richmond had arrived and helped to increase the joy of the celebration. Everyone was only unhappy that the dedication could not have taken place two Sundays earlier, because then, to everyone's joy, Prof. Walther, Pastors Schwan, Sommer and Groß could have participated in it. After a walk around the square in which the church is located, the song "Nun danket alle Gott" was sung in front of it, at the third verse of which the congregants entered the church. The undersigned spoke after placing the Bible and the hymnal on the altar and after placing the communion vessels on the altar,

the consecration prayer, gave a short speech on Psalm 118, 1g. 20. and followed it with the confession (the private confession had taken place on Saturday and Sunday morning). The service then followed according to our new liturgy; the hymns were accompanied by trombones, and the singing choir of the Baltimore congregation performed beautiful musical pieces with instrumental accompaniment by the local military musicians (both of which also took place in the afternoon). The inaugural sermon on the Sunday Gospel was preached by Pastor Keyl of Baltimore in his usual instructive, comforting and edifying manner. The heil. Communion was received by most of the congregation. - In the afternoon the 84th Psalm was interpreted by the undersigned. After the service there were 2 weddings and 2 baptisms. Night had fallen over these magnificent services in the church, which was beautifully and artistically decorated both inside and out. Yes, should you, dear reader, once stop by, you would rejoice with us over the building and would certainly get a special urge for a heartfelt intercession, that God by grace may let his precious gospel be proclaimed here again and again loud and pure and that the visitors of this house of God may accept the one glorious inner adornment in Christ Jesus in humble faith and prove it by faithful confession in word and deed. - On the outside, you would find one thing still unfinished, namely the tower with a beautiful bell in it. You would not find anything wrong with the furnishings, if it were not for the fact that an extension should have been built for the altar. However, this should also be done if the number of parishioners should require more space than is necessary now. Then the room that now serves as a spacious and comfortable apartment for the preacher will be taken and the parsonage will be placed next to the church. You will see an altar with a beautiful ceiling, crucifix, candlesticks and flowers. Behind the altar rises a wall, which is made according to the pattern of a marble altar wall in a church in Germany and is decorated with biblical ornaments. Two angels hover in front of this altar wall, holding out the words to the congregation: "Glory to God in the highest" - The pulpit stands on the side of the designated altar wall; the baptismal font on the other side. On both sides of the pulpit hang two large paintings depicting the Crucifixion and the Resurrection of our Lord Christ, which a non-expert would mistake for oil paintings. Even the walls would attract your attention; they are covered with wallpaper, which makes them look as if they were of fine veined marble. Under the church, so that I may notice, is a spacious, healthy and bright schoolroom.

This, dear reader, is the description of the church for the above-mentioned congregation. But you may say: Although I am glad that

a church worthy of our Lutheran confession has been built in the capital of our great country, but, apart from the fact that I would like to ask that congregation from the bottom of my heart not to become proud, I would like to know whether the costs for the building are or can be covered. To this serve as an answer: first, a building of bricks in simple Byzantine style costs almost nothing more than a building of the same length, width and height in no style; second, several decorations in the church are special donations; third, many members of the congregation have given abundant contributions to the construction; fourth, there is the faint hope that to cover the rest of the debts, which often weigh me down with all kinds of thoughts, which are certainly not unknown to you, you too, if you can, will gladly help.

Best regards

W. Nordmann, pastor at the aforementioned church.

Washington, D. C.

**Genuine evangelical interpretation of the
Sundays and feast days - Gospels of the church year,**

translated and extracted from the Gospel Harmony of the Lutheran Theologians

M. Chemnitz, Polyk. Leyser u. Joh. Gerhard.

Published by

of the monthly preachers' conference at Fort Wayne, Ind.

First volume.

St. Louis, Mo., by Wiebusch & Son, 1858.

Of this work, which has hitherto appeared in separate issues, this first volume has now appeared, containing the interpretation of the Gospel pericopes of the first Sunday of Advent to the fourth Sunday after Epiphany, including those of Boxing Day, New Year's Day, and the Feast of the Epiphany. The work from which this interpretation is taken is quite above all our praise. As long as it has been in the possession of the Lutheran Church, so long has it been considered the highest flowering of Lutheran interpretation of

Scripture after Luther. We take the liberty here of referring to what we have already communicated about the work in the July issue of the first volume of "Lehre und Wehre" pp. 208-211. By the fact that the work has been given here in translation and excerpt, it has, far from having lost its value, rather gained significantly for the intended main purpose, namely to be an aid for the preparation of the sermons. Not only does the highly successful translation make the delicious treasure accessible even to those who are unfamiliar with the Latin language, but it also facilitates the direct use of the language by those who are familiar with it.

If the sermon is to be a literal one, then only that has been omitted which would have served less the purpose of preparation for the sermon, and would often have been a hindrance due to the shortness of time. A preacher has here a treasure trove of material for his sermons on the evangelical pericopes, in which he will not exploit all the gold veins flashing before him in any year and will discover ever new ones every year. The less then the material is already given the sermon form, the less the work will serve to overburden the preacher with the effort of his own work. Rather, he has here only a gnomon to keep him from going astray, and, on the other hand, a rich store of not yet developed but highly fruitful thoughts, whose development, selection, subordination to a guiding thought, arrangement and application are left to the preacher. As firmly as we are convinced that, before all other human books, Luther's Postillen and other influential writings should be thoroughly studied and faithfully used by every preacher in preparation for his proclamation of God's counsel for the salvation of mankind, we are at the same time convinced that the secondary use of this "genuinely evangelical interpretation" will make the study of Luther all the more fruitful and prosperous. Whoever is therefore serious about giving his congregation the best he can; whoever is not satisfied with only having something edifying to say to his listeners every Sunday; whoever is rather anxious to buy out the few precious hours given to him for preaching with the utmost fidelity and to ground those entrusted to him as deeply as he can only by God's grace; whoever therefore also knows how the main thing is that the listener should regard every thought expressed by the preacher as a thought of God opened up to him from the text: Such a preacher will find what he is looking for in the "genuinely evangelical interpretation" that is offered to him here; such a preacher should hurriedly take hold of it, he will certainly not regret the sacrifice and money that he has to bring for it, he will also help that under God's assistance the whole beautiful work of our church is gradually given again for salvation and blessing. The work is also highly recommended to laymen, who belong to the group of those who daily search the Scriptures, as a treasure trove of deep understanding of the Scriptures. This first volume is available from Mr. Otto Ernst in St. Louis, Mo. for the price of \$1.50.

Something from Lucas Kranach and Charles V.

Since Emperor Charles V had the old painter Lucas Kranach humbled to him in the camp before Wittemberg, he began to speak to him in a friendly manner

He said: Your master, John Frederick, Duke of Saxony, recently captured by me, has honored us with a tablet at the Diet of Speier, painted by you, which I like very much, I also have a tablet in my chamber in Mechelen, on which you abconterfeiet us, when we were still very young, I would like to know from you how old I may have been at that time. To this, Master Lucas says that he may have been eight years old at that time. But since I, he went on, made the conterfei and you often look back and forth, as young children do, and your Grace Preceptor saw this, he put, so that you may be quiet until I understood the lineaments, a well-cleaned projectile with me, on which your Grace kept his eyes and did not turn away from it until I hit the picture right.

Since this belongs to Emperor Charles from Lucas, the painter, he liked the narration well and spoke to Lucas exceedingly kindly. When good old Lucas saw this, he fell at the Emperor's feet, weeping bitterly, for his imprisoned master, to which the Emperor replied very kindly: I will do it, your sovereign shall experience my mercy. With that he let Lucas go, well-briefed and friendly, whereupon old Lucas proved his love and loyalty to his captive lord with tears.

It is said that Charles, when he abdicated as emperor and lived in Hispania in the monastery, had his deeds depicted on several cloths, of which there were about 20. He hung them on the walls in the cloister and often let himself be carried there, and there he sat in front of the painted cloths and remembered what had happened in his military campaigns and sieges, field battles and otherwise, what he had used for war chiefs, captains and cavalry captains, and also what luck and misfortune he had had. And when he came before the cloth on which the history of the Schmalkaldic War and the prison of the Elector of Saxony had been painted, Her Majesty used to sigh before it and say: "If I had let him stay, I would have remained who I am. And it is so; for after the Elector's imprisonment, Emperor Charles had little more luck and victory against his enemies, neither before Costnitz, nor before Magdeburg, nor before Metz, which city he wanted to regain for the empire, because at that time it was held by the King of France.

This year's meeting

the

Synod of Missouri, Ohio et al. states, western districts,

will be held at St. Louis, Mo., on Thursday in the full week after Easter, April 15 (up to and including the 21st of this month). The members and guests of the Synod arriving for this purpose wish to meet either at Mr. Past. Schaller or at the Porzellan-Waaren

The brethren in the office are reminded of their duty to report according to the law. At the same time, the attention of the dear brethren in office is drawn to the scheme for parochial reports, which can be found on page 77 of the ninth (latest) report of the General Synod, and they are reminded of their duty to prepare their or parochial reports according to this scheme and to hand them in to the undersigned immediately after their arrival in St. Louis.

A. Th. Selle, Secretary.

Conference Display.

The Fort Wayne District Conference will be held, God willing, April 9, 10 and 12, as usual, at Fort Wayne. Thursday, April 8, afternoon, will be the minor conference, Saturday, April 10, afternoon, the teachers' conference.

A. D. Stecher,
d. Z. Secretair.

To the message.

For those who obtain their needs from the Northern Bible Society, we are informed that, according to a letter from Mr. Teubner, a new shipment of Bibles is already on its way and will arrive soon. All letters, orders and funds should be addressed to the current agent:

M. 0 N-wb, your ok Ii.LV. U. Hole
Detroit, Nieb.

Where is Gottlieb Metzger?

of Bönningheim, Oberamt Bessingheim, in the Kingdom of Württemberg, born December 29, 1825 of Lutheran parents. Parents, has been buried here for about 7 years and has disappeared in Indiana? Whoever can provide information about him is cordially requested by his sister to do so at the address:

Drvst Oleieb, HuMinZtem, Ivä.

Solicitation.

Anyone who has books from the library of Concordia-Collegium in his hands is urgently requested to send them to me by the next Synod of the Western District, i.e. by May 1 of this year at the latest, since a revision of the library is to take place.

St. Louis, Mo, Jan. 7, 1858.

G. Chic.

Address: ouro ok tllev. Drok. 0. bV IV. Waltken.

Receipt and thanks.

For Ernst Nvlf of Hin. Past. Kühn and several friends on a baptism of children put together- \$11.00 " J. Zimmermann by Hrn. Past. Werfelmann 4.00 " A. Fr. Bellin from the parishioners of the

Mr. Past. Lochner, Milwaukee, Wisc., Hm.

Pn'tzloff, \$1.00 and Hrn. Kroneberger \$1.1X), furthermore from the Singverein daselbst \$5,00 7.00

"Aron Hvllenberg from the wife of Mr...

H. Mosque, by Mr. Pastor Sauer

2.00 " Caspar H. Nagel by Mr. W. Bvhning from

Newburgh at a wedding

4:00'

" John Soberlein of Frankenmuth Township, Mich.

7.0g.

Received.

a. To the general synodal treasury:

By Prof. Walther from Mr. Reinh. Schiu- delvecker in St. Paul, Minn. \$2.00

b. To the Synodal Missionary Fund:

By Prof. Walther from Mr. Reinh. Schin- deldeer in St Paul, Minn, Z.O^

o. To the college maintenance fund:

Vncat.

I

ä. For poor students and pupils at Concordia College and Seminary.

By Mr. Past. Miracles in Chicago, Ill., by the -- Young Men's Association of the Parish of the Rev.

Müller daselbst für den Schüler Nützet

4." F. B O ehla u, Cassirer.

For the widows and orphans of preachers and teachers in the synod.

By the general Cassirer:

by Mr. Past. A. Wcyels

Trinity Parish)

St. Paul " >Christmas Collec2onri2M

Stephen ")

by Mr. Pastor R. Klinkenberg, Collecte on the infant baptism of Mr. Nordmann \$2.45; vouFrau Knoche \$1.00; by ^rn. L. Balsmeier \$1.00.. 4.15 by Mr. Past.

Niemenschueider, Grand Prairie, Washington Cv. IIS. \$1 .00.

F. Bünge r, Past.

For ben Lutherans have paid:

Mr. W. Linse.

> v v

the 12th year:

the 13th year:

Messrs. W. Siegmann, A. Reincke, Peter Schmidt, the 1L. Year:

Messrs: St. Raithel, Bro. Pape H. Grupe, A. Grimmer, H. Schäfer, Past. C. Röbbelen, M. Ohlmer, Past? I. Nauschert 2 Excmpl., A. Neinkc, Past. J. List 2 ExemvI.F Past. A. Detzer 10 Exempl., H. Bartvner.

F. W. Barthel. '

Dr. Martin Luther's . Small Catechism in question and answer

thoroughly interpreted by
Dr Johann Conrad Dietrich,
then superintendent at Ulm,

mitzj

The book is a collection of the most important and most important books in the history of the church, including the book of the Lutheran Church, the book of the Lutheran Church, and the book of the Lutheran Church.

For school and home.

Published by
of the German Lutheran Synod of Missouri, Ohio and other states.

St. Louis, Mo., 1858.

Available from Mr. Otto Ernst and Hernt Ludwig Volkening in St. Louis, Mo. for 36 cents the single piece and tz2.88 the dozen.

Volume 14, St. Louis, Monday, April 6, 1858, No. 17.

(Submitted by Prof. Biewend.)

Old or new?

An Illumination and Defence of the Protestant Churches' Doctrines of the Holy Trinity and Justification by the Holy Spirit. The Holy Trinity and Justification by

the faith. At the same time a reply to recent attacks and distortions of the Lutheran church and doctrine. The following is a reply to recent attacks and distortions of the Lutheran Church and doctrine on the part of Arthur O. Brickmann, preacher of the new Church of the Lord in Baltimore, MD, by Ernst Ch. H. Lübker, pastor of the Lutheran St. Matthew's congregation in Baltimore.

The "Missionary" of February 11 of this year, in its advertisement of the above small publication, says the following about Mr. A. O. Brickmann the following:

"It is indeed humiliating that our preachers should be in the position of having to enter into a controversy with such a subject as Brickmann. For a short time he was preacher of a small congregation in Allegheny City, but soon sank so low that, had he received only half of what he earned, he would have been sent to the penitentiary. With his letter of dismissal from the East Penns. Synod in his pocket, he turned to the A. S. Presbyterian Church for admission, after we had roundly refused to have anything to do with him. The committee of the Presbytery, however, to whom his papers were presented, when certain incidents in his life became known to them, immediately withdrew them, and thus ceasing to be a Presbyterian

he became a Swedenborgian; and since he succeeded in deceiving his English brethren, he was amply provided with means to found a church and to publish a German paper which is circulated among our unsuspecting Germans. God preserve His Church from the influence of such a filthy dreamer, who, instead of attacking the noble doctrines of the Gospel, should now be pegging shoes or plucking tow in the Allegheny Penitentiary for a crime that shall not even be named among saints. It is painful to speak of anyone in this way, but we owe it to Christ and the Church to tear off the mask of this deceiver, so that the unsuspecting may no longer be deceived by his cunning. The saintly apostle The Holy Apostle exposed such people in fiery words: "These are the ones who sneak back and forth into the houses, and lead captive the women, who are laden with sins, and drive with various airs. But in the same way as Jannes and Jambres Mosi resisted, so also these resist the truth; they are people of broken inside, unfit for faith."

This Mr. Brickmann has now settled in Baltimore, and there he has gathered a so-called Swedenborgian congregation. Swedenborgian community there. Some time ago, he sent out a paper entitled "Defense of the New Church against the distortions and attacks in the "Lutheran Church Messenger," by Arthur O. Brickmann, pastor of the H. K. in Baltimore, Md. Since in the same he has rejected the doctrines of the

Luther himself in an insolent way, and had the writing spread by his agents in the families of German Protestants and even members of Lutheran congregations; so Mr. Past. Lübker was prompted to deliver two controversy sermons, which are published in a somewhat expanded form under the title at the head of this article.

Mr. Brickmann's attack is, as reported by Rev. Lübker reports, is mainly directed against three points: the doctrine of the Holy Trinity. The doctrine of the Holy Trinity, the doctrine of justification by faith alone and not by works, and finally the character of Luther himself.

"In this, one is mistaken if one believes that the New Church rejects the doctrine of the Holy Trinity of God and does not believe in the Father, Son and Holy Spirit. It does not believe in the Father, the Son and the Holy Spirit. The New Church does believe in it, but not in the sense of the Roman Catholics, from whom the Lutherans have borrowed their doctrine. This doctrine of the Catholics and Lutherans of three persons in God, of which the apostles and the first Christians knew nothing and of which there is no word in the Holy Scriptures, has been accepted by men, as the Holy Spirit, as the Father, the Son and the Holy Spirit. Scripture, was fabricated by men as a human statute and unbearable burden in the year 325 at Nicaea, that is, at a time when the Church had already fallen into deep decay and the better men were justifiably afraid of the heresies of Arius.

"That therefore a man through faith, but not by faith alone, be saved

is what the New Church teaches with the Scriptures. Luther cut off the lifeblood of religion, and he and the Luther. Church condemn the works."

"What the holy man of God Luther would say, who is now, as Swedenborg says, a blessed man of the Lord, because he gave up his errors and repented that he had taught, against Scripture and conscience, that man is saved by faith alone, and that he had added the word "alone" to Rom. 3, 28 out of enmity against the Catholics; what he would say, no one knows exactly. Luther, however, would not say today what he says in his epistle to the Galatians, pg. 689: "Therefore, etc."

"The recently formed party of the Old Lutherans, which here in Baltimore, together with other American sects, is pushing so hard for "by faith alone", is not without blame for these acts of robbery and murder, because their doctrine again helps the evil-doers by faith alone, because precisely by faith alone, which alone plays the famous role in robbing and murdering that appeases the conscience, such things are not mentioned, but are left to the daily papers instead of the church. But the gospel is not the business of the daily papers, although one not infrequently reads more of true charity in them than in old church newspapers and than one hears from the faith alone pulpits."

Rev. Lübker now counters the distortions and misrepresentations of Mr. Brickmann by first showing that the "New Church" does not believe the doctrine of the Holy Trinity. First, he shows that the "New Church" does not believe the doctrine of the Holy Trinity; that even if a word is not found in Scripture, the matter can still be found in it, and that this is the case with regard to the doctrine of three persons in the Godhead, or the Holy Trinity, since this is contained in both the Old and New Testaments; that the apostles and first Christians knew something of this doctrine, and that at the Council of Nicaea it was not a matter of fabricating new doctrines, but of holding fast old ones. Furthermore, that what the Lutheran Church teaches about justification in its confessions is according to Scripture, and Luther's translation of Rom. 3:28 "by faith alone" is completely correct; and that the Lutheran Church does not reject good works, but teaches in its confessions according to Scripture that they are necessary for those who are justified, so that through them they testify to their faith and righteousness as good fruits. Subsequently, we also believe that Luther is a blessed man, but not for the sake of Swedenborg, but according to the Scriptures, which clearly teach: Blessed are the dead who die in the Lord. Jonas asked Luther in the last hours of his life the serious question: "Venerable father, do you want to die on Christ and the teachings that you have preached about Him until now? and Luther answered with a loud yes; and that it is known exactly what Luther said. today, as he proclaims it in his confession of faith of 1529, namely, "Because I see that the longer, the more, the more redness and error ... so I want to confess my faith with this writing before God and all the world, piece by piece, on which I intend to remain until death. . And if someone after my death would say: If Luther lived now, he would teach and hold this and that article differently, because he has not thought it over enough, etc.: Against this I say now as then, and as now, that etc.". - Finally, that it is a completely new logic (which, however, cannot be expected from a preacher of the "New Church") to conclude: the Lutheran Church teaches justification by faith alone. In Baltimore, there is a lot of robbery and murder. So the Lutheran church is not without guilt for these atrocities.

The interested reader will see from what has recently been communicated here that Rev. Lübker has bravely countered Mr. Brickmann's distortions and defamations, which, where on the one hand the attack is so clumsy, and on the other hand there is knowledge of pure doctrine, has no difficulty at all, but is nevertheless unavoidable for the sake of the weak, however superfluous it may seem in itself and however unpleasant it may otherwise be.

However, no matter how beautiful the overall testimony is that Rev. Lübker has given for the truth, the writer of this cannot fail to exhibit a few things about it.

This concerns partly some inaccuracies, e.g. p. 11, where it says "All Protestant denominations ... - all - with the sole exception of the small sect of Swedenborgians accept this doctrine (of the Holy Trinity) as an article of faith and doctrine;" Pag. 17, where it is said that "in 325 the doctrine of the Trinity was established as the fundamental doctrine of Christianity by the assembled bishops and preachers of the church after long struggles," which is at least misunderstood, as if the teachers of the church had at that time only established a doctrine that had hitherto wavered, or raised it to the status of a fundamental doctrine, which would not be in itself, and which would certainly read more correctly: known, founded from Scripture, and defended against the false teachers. The reader also misses, to remark this occasionally here, in the rejection of the frivolous words of Mr. Brickmann, "that the apostles and first Christians knew nothing of the doctrine of the Holy Trinity," the appeal to the Apostles' Creed. Pg. 26, where it is said that Luther wrote in the 15th and 16th centuries, which, taken literally, is correct, but still, since we are dealing here only with printed writings and, moreover, Reformation writings, cannot be said well. Pg. 28, where it is wrongly quoted from the Augsburg Confession. Confession, so that the teaching of the Roman Church is put into the mouth of the Lutheran.

Furthermore, this concerns a Pg. 26 about Luther, on the occasion of his well-known aeuresses rung concerning the Epistle of Jacobi, expressed by Rev. Lübker. It reads: "Even Luther in the first years of his religious knowledge,

at the time when his mind wavered between Catholic works righteousness and Protestant grace - and especially at the time when he began research in the Word of God and when he came to the conclusion that only free grace could justify the sinner before God - had his doubts about this book, because at first sight he thought to find in it a justification brought about by works, - and therefore called this letter of Jacobi "a brave epistle." But gradually, as his religious knowledge deepened, as the scales fell from his eyes through diligent and sincere research in the Word of God, as the whole plan of divine redemption gradually became clear to him, he also recognized and believed, if not entirely in the canonical authority and inspiration of the letter, nevertheless in its evangelical content." This passage seems misguided in several respects. For first of all, Luther did not have his doubts about this book at the time when he began his research in the Word of God, when his religious knowledge was not yet deep, etc., for how can this be said of him in 1524 when he expressed these doubts? Secondly, his later milder judgment was certainly not the result of the scales falling from his eyes and the whole plan of divine redemption becoming clear to him, but of his learning to view the letter differently in terms of content and purpose.

Finally, this concerns the position in general, which Mr. Past. Lübker takes towards Mr. Brickmann, which sometimes has the appearance of being a human rather than a divine matter.

Thus, when Rev. Lübker, in response to Mr. Brickmann's denunciation of the Lutheran Church and blasphemy of the faith it professes on the basis of the Word of God, says "we can only hope with all our hearts that the Lord God will forgive him his manifest wickedness! We should love our neighbor as ourselves, but God with all our heart, soul and mind. Therefore Christ says, "Zeal for your house has devoured me," and David says, "I hate, O Lord, those who hate you; I hate them in all earnestness," and the Lord says to the angel of the church at Ephesus, "But you hate the works of the Nicolaitans, which I also hate. Therefore it is right to wish God's wrath and punishment on the sworn enemies of God for their terror, if they cannot be brought to justice and all hope is in vain, in matters that concern God Himself and not our person, only that one may be on one's guard, lest private hatred or revengefulness be involved, and that it be unitedly judged for the glory of God and the welfare of the Christian church. Even if this may not apply to the case at hand, since Rev. Lübker has not yet been forced

If the reader sees the need to give up all hope with regard to Mr. Brickmann, the words he uses in this case certainly do not express the right Christian spirit and seriousness. The Christian reader would at least expect that Rev. Lübker should have first wished that God would grant repentance and contrition to the defiler and blasphemer before he expressed the hope that God would forgive him for his obvious wickedness. To be sure, the Lord said for his crucifixion: Father forgive them; but their case was also different, for the Lord says of them: For they know not what they do; but Mr. Brickmann, according to Rev. Lübker's testimony, Mr. Brickmann knows what he is doing, for it is "obvious wickedness" on his part.

This also includes the conclusion of the preface, which reads: "If, contrary to expectations, a reply to this paper should appear, we will gladly grant our opponent the last word according to the principle: 'Blessed are the peacemakers, for they will bite God's children. The saying is not to be applied to Mr. Past. Lübker's case, if he otherwise, as he repeatedly testifies, and as we also like to believe him, not for his person, but for the truth and his Lord and Master. He does not stand up for himself but for the truth and for his Lord and Master Christ. As long as those who are attacked and hostile do not remain silent and do not make peace, but witness and fight.

But for another reason, Mr. Past. Lübker would be justified in not pursuing a controversy with Mr. Brickmann. This is the accusation made in the "*Standard*" at the beginning of this article against Mr. Brickmann, that he deserves to sit in the penitentiary because of a crime that should not even be mentioned among the saints. Until Mr. Brickmann clears himself of this, which he will probably not be able to do, or gives evidence of sincere, serious remorse and repentance - which would, however, include that he withdraws from the public into silence according to 1 Tim. 3, 7 - Mr. Rev. Lübker does not need to get into a doctrinal dispute with him, but does enough for him when he reproaches him for his sin. And even if Mr. Brickmann fulfilled this condition, Mr. Past. Lübker would still have reason to reject all controversies with him, if Mr. Brickmann would not show himself completely different than he has shown himself so far in this trade. He has "contrary to expectation" given Mr. Past. Lübker a reply to his writing under the title "A Seal on the Lips", in which he appears not as one who seeks the truth, but as a miserable sophist and malicious distortion of the truth. It would be disgusting to deal with his writing further, therefore only this to prove what has just been said.

Mr. Past. Lübker, in his proof of the doctrine of the Holy Trinity, had quoted from the scripture Joh. 15,26: But when the Comforter comes, whom I will send to you from the Father - the Spirit

of truth, which proceedeth from the Father, he shall bear witness of me, and to this he remarks: "Is not here in a double chain-Father, Son, and Holy Ghost?" which, though spoken figuratively, every unbiased reader will understand in the sense: Is not the Holy Trinity mentioned here twice in one sentence? Mr. Brickmann, however, says in relation to this, "But further, read this horrible nonsense of Mr. L. on page 18, where he says about Joh. 15,26: 'Is not here in a double chain, Father, Son and Holy Spirit?' So 6, say six persons, six gods, i.e. two fathers, two sons, two holy spirits!"

Father Lübker had also promised in his justification of Luther's translation of Rom. 3:28, "but since our opponent always talks so much about mathematics and logic, we even want to prove "arithmetically" that Rom. 3:28 contains the "faith alone doctrine" that he ridiculed - according to all logical consequences.

Two of three remains one? i.e. one alone-nothing more nothing less. Mr. L. should kindly solve the following arithmetical problem according to the rules of simple subtraction.

and works of the law".

subtrahire: The good works. Remains: Faith alone.

There remains neither a part of faith, nor a part of works, neither half nor quarter, but faith alone.

Such "*argumenta ad hominem*" are difficult to refute. Mr. Brickmann, who, as he was told, could not refute this either, says to the final sentence, which states quite clearly that not the works, nor a part of them, nor just a part of faith, but faith alone and completely remains, "If not even a part of faith remains, then no faith at all remains, thus not even "faith completely alone. Thus only someone can try to pull himself out of the noose who is himself corrupted into a sophist. Mr. Brickmann also seems to have had at least an inkling of this. Therefore, since reason does not help him out, he resorts to insolence, which imposes his own guilt on the other person and lets follow the dictum "Such ridiculous nonsense is written by a Christian preacher and dedicated to two Christian congregations in 1858?"

Finally, Mr. Past. Lübker, on the occasion of his rejection of the allegation that the Lutheran Church was not without guilt in the recent acts of robbery and murder in Baltimore, said that a new logic had to be concluded: "The Lutheran Church teaches justification by faith alone, etc." (see above). (see above). It would be quite natural to express astonishment at such a conclusion, for it suffered from your exceedingly gross error in assuming that the doctrine of justification by faith alone, even where it

Note. To the explanation of this serves perhaps with that, as Mr. Past. Lübker reports, Mr. Brickmann was formerly a merchant.

The only reason for all crimes is that the doctrine of justification by faith is misunderstood and misused; from which it would follow that crimes only occur where the doctrine of justification by faith is found. Mr. Brickmann replies that he has never in his life heard

such an absurd assertion as Mr. Past. Lübker blamed him, he had rather thought of the matter as follows: "Faith alone" leads to all evil. Much evil is happening in Baltimore. Consequently, "faith alone" is solely to blame for this evil. Under "faith alone" he seems to want to have understood the cause of all evil according to an expression occurring in this context: "The fire-dragon ruling in the heart: "Faith alone! Thus, firstly, an assertion he had made is impudently denied, and secondly, the important truth is opened up that the cause of all evil is also the cause of the evil that happens in Baltimore.

This will suffice to show that Mr. Brickmann, even if he were not forced to pluck shoes and tow, should nevertheless voluntarily resort to it rather than engage in theological controversies. B.

(Sent in by Pastor Lange.)

Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same.

(Continued.)

At the beginning of the year '56 a tramp passed through here, who was of his trade, as he himself said, an actor and trick rider. This person, who later stole from a man not far from here (his name was A. Dalbert) and wanted to teach children here, those who had left, in connection with others, appointed him their pastor, led him into the still unfinished church, where just those who should no longer be far from the kingdom of God and now knew everything, listened to his whispering with the greatest applause, and after the ceremony was completed, exclaimed laughing in the faces of the others: "That is once again a priest"; "we want to have him ordained at the association", etc., etc. There it turned out in the most appalling way how far the people had come and what it was all about with such boasts of community foundations, as they also tend to occur elsewhere.

But now it went further. The actor, who, according to his own statement, believed in no God, had to write a complaint against me, which was then signed by all kinds of people, by unconfirmed boys - as I was told - by blatant blasphemers of God and Christ, *) as well as by people who had never seen or heard me, and sent to the association. It was now also said that the women had been

*) Note. One of those who are said to have signed hung himself in his own house.

want to write. But since I have seen neither complaint nor signatures, I cannot vouch for any of them.

Soon after this complaint had been filed, I received a letter from the president of the association, in which he informed me that I had been sued, and that as a result I had to present myself before the conference to be held in St. Louis Co. He added that I had to provide myself with such testimonies that would be sufficient to invalidate the complaint. The complaint itself was that I had blown up and destroyed the community by "unwise procedure". I immediately replied that it would have been nice if I had been allowed to see the complaint myself, I would then have presented it to my own congregation for reply and thus would have been relieved of all further proceedings, but it was not sent to me. So I saw myself forced to beg for testimonies from my congregations, of which I had to serve four at the time, concerning my conduct in office in general, on which occasion I would soon have perished in the monition through which I had to swim for such a testimony, and then I went to the conference. Arriving at the annual conference on May 23 in St. Louis Co., Mo., I immediately handed over my testimonies and now waited with longing for the day when I would be told in more detail what had been filed against me, for I had heard that there were many points; but in vain. The complaint, as well as my testimonies, had been handed over to a special committee, which then, on the fourth day of the conference, admittedly without even having asked me whether the accusation was true at all, pronounced its verdict as follows:

"As far as the complaint filed against Pastor A. Lange is concerned, the same should do him more honor than dishonor. That Past. A. Lange has been guilty of some imprudence in speech and action is obvious, but his intention seems to have been an honest one throughout. Perhaps, in such circumstances, the Committee should draw the attention of the Association to the fact that Past. A. Lange needs the fraternal and paternal advice of the officials of our association for the further and wise conduct of his office.

After this verdict had been read out, the President announced in general terms that I had been sued, that he had asked my plaintiffs to appear against me before the Association, but that no one had appeared, and that - since I was present - I would probably be best able to report to the Association on the course of events.

Since I was under the delusion that I was here among true confessors of Jesus Christ, who, although they differed from each other in some doctrines, at least held to the Apostles' Creed with full determination, I very briefly told how I had read about a Bavarian hymnal, the content of which was

I took for granted that I had made such a judgment, and how this had been the next cause of all further hostilities on the part of those people. - The verdict of that committee, however, according to which I had been guilty of imprudence, I believed, could at most only refer to the fact that I had pronounced my verdict somewhat abruptly and in front of completely unjudgmental people - the latter of which, however, I knew nothing about for reasons already stated - but not that it should refer to my verdict in general. Soon, however, I learned that the situation was different than I had dreamed. The Vice-President explained to me, after hearing my report: "It will be difficult for you to prove that this book is from the devil. I replied: "On the contrary, it is not difficult at all, because Paul says that another gospel is accursed, and this is without any question another gospel. But then the secretary stood up with all his might and with a solemn tone proclaimed the following, highly significant verdict: "One must not condemn such books in this way. And he sought to motivate this axiom of his by a very thorough, theological argument, by continuing: "There are "Hours of Devotion" by Zschokke, of which a preacher in Germany also judged in the same way and wished to have all the volumes in one house, in order to be able to burn them with all their might, and yet - my mother had blissful hours in them. - And what did the association say to such theology? They were so enraptured by these profound teachings of wisdom, in which the said gentleman had allowed himself to be heard, that no one dared to open his mouth, and a solemn silence ensued, which was only interrupted by the appearance of a third person, who, according to the announcement in the "Friedensbote", had already left the association, with the words: "We are already listening. Thereupon the verdict of the committee was immediately raised unanimously to the decision of the association, because now everyone was more than sufficiently convinced that I had been guilty of imprudence in speaking and acting, although the majority knew nothing more about the whole matter than I had told here myself.

But how I felt in the face of such a theological argumentation, which I had never imagined, can be more guessed than described. It seemed to me, in fact, as if I were not in the right place, as if I were more among rationalists than among true evangelicals, and therefore I made no further attempts to contradict the verdict that had been reached. Zschokke's "Hours of Devotion" and the mother who had blissful hours in them were too striking proof for me to have had any desire to defend myself. By the way, it was already too late to defend myself here, because, as much as I understand about it, that should have happened before the verdict was pronounced.

After the conclusion of this conference, I immediately traveled to my home, in order to quietly reflect on whether I had really been in the right place? When I arrived at Hanse, I shared my experiences with my congregations, as was my duty, and so I went back to the eternal old and eternal new work, as time and circumstances required. But I could not easily get over the teaching I had received at the conference, namely that such books should not be condemned in this way, because although the matter had been expressed

very confidently and had also received general approval, I found a special circumstance that seemed to me to call the matter into question. For I could not find a single passage in the whole of Heil. I could not find a single passage in the whole of Holy Scripture that would have been in favor of it, but all of them seemed to testify against it. The mother, who had blessed hours in the hours of Zschokke's devotion, but of whom I could not well believe that she had really been a true disciple of Jesus, for this very reason, did not really please me either. I would have liked my mother much better if she had had something to say here, for she taught me: "To love Christ Jesus is better than to know everything; thus also better, in any case, than hours of devotion, which, according to "the judgment even of a scholar who is highly placed in the unified church of Prussia: "of the main doctrines of Christianity, which make Christianity Christian in the first place - of the divinity of Jesus Christ, of original sin, of atonement through the sacrifice of Christ, of justification by faith without works of the law, of regeneration through the Holy Spirit. Spirit - know nothing, nothing at all." And when I remembered many other things on this occasion, it gradually became clear to me that I really had not been in the right place and that I really should have been at a purely Lutheran conference, where the confessions of my church are held in undiminished esteem and where one does not put one's opinions to the test, but God's Word. But where to find such a conference? - That I should find one in Missouri seemed more than doubtful, for the Synod of "Missouri, Ohio and other states" had always been described to me as a fanatical, sinister sect, going far beyond the confessions of the Lutheran Church and condemning everything else, which, as it is still said in a recently received letter, seeks only to defend its customs and ceremonies, while completely overlooking the main issue. *) But that these people, who

For example, an outstanding member of that association wrote to a local congregation that was about to apply to the Lutheran synod for a preacher. member of that association wrote to a local congregation, mostly consisting of nominal Lutherans, which was about to apply to the Lutheran Synod for a preacher

I had not even remotely thought of this, until I finally took the liberty of writing to the venerable Professor Walther myself, and from there, to my greatest joy and amazement, I received an answer, which in all parts was drawn almost exclusively from God's Word, an answer such as I had longed for in vain from the men of the association, and it now became completely clear to me that all the insistence on "love" was nothing more than an empty vapor, with which the congregations were mostly deceived, that I had really lied to myself.

(To be continued.)

Church regiments in Brunswick.

The "*coups d'etat*" are well-known. But there are also - admittedly no church coups d'etat, because the holy church does not practice and does not carry out any coups d'etat - but church regimental coups d'etat, of which I have found only recently again a few examples from Brunswick in Kliefoth's and Mejer's "Kirchliche Zeitschrift" (July issue of the year). The Brunswick "little Bible" is a book for religious education in schools. Through the Braunschweiger Kirchenblatt, congregations of the Braunschweig regional church also came to the realization that their children were not being taught the old Christian faith in school because the textbook - just the "little Bible" - did not contain this faith, and therefore asked that they be allowed the old Gesenius again, whose catechism was also prescribed in the old church order. After a negative answer from the Consistory, they turn to the sovereign and ask for protection of their Christian rights. They receive the following from the state ministry

a very admonishing and warning letter, in which he said: "It cannot be denied that there are also some children of God in the Lutheran Church, but since they put too much emphasis on pure doctrine and are therefore very limited, no "free, cheerful, fresh, Christian life" can develop. But since he was close to the center of the "Evangelical Association", he would see to it that they would get such a one, where such a life could develop. Now, however, the honored gentleman has taken over the congregation himself, and since he does not give a damn about "pure doctrine" - we already know that enough here - he has already let himself be called by the congregation of that actor, which in the meantime has progressed more and more to conscious enmity against Jesus and his grace, so a free, fresh, cheerful, Christian life will already develop there, so that Beelzebub will be happy about it. The beginnings are already sufficiently present.

The reader compares both documents and thus judges "impartially" whether the President is right.

Before I received this letter, however, I received another summons from the President to appear at any rate on October 8 at the Femme Osage before the District Conference, where I would be given sufficient opportunity before a "respectable" (?) part of the entire Association to "justify" myself because of my "position in the Association". At the same time, however, it was indicated to me that the association had the "sacred duty" to "demand respect" from its members. the answer: "until a general arrangement could be made concerning the religious books to be used in the schools, an exception could not be made for individual congregations." - The deal was discussed in the public papers, and the ministry's answer aroused serious concern in various circles. One asked oneself: so in our country the church government has nothing more to ask about church doctrine in its orders and decisions? and what was left free in former times is now to be commanded (namely the use of the "little Bible")? and this is the much-vaunted tolerance of liberalism, that it wants to subjugate every other conviction that is based on God's unchanging Word? - Then, imbued with the duty to bear witness to the good right of the Lutheran faith, several clergymen, as well as some teachers and members of the congregation, among them church patrons, turned to the duke with the request to remove all more or less erroneous religious books from the schools of the country and to order the use of Gesenius' catechism, which is prescribed in the church order. This request was accompanied by a detailed memorandum on the catechism situation, in which it was explained that the recommendation and protection of rationalistic textbooks contradicted both general and special church law, which was clearly and unambiguously contained in the religious inspections of the Brunswick sovereigns, in the obligations of the church servants up to the members of the highest church authority, and in several passages of the church order; The first part of the request was not addressed at all; the reintroduction of Gesenius was not considered "appropriate," and many remarks in the memorandum were described as having arisen only from a lack of insight into the context of the facts. - The clergy and teachers who had signed the document received a very harsh and serious rebuke, because the memorandum had referred in its statements to the religious ascertainties and ecclesiastical commitment formulas that had existed from the earliest times.

On the other hand, a pastor, in whose congregation Gesenius' catechism is already in use, was allowed the "temporary use of Gesenius' catechism in his school, because the general introduction of a new religious book for the schools of the country, by which the present difference will find its solution, is no longer in the distant prospect, and another temporary (or intermittent) change of the religious book might easily give occasion for further discord in the congregation, which would only be detrimental to church life." - Although the implementation of the "small bible" is now conceded here, to which the pastor in question has his co The priest, who had refused to publish the book because it did not correspond to the confession of the church, was threatened with a fine of 10 Thlr. for this refusal; this threatened fine was nevertheless carried out and the priest was ordered to pay it. He will thank God (says the reporter in Kliefoth's journal) that his congregation was saved from the repeated intrusion of the "little Bible" and,

upon payment of the fine, will have consoled himself with 1 Petr. 2:19: "This is grace, if someone for the sake of his conscience bears with God evil and suffers injustice. He will not cease to pray with his brethren bound in faith for his authorities, that God may strengthen their hearts, so that they may preserve and protect the faith treasures of the people.-The rescript concluding the matter (he then continues), however, contains several questionable ecclesiastical principles, against which we herewith publicly testify before the universal church. It states: "An individual servant of the church may not be permitted to declare a religious book approved by the church regiment to be irreligious and for this reason to put it out of use; every pastor must submit to the orders of the church regiment and obey them;"Such reluctance is "a punishable disobedience, which can find its explanation in rigid dogmatic bias, in insufficient insight and in ignorance of the general and particular ecclesiastical principles, as well as in an erroneous assessment resulting therefrom, but can by no means be excused." - Such principles have never been valid within the Lutheran church, not even in the least within the Brunswick regional church; our church has emerged from the denial and fight against such principles; it is an unchanging, generally acknowledged principle: All acts (or measures) of the church authority have legal validity and legal force only insofar as they are in agreement with the confession of the church. If what is stated in the rescript in question were true, then Father Luther would have been in the "most punishable disobedience to his authority and all Lutheran national churches could only atone for his grave outrage by returning to Rome; then the apostles would have been punishable when they did not follow the authority and did not stop preaching Christ, Acts 4. 4; then no faithful son of the church would be allowed to open his mouth if the temporary holders of the government pursued catholicizing or unrighteous tendencies; then we would again be the servants of men, and Protestant freedom of faith and conscience, i.e., the binding of conscience by the power of the divine word, would be destroyed. It must be deeply saddening when a faithful churchman, bound by his oath, is opposed to the sentiments which this man would have to accept.

commitment are therefore punished and his confessional loyalty is called 'rigid dogmatic bias'."

Thus the reporter in Kliefoth's journal; Freimund, however, asks: Are these not bad church regimental pranks? - —

Freimund.

The Luther Song.

From the first canto. Johannes Huss and Hieronymus von Ding.

But before others, the holy martyr Huss clearly saw the reformer, who must come one day. Thus he once wrote from Hussinets to the community of Prague: "Because now the goose, the tame one, broke through its snares, hawks and eagles will soar higher through God's word and snatch many away to Christ. He also had a lovely vision in Cosnitz in the dark dungeon room. He saw in a dream how he painted many a beautiful picture in a church. But the monks immediately erased it. But finally came another, who painted such. So that they could not erase it and it remained constant. And when he should attain the holy wreath of March, he spoke in the flames: "Today you roast a goose, *) But after a hundred years a swan will rise from my ashes, and you will leave it unroasted."

When Jerome of Prague was condemned to the fire by the papists, he started and said: "I will leave a thorn in your breast and you shall answer God and me within a hundred years.

Chaste Anna.

In 1458, Muhammad the Second had already stormed and conquered Constantinople, turning it from a Christian city into a Turkish residential city. His plan was to subjugate the whole Christian world. Out of God's judgment, he also advanced victoriously almost everywhere he went. In 1469, among other things, he turned against the beautiful Greek island of Negroponte. Here, the main objective was to take a strong fortress, whose crew was commanded by a man named Paul Erizo. After a short siege, Muhammad took it and had the brave defender of it cut to pieces as punishment for his loyalty. This Paul Erizo had an equally beautiful and godly daughter named Anna. When the lanite hordes saw the maiden, they surrounded her and led her in triumph to the sultan, to whom they handed her over as, as they hoped, a particularly pleasant prey. As soon as the sultan sees the girl, he declares that she will have her own room in the palace of his wives and will be invested with all the glory of a sultana. As little moved by fear of the fate threatening her on the one side as by desire for the glory offered to her on the other, she answers

*) The word Huß means goose in Bohemian language.

Johann Huss died of martyrdom in 1415, Jerome of Prague in 1416.

She said, "Do not trouble yourself; I am a Christian and therefore prefer death to an unchaste life. Muhammad was not deterred by this either and ordered to immediately fetch the most precious clothes and shimmering jewels and to spread them out before her and to describe to her the earthly heaven she would have if she surrendered to him. It happens. She answers: "I have a greater treasure and ornament than you show me here, and this is my heart's faith and purity." - When all further promises and caresses did not work on this heroine of faith, Mohammed finally became extremely angry and furious. It was unbearable to his pride to find, after overcoming the mightiest lords of great empires, a rock in a young weak girl that he could not overcome with all his hundreds of thousands. In the highest bitterness he therefore drew his saber and now cut the chaste body of the steadfast Christian woman into pieces with his own hand.

O virgins, remember this beautiful example of chaste Anna. Protect your body, which should be a temple of the Holy Spirit! Woe to you, if you surrender this fortress entrusted to you to the spirit of impurity, even without such a storm as Anna experienced! But good to you if you are true: one day at the altar you will wear the bridal wreath in truth as a victory wreath, or, if you remain in faith, the crown of the conquerors in the wedding hall of heaven!

Prayers of the Buriates and Mongols.

God is a Spirit, and those who worship Him must worship Him in spirit and in truth. Joh. 4, 24.

At the huts of the Buriäten (in Siberia) posts are erected for their private devotion, on which written prayers are hung up. These are always set in motion by the wind and thus rise to heaven. In this way the lama saves himself the trouble of praying himself, since otherwise his duty requires him to do so himself. Otherwise, the lama is accustomed to put some prayers in a small barrel and to roll it around for a while every day in order to perform his prayer. On the grave of an old Lama, who was buried shortly before, about 100 sticks were erected and a short prayer in 600 repetitions was attached to each of them, so that, as the poor people think, St. Lama performs his prayer 60,000 times at every gust of wind. - In a similar way, the Mongols write their prayers on a strip of paper, which they let float like a flag in the wind or on a water wheel, and are proud of their diligent prayer when the flag crumples and the wheel turns quickly.

(Luth. Missionsblatt.)

Scripture, the right touchstone.

Thus writes the church father Clement of Alexandria: We have a sure mark to distinguish the true faith from error, namely, that we examine all doctrines according to the Scriptures." Strom. IV.

The sects cannot say this, because the Scripture says: "This is my body - this is my blood;" but the sects say: "No, in Holy Communion there is not Christ's body and blood. The Scripture says: "According to his mercy he made us blessed, through the bath of regeneration and renewal of the Holy Spirit," Titus 3:5; the sects say: No, it is nothing with a bath of regeneration, what shall the water help?

Church News.

After Mr. Th. Grüber, until then second pastor in Paitzdorf, Perry Co., Mo., had received and accepted a proper call from the congregation near Perryville which he had served as a filial for some time, the same was installed in his office by order of the president of the western district, Mr. Pastor Schaller's, the third Sunday after Epiphany by the undersigned.

May Jesus Christ, the Lord of the Church, give His servant the courage and joy with which he enters his new sphere of activity, as well as the love and trust of the congregation in their shepherd, for the increase and promotion of His kingdom.

S. Riedel.

Address: Hsv. Orutzor,

ikerrvillo, l>orr^ Oo., Uo.

Because it has not been possible for me for a long time to take on the teaching position at our parish school in addition to my many official duties, it must have been very gratifying for us that Mr. C. Müller, until now a teacher at the parish in Amelith, Mich. fulfilled our urgent request and took over the teaching position at our school under very poor and miserable circumstances. Well, he did it in trust in the Lord Jesus, who called out to him so urgently: "Feed my lambs: and surely, this faithful shepherd of his poor lambs, will bless the work of his willing servant in grace. Even now he may enjoy the joy of seeing fifty children, most of them poor, flourish more and more cheerfully under the faithful care of the divine Word, and learn to love more and more the One who sanctified them as His own in their Holy Baptism. On the afternoon of Invocavit Sunday, I introduced the dear brother to his new ministry. As with the school, so with the congregation, under God's gracious blessing and assistance, things are visibly progressing. Our schoolhouse (31 feet long and 24 feet wide), which we built last fall and in which

The church in which we hold our services at the same time is already too small, and we are being urged with power to build a church building as soon as possible. For with renewed love and desire, the dear redeemed souls are again flocking around the pure, pure Word of God and its sacraments. And who is it that creates this desire for the bread of life in these souls, God or Satan? Oh that you blinded preachers of the Northern Illinois Synod, who try to make people suspect me with the miserable lie that I am not doing God's work here, but Satan's, would be ashamed of yourselves in the depth of your souls! See, the old, evil enemy fights here through you, who consciously or unconsciously serve him as tools, his last, desperate fight to destroy the newly beginning work of God. But know that a stronger one has overcome him, so that his powerlessness will become more and more evident also in this matter of our Lord Jesus (Joh. 16, 83.) At the time, when the N. Illinois Synod through its fanatical fanatic and ban-beam - slinger Blesene dwelled here in Peoria, everything was driven apart in one year. Almost no one attended church on Sundays anymore. One sat in the houses and read Luther's or Arnd's sermons. What was left was driven away by curses and bans, so that finally thirteen members were banished at one go, because they had protested most decidedly against the false teaching and godless practice of the Blesene; of which everyone can easily convince himself by the banishment letters (!) sent to the banished. Now, as these fugitives and banned ones gather again the banner of the pure Word of God, those blinded people shout through the Lutheran church messenger. And in my nearest hub, where little can be achieved with such a palpable lie, one frightens the leaders with the recently made discovery that the Missouri Synod is thoroughly Catholic (splendid testimony of the generalists!), so that through me, an arch-Catholic, they would soon be made completely Catholic. One can clearly see from this what miserable means the poor generalists have to resort to in order to cover up the clean fruits of their false doctrine. But, thank God, the nullity of this shameless lie is already recognized by most people, to which our brave "Lutheran", which is already circulated in 22 copies, strongly contributes its part. Therefore, in the midst of the howling of these wolves, we sing with comfort from our old Luther song:

And if the world were full of devils and wanted to swallow us up, we would not be so afraid, we would succeed.

The prince of this world, How sau'r he poses. He will not do us wrong. That's why he is judged, one word can bring him down.

You see, my dear reader, that the "Lutheran", as much as he resists to include such unpleasant fights in his columns, has to do it now and then, if he does not want to conceal the victories of the right of the Lord in the contending church. Therefore, do not let it annoy you, but rather encourage you to give heartfelt thanks to the faithful Lord.

Finally, I would like to express our sincere fraternal gratitude to all the kind donors for their gifts to our church building, with the wish of divine blessing. We have properly received the following:

By Past. Hattstädt v. d. Gem. MomaeS	7,12
"" Gräbner ""Roseville	5,00
/, " Ncisinger ""Anglaise	3,00
"" King ""Lafayette	4,35
"" Weycl "" , Darmstadt	5,50
" Niemenschneider " Grande Prairie--	-7 ,50
" , Bcmreuterv . d. " Mishawauka	3,00
"" Kühle (v. Werner0 .50; Ungenann	
ter 0.50)	1.00
Biltz v. d. Gem. Cumberland (Bär,	
Damm,Dreyer n 50 cw. Jürgen, Zeißel, Meisel, Meister L 25 cts.; Tiltz, Fr. Dreyer L 1.00 Schmittger 374 cts., Langenfelder 124 cts.)	5,00

Peoria, Ills, March 20, 1858.

Ms. Böling.

Address of the dear brother:

O. nueller.

oare vk Rev. LoslInF

ksoria, III8.

Conferenz display.

The Southern Indiana Districts Conference will hold its next meeting Friday, April 16 through Monday, April 18 at the home of the undersigned.

Th. Wichmann.

Cincinnati, Nace St. between 15th and Liberty streets.

The Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St.

Holds its sessions this year at Milwaukee, Wis. and from the Wednesday after Trinity Day
the 2nd of June until the 8th of the month incl.

Mrs. Lochner, Secr.

This year's meeting
the

Synod of Missouri, Ohio and other states, Western Districts, will be held at St. Louis, Mo., on Thursday in the full week after Easter, April 15 (to the 21st inclusive). The members and guests of the Synod arriving for this purpose wish to meet either at Mr. Rev. Schaller or at the Porzellan-Waaren-

The parishioners are asked to report to the office of Mr. Heinecke and Mr. Estel, Nord Main Straße No. 26. At the same time, the attention of the dear brethren in office is drawn to the scheme for the parochial reports, which can be found on page 77 of the ninth (latest) report of the General Synod, and they are reminded of the duty to prepare their respective parochial report according to this scheme and to hand it in to the undersigned immediately after their arrival in St. Louis.

A. Th. Selle, Secretary.

Invitation
to the

Members of the Synod of Missouri, Ohio and other states.

Thursday, April 22, following the conclusion of the Western District Synod, the formal dedication of our Concordia College in St. Louis will be celebrated. The Evangel. Lutheran congregation in St. Louis believes that the dedication of such an institution, which has come into being out of gifts of love from our fellow believers and out of the mercy of our Lord, and which is to remain an institution of salvation for millions of fellow believers until the end of time, cannot be celebrated enough with thanksgiving and praise to the glory of God. For this reason, the same has decided to celebrate this day by a solemn procession, in connection with a children's festival, and otherwise in an appropriate manner. At the same time, the undersigned committee has been instructed to humbly invite all members of our Synod to glorify this feast by their presence in large numbers. The procession will start from the corner of 11th Street and Franklin Avenue at half past seven in the morning.

All those who wish to take part in such a celebration, which none of us will experience again, shall be most welcome, whether they appear in foliage-decorated wagons, on horseback, or on foot. The participants must provide their own food, but food and refreshments will be available at the college under cheap conditions.

St. Louis, Mo., April 8, 1858.

The Committee:

Ferd. Rudloff,

Otto Ernst,

Mart. Estel,

Carl Römer,

Gust. Seyffarth,

F. A. Uhlich,

Louis Volkening.

Receipt and thanks.

The following gifts of love have come to me for my community:

from the congregation of Mr. Pastor Hoppe in New-Or-

leans 513 .75
by Mr. Past. Eppling 5 0,75

To the dear brothers, on behalf of my congregation, I hereby express my heartfelt thanks.

Cinrinnati, March 18, 1858.

Th. Wichmann.

Receive

for the seminar on Fort - Wayne, Ind.

from

I. January 1857 to January 1, 1858, partly in money and partly in foodstuffs and other items valued at money:

From the community to Fvrt-Wayne ? 372,14

" "" d.Hrn.Past. Jäbker " 104,86

" Köstering " 27,79

" "" Stretching stress " 71M

„ "" HuSmann-- . „ 18,32

" "" / „ " WambSganß " 31,97

"" "" Fritze " 22,40

" Werfelmann „ 61,06

" " John " Z,50

" " " Schumann 28,28

" // , " " Reisinger " 11,79

"" "" Shepherd " 5,00

"" "" Wichmann " 27,25

"" "" Swan " 62,60

" "" „ " Stürcken " 8,50

"" "" Kühn " 11,50

"" "" Trautmann " 15,00

„ "" Hattstädt 15 „ 0,00

„ "" Strikter " 2,80

„ "" Also " 2,00

By Mr. Heinrich Märking, d. Mr. Past. Sauer " 1,00 " F. W. Weber, by Mr. Past. Lindemann,, 2,00 " E. Heller, through Mr. Past. Lindemann,, 1,00 " to an unnamed person, through Mr. Past. Ham

mer from Cineinnati " 1,00

"to an unnamed person, Mr. Past. Föhlinger,, 2,00 „ Mr. M. Wolff, through Mr. Past. Seidel-" 1,00

On the Highness v. Christ. Spannagel collected by Mr. Past. Daib " 2,00

Summa 5 913,45 1 quilt from the parish of Past. Werfelmann.

8 pairs of stockings from women's club from Past. WambSganß parish.

8 shirts from the women's club of the Pastor Detzer's church in Defiance.

From the Women's Association in the congregation of Mr. Pastor Fricke in Indianapolis: 6 shirts; 6 summer skirts; 12 pairs of stockings; 2 bed sheets.

From the two sisters of Mr. Past. Bernreuther and Jungfrau Barbara Beste!: 1 wattirte bedspread; 6 bed sheets; 6 Kiffeniiiberziigc.

From the women's club of the congregation of Mr. Pastor

Wichmann in Cinrinnati: 1 dozen shirts; 9 vests; 9 pairs of underpants; 3 undershirts; 11 pairs of socks; 3 silk neckerchiefs; 1 silk handkerchief; 1 bott tnch; 2 pillowcases.

1 pair of boots by Mr. G. Beck in Eincinnati.

2 shirts from Mrs. Schulze in Buffalo.

Don to the Women's Club in Defiance, Chic.: 13 pairs of stockings; 2 pairs of gloves; 1 summer skirt; 1 neck tie; 3 straw sacks.

Don to the Women's Association in the congregation of Mr. Pastor Fricke at Indianapolis: 1 quilt; 7 sheets; 6 underpants; 11 pillowcases; 2 woolen undershirts.

From the women's club in the parish of Mr. Pastor WambSganß: 12 pairs of woolen stockings; 6 pairs of woolen gloves.

From the Women's Association in the Parish of Hrn. Streckfuß 5 10,12. "

From the women's club in the community of Fort-Waynr 5 74,74 in all kinds of clothes.

Of the above total of 5913.45, the value of 5301.20 in foodstuffs is now to be paid directly into the Wirth.

The annual maintenance of a pupil did not cost more than 516.50 this year either, partly due to this, partly due to the continued housemotherly and housekeeping faithfulness and prudence of Professor Crämer, first and foremost, and finally due to the blessing of the Lord.

Also, although the number of children has grown to about 50, Christian women in the community have continued to do their laundry every week.

So this time, too, we would like to express our heartfelt thanks to all benefactors of our seminary, both near and far. However, the congregations of the Synod, which until now have done little or nothing at all for our educational institutions, should seriously consider how such omission is a serious offense against faith and love, and incites God to wrath against the ungrateful, who easily causes and sends the ungrateful and miserly to lose three times more through all kinds of accidents and just punishments, than what they have taken from the church, and who, if they do not take his discipline and 'a punishing word to heart, could well be moved by the assiduous ingratitude, despite all outward churchliness and Godliness of these and those congregations, to withdraw from them again the undeserved gift of the pure beatifying doctrine and to give it to others who bear its fruits.

Fvrt-Wayne, March 1858.

z./"

W- Sihler.

Get

for

Settlement of municipal debt, Oshkosh, Wis. By Mr. C. Rinnbach, through Mr. Past. King - - 5 1.00

"G. and M., through Mr. Past. MultanowSky	-2,00	
" Mr. Hermann Büniger, St. Louis	ZM " F. F-, St. Louis	ZM
„ H. H., St. Louis	2,00	

r 11,00

May God, who will give to each one according to his works, richly reward these works of faith to the Christian givers and let them come with all believers to where we will reap in His time without ceasing.

Oshkosh, Wis, March 17, 1858.

Martin Stephan, Pastor.

For the Synodalcasse Middle Districts:

Collecte of St. Pauls comm. in Fvrt-Wayne 5 27,00

From Mr. Past. Dr. Sihler in Fvrt-Wayne 2,00 " Hrn. Past. Kühn for sold synodal reports 0,40

For seminar construction at Fort-Wayne:

From the congregation in Frankenmuth, Mich. 27.00 " "" of Mr. Past. John 5,00

Fvrt-Wayne, March 25, 1858.

Christian Piepenbrink, Cassirer.

Into the Synodal-Casse Northern District has been received:

From Mr. Past. Stephan	P iM
... Teacher Riedel	z'oo

Monroe, Mich. 25 March 1858.

W- Hattstädt, Cassirer.

a. On the general synodal treasury:

By Mr. Past. Geyer at Watertown, Wis. - -5 15.63 to wit;

52,00 from Mr. Friedr. Schwefel sen.

0.85 from Mr. Ludwig Braunschweig,

7,00 by the Herren Friedr. Uttach, Joh. Uttach, Friedr. Neitzel, Carl Maaß, Gotthilf Müller, Carl Lock, Past. L. Geyer L 51.00,

3.50 from Messrs. Martin Christien, August Neitzel, Gotth. Neitzel, Fr. Witte, Johann Hksemeister, Peter Bahl, Fr. Maaß ü 50c.,

1.25 from Messrs. Fr. Brunswick, Jmanuel Schulz, Joh. Neitzel, Carl Kiöhn, widowed Mrs. Kaspar ä 25c.,

0.61 v.d.Hren. Zellmcr, Krügern. Mrs. Schön, 0.42 of some limbs at Concord,

by Mr. A. Paar, from Mr. Louis Noth in the

Parish of Mr. Past. Harms in Cape Girard. 1 00 by Mr. L. Piepenbrink in Fvrt-Wayne from Mr. Past. W. Hattstädt, Monroe, Mich., from

d. Synodal-Casse nördlichen Districts 32,61 von Herrn E. Noschke, aus d. Synodal-Casse westl.

Districts 50,00

of the community of Mr. Past. Scholz in Minden,

Ills., Collecte on "rst easterc holiday 5,9z

by A. Schlitt in Ballimorc 1,00

for the general president.

from St. Paulö Parish in Fort-Wayne.... 25,00 Weihnachtö-Collecte from the congregation of Mr. Rev.

Bold o,50

by Mr. Past. J. P. Kaib, by Mr. F. OchS-> 2F0

b. To the Synodal Missionary Fund:

By Mr. Past. W. Hattstädt, Monroe, Mich. 17.32 namely:

54.72 from school children,

0.62 from an unnamed person,

1,00 by Mr. Farnrr,

3.78 from the readers of the mission sheets,

2.06 on the wedding of Mr. A. Kronbach ges.

1.08 on the child baptism d. Hru. M. Kronbach ges.

for Minnesota in particular:

1.56 from the congregation's collection bag,

1.00 by K. Mohr,

0,5t) from Mrs. Marg. Schuster,

1.00 from an unnamed person, by Mr. C. Piepentrink, Fort-Wayne ven der

According to Mr. Past. WambSganß 10,M

By Mr. Past. H. Jor 5'42

namely:

51.35 from its Trinity congregation at Manitowoc,

1.44 of whose St. PauluS gcm. to Mariöon,

1.63 from its mission oil can,

1.00 by Mr. Past. Jox.

Collection on the baptism of the child of Fr.
in d. Gem. drn. Past. Scholz in Minden, Ill. 2.60

o. To the college maintenance fund:

By Mr. A.Paar, from the following in the Gern.
of Mr. Past. Harms in Cape Girard.

6,75

52.75 from Mr. Caspar Roth,
2,00 " " Louis Roth,
1,00 „ " Georg Roth,
1,00 " " A. Pair.

From Mr. C. Piepenbrink in Fvrt-Wayne, by.

Hrn. Past. Kühn collected by W. Conrad - -
from Mr. Jmanuel Günther in St. Louis

-3,00

2,00

ä. For poor students and pupils nn Concordia College and Seminary.

By Mr. Past. Ferd. Sievers in Frankenlust, from Dr. Koch for his son Fritz 15.00

F. Boehlau, Cassirer.

For the Lutheran have paid:

the 11th and 12th years:

Mr. Nötiger.

the 13th year:

Messrs: L. Dönner, Past. J. G. Birkmann 5 Ex., C. Knif, G. LüderS.

the 14th year:

The gentlemen: Past. A-Zagrl, J. Kühl, M. Härtung, Mießner 50rtS>, W. Frvbel, G. Döring, Militzer, Ferd. Sommer, J. Schlimpart, G. Krauhe, Past. Geyer, G. Müller, Fr. Mech, Fr. Witte, F. Schwefel, F. Neitzel, C. Lock, L. Braunschweig, Ph. Wetzel, F. Brendemühl, K. Volkmann, Freischmidt, D. Frömig, C. Kusow, L. Donner, W. Schröder, C. Knif, G. Luders.

Furthermore: Widow Bück.

S. W. Barthel.

Herr von Rohr and the Pittsburgh Conference.

The dearest reader of the "Lutheran" will certainly be delighted by even the slightest prospect of peace with the Buffalo people. The writer of this paper cherishes this hope. Not as if new proposals for peace on the part of Buffalo had arrived in our camp; from that side, at least for the moment, something can hardly be expected: hope beckons from another side. The Buffalonians, for example, seeing that the Missourians so stubbornly insist on Luther's theology, and fetch their weapons of attack and defense from his inexhaustible armory, are now also determined to fight with Luther against them, and therefore begin to read Luther. The attempts to refute the Lutheran doctrine of the Missourians with Luther, of course, cannot be different from a fighter hitting himself in his own cheek, but one can with good reason hope that when one is somewhat sobered by the intoxicating joy over the new weapon found, and the clouded view will be somewhat cleared, the truth from Luther's writings will so victoriously shine into the eyes and hearts of the dear gentlemen that they will give themselves up like honorable enemies of the truth, and the so often offered hand of peace of the Missourians will not be long delayed by unjust demands, but will gladly seize them by accepting a religious dialogue.

Another reason for the expressed hope lies in the perception that the gentlemen have been making such desperate leaps for some time now, like a pike that feels that the fishing rod is stuck in its life and is now doing its utmost, admittedly in vain, to get loose. That is the time when exhaustion sets in and he is pulled out to dry land. Now God forbid.

Now, of course, they are still thinking of nothing but war, and Herr von Rohr has again, in his opinion, achieved a significant victory. In No. 12 of the *Informatorium*, he writes about the Pittsburgh Conference, expressing his joy that it proved to be very poor in spirit as well as in numbers. The poverty in number he can prove in unmistakable numbers, the poverty in spirit he tries to expose at least from Luther's writings by proven heresies in the simplest and clearest way for the faithful readers of the *Inform.* In doing so, he naturally proceeds in a truly soldierly manner, as befits an old soldier, i.e., he makes short work of the Missourians by not merely, as before, imputing individual false doctrines to them and refuting them with even worse ones, but by putting them, with no effort on his part, over their heads into the cauldron of all heresies, i.e., Papism itself, and thinking: "Now they shall leave us scot-free. That he

In his zeal for victory, he does not notice that he, like Balaam, has to bless where he went out to curse, but we can only rejoice when we are counted by our opponents among the "poor in spirit" and among the "small flock" on whom the Lord pours out his blessings and to whom the kingdom is granted by the heavenly Father.

But to the point. Mr. von Rohr seeks to prove the heresies of the Conference in two articles, the article on the "Church" first, of course, and then also the article on Holy Baptism. As far as the first point is concerned, it is already known to the dear reader of the "Lutheran" that the Buffaloers always proceed in the dispute in question in the same way as the bombardier beetle, of which the writer of this remembers from his childhood, if he is not mistaken, to have read with much pleasure in Raff's *Naturgeschichte* that the same, in the confusion and fear of persecution, lets a blue vapor escape from its anus, under the protection of which it seeks to withdraw from the affair. This honorable retreat is also taken by the Buffaloers this time in the *Informatorium* under the direction of Herr v. Rohr. For this time, at least, we want to let them go unhindered, and consider the new heresy which Herr v. Rohr has discovered in the wicked Missourians, and against which he brings up the heavy artillery from Luther's armory. And what does that consist of? Nothing less than the damned papist doctrine of the *opus operatum*, by which it has now been made most clearly apparent to all the world that

that in the Missourians, and in the conference seduced by them, the basic soup of all heretical abominations is really to be found, and that therefore every righteous Christian must beware of these abominable heretics.

The Pittsburg Conference, in discussing the ninth article of the Augsburg Conf. Conf. simply stated the truth, which is self-evident to old Lutherans, that baptism also effects faith;-as indeed it cannot be otherwise, since the word connected with the seal is surely to be ascribed no less power and effect than the word without the seal.-Furthermore, precisely in order to guard against the papist abomination, which is reappearing in the Lutheran Church as well, that baptism acts *opere operato*, (i.e., only for the sake of the outward act of the sacrament, even without faith), as well as against re-baptism, the Conference at Pittsburg also declared that baptism is a sacrament of faith. (i.e., only for the sake of the external action of the sacrament, even without faith), as well as against the Anabaptist rejection of infant baptism, and the assumption of the same, that the children of Christians are also ordinarily saved without baptism, because they are already holy for the sake of their birth as Christians, and not, like the heathen - children, children of wrath by nature, The truth, generally accepted in the Lutheran Church, that especially in the case of children brought to baptism at the command of Christ, it can be assumed with certainty that they believe, not by nature, nor even through a preceding direct effect of the Holy Spirit, which seems to be the enthusiastic view of Mr. v. Rohr. v. Rohr, but precisely by means and power of the baptism they receive, which, in addition to the other goods of salvation, also provides them with faith, by which alone they are enabled to partake of them.

The words of the conference read (cf. Luth. No. 11) "As far as the word 'grace' is concerned, it includes both the gracious attitude of God and all the benefits and gifts that flow from it. So also faith, by which we are to accept the benefits of God, belongs to the grace given through baptism. Finally, if one asks to whom grace is offered in baptism, the answer is: to all. However, it is naturally received only by those who accept it. Thus, the whole developed doctrine of the Lutheran Church on Holy Baptism can be clearly understood from these words. Thus, the entire developed doctrine of the Lutheran Church on Holy Baptism can already be clearly derived from these words, which, chosen with immense wisdom and with all brevity, both confess the right doctrine and not indistinctly reject the false doctrine, partly of the Reformed of a mere sign of grace, partly of the Papists of the *Opus operatum*.

"Furthermore, the conference considered it necessary, on the basis of the following words in the 9th article: "the children become pleasing to God," to express the conviction that through baptism faith is also worked in the children, and therefore grace is not only offered to them at all times, but is also given."

From this debate of the conference, Mr. v. Rohr now picks out - and who should have What do you not admire about the richness of spirit, or rather about sycophantic impudence and malice? - The author points out the heresy of the conference as if it taught the papist abomination of the *opus operatum*. His conclusion is this: "since baptism is to give and work faith in little children, it must work as an *opus operatum*," or, as he later expresses himself more clearly: "the Conference teaches that children are brought to baptism without faith (which the Conference did not even say) and only receive grace and faith through baptism-so it teaches that baptism imparts grace *ex opere operato*, i.e., from the work and through the work. i.e. from the work and through the work and action of the sacrament, if the one who receives the sacrament also has no faith." Again a bit of Buffalo theology and logic, i.e. sycophantic blindness and impudence. Mr. von Rohr himself first states that the papist error of the *opus operatum* consists in the assertion that the sacraments work grace only from the work and through the work and action of the sacrament in those who also have no faith." The Conference teaches that grace is offered to all in the sacraments, but that it is received only by those who accept it, i.e., of course, as it said shortly before: through faith! Thus the Conference teaches the blessed effect of the Sacrament even without faith *ex opere operato*!!!! Thus, the toad must suck poison from all flowers, and of course can only spit out poison.

If the Conference, in order to explain the expression of the Augsburg Confession: "infants become pleasing to God through baptism", is opposed to the papist error If the Conference, in order to explain the expression of the Augsburg Confession: "children become pleasing to God through baptism" precisely in opposition to the papist error, as if this happened through the mere act of baptism even without faith, recalls with all orthodox dogmatists that baptism also necessarily effects faith, and for this very reason children become pleasing to God through baptism, it must therefore again teach the papist abomination of the *opus operatum*! Does Mr. v. Rohr believe that children are pleasing to God without faith? Or does he not believe that they become pleasing to God through baptism, even if before baptism, after their natural birth, they are born as flesh of flesh, like all sticky ones, children of wrath by nature? Or does he believe that every child brought to baptism must necessarily have faith beforehand, that is, must already be pleasing to God, in order to become pleasing to God through baptism? Or is the faith wrought through baptism not a faith peculiar to the child, by which it accepted the promise offered to it and the goods of salvation included therein? What confusion! In this article, as in the second, the Exodus Conf. refrains from the possibility that the baptized can have faith even before they are baptized, and teaches here as well as there about baptism as the orderly means by which a man born and lost in sin is born again and pleases God by bringing him all that is necessary for this,

the goods of salvation as well as faith, without which they cannot be received. And the Conference pronounces the same, expressly against the abominable doctrine of the *opus operatum*; thus the Conference has the papist error of the *opus operatum*. But there are Missourians with it, who must necessarily, at least in the eyes of the world, go to the ground, be it as it may, even if by such shameful, wanton blackening and lies the most ghastly aversions are given, the church is confused, and one's own conscience is struck dead.

But doesn't Mr. von Rohr have Luther on his side? My dear reader, what must not a lute put up with when a donkey comes over it as a lute maker! If Luther is to be a witness for Mr. von Rohr's judgment, then he must also assert two things in the cited passage: first, that children must necessarily have faith before baptism, or before they are baptized; second, that whoever teaches that baptism effects faith lies in the shameful error of the *opus operatum*. Luther does not teach the first anywhere, but the second, that baptism works faith, he teaches explicitly.

But the good man is not at all serious about proving with Luther what he pretends. He relies on the willingness of his like-minded readers to accept everything that blasphemes us, and, by the way, again plays the role of the bombardier beetle, for after he first impudently claims that the Conference harbors the papist error of the *opus operatum*, and then quotes the words of the Conference in fragments, he speaks:

Dr. Luther testifies to this in the church postilion on the Sunday of Septuagint (it happens to be the sermon on the third Sunday after Epiphany), and calls it a papist error that the children are only infused with their own faith in baptism.

On the contrary, he teaches that children must be baptized in their own faith. He says:

"Now the question is, where do the little children remain, if they have no reason and cannot believe for themselves, because it is written: Rom. 10, 17. Faith comes by hearing, hearing comes by preaching God's word. Now the young children do not hear nor understand God's word, so they may not have faith of their own. To this question the sophists in the high schools and the pope's group have invented such an answer that the young children are baptized without their own faith, namely on the faith of the church, which the godparents confess at the baptism; then in the baptism the sins of the child are forgiven by the power and authority of the baptism, and the faith is poured in with grace, so that a newborn child is born with water and the Holy Spirit" 2c.

In the following, he continues with Luther's proof (admittedly in a highly confused excerpt) that baptism helps no one, nor is it to be given to anyone, except for himself, and that no one can be baptized without his own faith" 2c. This is again blue vapor from the conscious anus, under which the bombardier beetle retreats, after he has smacked his opponent with the assertion that the conference has the ghastly error in front *opus operatum*. For what on earth does this passage, like Luther's entire sermon in general, have to do with the doctrine of the Conference? Did it teach that infants are baptized on the faith of their godparents? or did it deny that infants must have their own faith as well as adults in order to share in the blessing of holy baptism? What is the reason for this? None of the above. But then the passage does not fit against the Conference? Certainly not, but it fits well for the Buffaloes, in order to hang one on the Missourians in the reading circle of well-meaning morons or malicious asses. But it should also suit us, in order to expose partly the ignorance, partly the insidious malice of our opponents, at least to those who have a sense of justice and honesty. First, then, how little Mr. v. Rohr knows and understands about Luther and Lutheran doctrine, and is only pleased when he has found a passage that sounds as if it were against us. He dwells on the fact that the Conference, with regard to the expression used in the ninth article of the Augsburg Conf. Conf.: "that grace is offered through baptism": in the word "grace" is understood both the gracious attitude of God and all the benefits and gifts that flow from it. Therefore also faith, by which we are to accept the benefits of God, belongs to the grace that is offered through baptism.

Honor Cochläus (usually called Rotz-! Löffel by Luther) also smelled the same heresy on Luther, but the latter answered him (E. Walch. XIX, 702): "But since Cochläus says that grace also makes righteous, he should have understood this in such a way that he knew that faith is just the same grace, and not, as he does, write a special form apart from faith and love, or draw it from his fictitious sophists; so he should not have concluded so foolishly: Grace makes righteous, from which it follows that faith does not make righteous, least of all as they speak of grace. But the Scriptures speak differently of the matter, for in the Scriptures grace means God's favor, so that he grants us all good things and is gracious. This grace alone makes us pious and righteous; that is, it gives us faith without merit, by which alone we are justified." We wish, by the way, the emerging papacy in the Lutheran Church luck, so that it will not lack its "snots" and "goats" either.

What now Luther's quoted passage

As far as the above is concerned, it does not prove anything against the conference, but its citation shows me that Hr. v. R. does not understand Luther, and in any case, like his *senior ministerii* with his lying travel report, has expressed the *character indelebilis* of a wilful and insidious denigrator.

That Luther did not want to reject the teaching that baptism works faith in small children is clear from the fact that Luther, as will be shown later, teaches the same thing as a matter of course. What does he want to reject with this?

If the dear reader takes the sermon from which Mr. v. Rohr cites Luther's words, he will see that, insofar as it is directed against the papists (he also testifies against the error of the Waldenses, but Mr. v. R. conflates all of this), Luther deals in it with the doctrine "of one's own faith and that of others, item of the faith and baptism of children," as the title also states. His main goal is to prove that no one can be saved through foreign faith or foreign righteousness, but he must have his own faith in order to share in the promise of God and the eternal goods of salvation. He then raises the question of how it is with the little children who are brought to holy baptism, and yet, according to the wrong opinion, cannot have their own faith. He then refutes the wrong answer of the papists and the abomination of the *opus operatum* contained therein, and then gives the right answer that the children must have their own faith at baptism, and also shows how they acquire the same, and the latter, of course, in a different way than Mr. von Rohr has read out.

The error in the papist answer is threefold: the first error is that the children are baptized on the faith of the church, which the godparents profess, without their own faith.

The second, that in baptism, by the power and might of baptism, infants may have their sins forgiven and their own faith poured out with grace.

The third error lies in the wrong concept that the papists have of the faith that is to be infused into children through baptism.

Of course, the whole thing boils down to the *opus operatum* and justification not by faith, but by self-inherent merit, which, however, the conference has just opposed by its declaration. Mr. v. Rohr only did not understand what Luther wanted to say with the words "by power and might of baptism" and "own faith with grace".

When Luther rejects the statement of the papists that "sins are forgiven in baptism" "by the power and might of baptism", he does not, of course, mean to reject baptism as a means of grace, nor the power of baptism to work faith, but the statement of the papists that baptism works powerfully and beatifically.

even without faith of the baptized only from a (magical) power, which adheres, for example, in the water, as such, or in the baptismal formula as such. This can be seen clearly from the words that follow immediately after the passage quoted: "From this lie they have gone on, and come so far that they have taught, and still hold, that the sacraments have such power, that even if you have no faith,

and receive the sacrament (so far as you do not intend to sin), you still receive grace and forgiveness of sins without all faith, This they have introduced from the former opinion, considering that the young children thus receive grace without faith, solely by power and force of baptism, as they dream. That is why they attribute it to the ancients and to all men, and speak such things from their own minds, so that they have masterfully eradicated the Christian faith, made it null and void, and erected only our work with the power of the sacraments 2c.

This is shown more clearly in the interpretation of the first book of Moses (W. I., 420): "As the Sophists also chat when they dispute how baptism makes righteous. For Thomas and Bonaventure understand it in this way, that the water is given by God a special power to work, so that when a child is baptized in it, it can create righteousness from its power" 2c. Or in the polemic against Henry VIII. (W. XIX, 74): "Many have supposed that there is a hidden spiritual power in the word and water that works in the soul of the one who has received the grace of God. Others contradict them and say that there is no power in the sacraments, but that the grace is given by God alone, who is in the sacraments, which he instituted, according to the comparison made" 2c.

But that may be as it may be; Luther clearly rejects the doctrine that one's own faith is infused into the children through baptism, but they must have it before they are baptized. Certainly according to Mr. v. Rohr's interpretation, but not according to Luther's opinion; for he, as said, nowhere asserts, least of all in the sermon cited by Mr. v. R., that the children must already bring faith with them when they are baptized. Nor does one see where they should get it; God would have to work directly in a proper way; for what Mr. v. R. is hinting about the prayer of the church and godparents, by which the child is to acquire faith before baptism, has no basis, neither in Scripture, nor in Luther's works. Luther claims that the child believes in baptism and at baptism, but nowhere that it must already have faith before baptism.

What then do the papists understand by infused faith? About the same as what the Lutherans understand by it? namely, the faith that adheres to the promise of God,

which promises the sinner forgiveness of sins, life and blessedness in Christ Jesus and for Christ's sake freely by grace and free of charge, and justifies him before God only because and in so far as he takes hold of Christ? Everyone knows that this is not the case, and also v. R.'s addition: "with grace" should at least have drawn attention to this. The papists understand by it nothing but a virtue, such as love, hope, etc., by which "faith" is actually formed, acquires a form and value, so that the person who has it thereby earns grace or becomes worthy of God's further grace. Luther himself says this in his writing against Cochläus (W XIX, 699): "I have therefore ascribed righteousness to faith alone, that I thereby condemn the godless doctrine of the sophists and monks, who have seduced the whole world in the confidence of works. I knew very well that they did not deny, at least with their mouths, that righteousness comes through Christ, through baptism and through the Holy Spirit, but I saw very well that they did not believe that faith alone makes righteousness, but they very nearly attributed all the glory of righteousness to works for all this being is based on works and not on faith alone. And they falsely think that faith is, knows not what, a hidden form in the soul, which is, as it were, **a part**, but not **a summa of** all virtue.

But the papists themselves can say it best. In the papist confutation of the Augsburg Conf. Conf. it says in the 4th article: "But that they here think of faith, this is so far conceded, provided it is not understood of faith alone (as some teach evil), but of faith which is active through love (as Paul rightly teaches to the Galatians). For even in baptism not only faith, but also hope and love are poured in at the same time, as Pope Alexander proves 2c." In the 6th article of Conrad Wimpina and Other Lessons against the Confession of D. M. L. 2c. it says: "that faith is not a human work, nor possible from our own strength, but it is God's work and gift, Joh. 6, 29. which the Holy Spirit works in us, we allow; but it is poured into us with other virtues (with Luther: "with graces") in baptism 2c." But this is known to every competent confirmand who is only somewhat introduced to the symbolic books.

It will now be clear enough to the reader how admirably Mr. von Rohr has led Luther against the Conference, and what wealth of spirit, wit and astuteness he has displayed in doing so. The good man has indeed shot a lot of powder, but in his Don Quixotic zeal for supposed orthodoxy he has again fought against windmills.

But how do I come to tempt the noble knight of La Mancha with the fact that I am I would like to compare him with the noble von Rohr, who not only displayed an unusual limitation in his understanding of Luther in his opposition to the conference, but also a vile baseness.

One would like to assume that Herr von Rohr knows neither the passages in the symbolic books nor in Luther's works, in which it is taught, as it cannot be otherwise, that baptism works faith (cf. "Lutheraner," Jahrgang 11, page 192, furthermore VV. VI, 314, XIX, 700 and 701), and one could even understand how he could not grasp the difference between the doctrine of the *opus operatum* and the statement of the Conference that baptism works faith in the infants offered at Christ's command, and how he could have been misled by Luther's misunderstood words about "infused faith" 2c. Luther really condemned the pronounced doctrine of the conference as the papist reason for the *operis operusti*, if only he had not acted with such scornful insolence and meanness and if he had not known that he was a wretched sycophant who was falsely testifying to Luther.

Mr. von Rohr interrupts his introduction to Luther's sermon at the point where it must give the impression to the reader, who has not read the entire sermon, as if he teaches that the godparents, through their intercession for the child, attain faith before baptism, which the child must have in or at baptism in order to enjoy baptism blessedly. Luther, however, is far from such enthusiasm, but by urging faith in children, he also shows how the child overcomes such faith. And how? Naturally, through the intercession of the godparents **in and by means of baptism**; as he expresses this "och more clearly and briefly in the writing against Cochläus XIX. 701). It is said there: 'But I do not say that infants should not be baptized, nor do I say that (they) receive baptism without faith: but I say that they **believe at baptism by the power of the word which is prayed over them, and thereby the devil is invoked**, and by the faith of the church, which brings such infants to baptism, and acquires faith for them by prayer.' 2c." So it also bites in the sermon cited by Mr. von Rohr, shortly thereafter, where Mr. von Rohr broke off his excerpt: "So we also say here that the little children are brought to baptism by someone else's faith and work, but **when they have come there**, and the priest or Baptist acts with them in Christ's stead, he blesses them, and gives them **faith and the kingdom of heaven**, for the priest's word and deed are Christ's own word and work." - Read the whole sermon.

One cannot believe one's own eyes when one repeatedly encounters such atrocious insolence and base meanness among the Buffaloers. One remembers, among other vulgarities and base calumnies and lies, the report of the Cleveland gang, the lying travel report with the maliciously twisted news of the appointment of the school teacher Lemke as superintendent, which was thus spread to our calumny, the falsifications of Gerhard's evidence, by which *senior ministerii* has branded himself beyond his usual, low fees! What should one say to a man and, what is more, to a preacher of the gospel whom hatred and anger make so blind, mad and foolish that he is not afraid nor ashamed to put himself in the pillory in the eyes of all, even only heathen honest people, if he only

succeeds in throwing muck at his opponent in the eyes of his seduced party? Surely he must know that God kills the liars and the false mouths! How terribly miserable the man must feel, if there is still an ounce of feeling in him. How low he must have sunk, since as a former officer he was used to at least outward respectability; and now so low and mean! For what does Herr von Rohr want to say to justify himself? Exactly that which he interprets as an atrocious popery to the Conference, and against which he cites Luther, Luther himself teaches, and that in the same sermon from which he takes his weapons, in explicit, dry, clear words. And what is one to think of a party to whom these so often recurring proofs of a horrendous malice and quite base meanness are presented in an incontrovertible, irrefutable manner, and who feel no disgust for the men and their ways, and no abhorrence for their principles and their character, but are held in their bonds by demonic force through the false doctrine they hold with them; indeed, display an indignation that their venerable heads are not treated with more decency and modesty!

Now, in my opinion, they are no longer worthy of any treatment, neither good nor bad, but should be left to the judgment of God, who alone has the power to take hold of the hood of a malicious person who continually sins against his conscience, so that not only his bones but also the innermost marrow of his soul trembles, and such a grip brings him to his senses. God forbid. Amen!

(Submitted.)

Response from a lapse in the Methodist "Apologist" of Cincinnati.

In a number of the Methodist "Apogete" of February 18 of that year we find

An essay from the pen of a certain Dr. Nestmann with the heading: "Whoever does not have Christ's spirit is not his!" is actually directed against a certain Pastor Köhler; however, in it a side blow is also taken at me, the undersigned, in such a way that my former official activity at Jonesboro, Ill, is presented in such a way that I cannot possibly remain silent about it without giving an evil appearance.

I do not write this reply because I intend to teach that so-called Dr. Nestmann better; for he knows it only too well himself, as I want to prove how shamefully he lied publicly against me in that essay, but I write this because every common Christian must not be indifferent to what is said of him publicly, since by his conduct the preaching of the holy gospel is either adorned or blasphemed. How much more should a preacher of the gospel purify himself from public accusation, since the apostle expressly demands of a bishop that he "be blameless. Therefore, the same apostle says of himself in 1 Cor. 9, 15: "I would rather die, than that someone should make my fame unworthy of me." And how often does he justify himself against the false apostles? How often does not Christ defend himself against his enemies, the Pharisees?

The passage now referring to me in the mentioned sheet reads literally thus:

"If the Methodists believe that the whole world is their field, they are only acting according to the command of their Lord and Master, Marc. 16, 15: "Go into all the world and preach the gospel to every creature," and do as the apostles did; Marc. 16, 20: "They all went out and preached in every place. And the Lord worked with them by signs that followed."" They act differently than the preachers of the Missouri Synod, of whom also a certain Hügli used to be here, who did not care for children and congregation the whole week, but had to study a sermon for Sunday the whole week!"But then he did not preach the Gospel or God's Word, no, he only preached Luther, the Augsburg Confession and the Schmalkaldic Articles," (why not also the Concordia Formula, probably the Reverend does not know that the Concordia Formula also belongs to our symbolic books), "the sheets held by the congregation, good for all Christians, as: the American Messenger, the Messenger of the Gospel, the Signs of the Times, the Reformed Church Newspaper and the World Messenger, as well as their editors, together with the rest of the Christian - and human world, damned (!) and tore the still firm bond of love and harmony in the congregation, until he was finally let go as a blasphemer." haec ille.

I now have the following to briefly
and can have it confirmed by witnesses at any time:

I hereby publicly declare as a shameful lie when the said Dr. Nestmann says that I did not take care of children and congregation, since during the short time I spent there, as long as I was physically well, I taught confirmation classes almost every day of the week and diligently visited the sick and dying in the congregation. Even those whom the aforementioned Dr. Nestmann now serves as a congregation *) will be able to testify to this; unless they are completely deprived of their memory or even their conscience through their chiliastic reveries.

If, however, it is also said in the essay in question that I have had a sermon to study all week, and that this means something like this, that I have not made it easy for myself in the preparation of my sermons, but have first diligently thought about it and studied it and carefully considered every word in it before I delivered it, then I am pleased with this. I also confess that I still do this as much as possible, and also intend to do it further, as long as God graciously preserves me from the frivolous Methodist spirit, which I sincerely ask him to do, because this spirit does not take it so exactly with the preaching of the Word of God, on which all our salvation, life and blessedness is built, and which can be leavened by a little leaven. Therefore, even Luther (who, I hope, will admit, could preach better than all Methodists, including this so-called Dr. Nestmann of Jonesboro) writes in his excellent scripture: that these words of Christ: "This is my body 2c. are still firm against the spirits of the swarm," thus: "Woe and woe to all our teachers and writers, who thus surely go about and spit out what falls into their mouths and do not first look at a thought ten times, whether it is also right for God: Who think that the devil is meanwhile in Babylon, or sleepeth beside them like a dog upon a cushion, and think not that he is round about them with vain poisonous fiery darts, which he sendeth in, which are the most beautiful thoughts, adorned with scripture, that they cannot know it."

But the venerable doctor also says that during my long studies I did not preach the gospel or God's word, but "only Luther, the Augsburg Confession and the Schmalkaldic Articles. Here I would like to know how the reverend Doctor knows that I have preached nothing but Luther, etc., since he himself was not present and

According to recently received news, Mr. Nestmann is no longer a preacher in Jonesboro; for the sake of certain things he has had to leave the area and seek the distance. His chiliastery, as carnal as it was, has had its natural course. This should be noted by Mr. Degmeier, who still does not want to repent for his defilements, but persists in his hypocritical Christianity. D. R.

since those whom he now serves as pastor, who alone could have told him, could not possibly have so reported to him; for although they have become my enemies, yet even in the last days before I left them they gave me the assurance that they knew that I had preached nothing but the true gospel to them. To which, of course, I had to reply that this statement of theirs would be judged on the

last day itself, when they would expel me no less by their adherence to ungodly doctrine. Where, then, did the reverend get the above? Nowhere else than from his hollow, idle brain, sick of Jewish-chilastic reveries.

But I want to go into more detail about the above. It is true that the venerable doctor can lie as only few can, but he is not clever enough in doing so, for what does it mean that I have preached nothing but Luther and so on? By this it cannot be meant that I have preached only about the person of Luther and about the external book in which the Augsburg Confession and so on is found, but that I have preached nothing but the teachings of Luther that are contained therein. That I therefore preached all my sermons strictly according to these symbols and interpreted the Word of God according to them. So that I have taught with the whole holy Christian church according to the 1st article of the Augsburg Confession, that there is one divine being, which is called and truly is God, and yet there are three persons in the same one divine being" and so on. And after the 2nd article: "that after Adam's fall all men, being born naturally, are conceived and born in sins," and so on. And after the 3rd article: "That God the Son became man, born of the pure virgin Mary..... crucified, died, and was buried, that he might be a sacrifice not only for original sin, but also for all other sins, making atonement for God's wrath," and so on. And after the 4th article: "that we may not obtain forgiveness of sins and righteousness for God by our own merit, works, and sufficiency, but that we may receive forgiveness of sins and be justified in the sight of God by grace through Christ through faith," and so on. And, in order not to become too long, according to the Concordia formula: "We believe, teach and confess that the only rule and guideline, according to which all teachings and teachers are to be judged, are the prophetic and apostolic writings of the Old and New Testament.

Here the reverend doctor would have to ask: Don't your reverends teach in the same way? Certainly, if the light were simply held under his eyes in this way, he would, like one who is mumbling in the dark, suddenly lead us back and assure us with all seriousness, hand on his chest, that he preaches neither the Schmalkaldic Articles, nor the Augsburg Confession, nor Luther,

nor Calvin, nor Wesley, nor Pope, (as he also gives a sample of it in the same number of the "Apologist"), but he preaches Jesus Christ and his word. But if one were to examine the matter a little more closely, one would find that he does not read or preach the Word of God as it is written in the Bible, word for word, but interprets it and applies it to certain cases; But not in such a way that he strictly adheres to certain truths and is guided by certain principles, which from the outset are considered by all true Christians to be divine, eternal truths, as the old Christian church always did, but he interprets the word of God and preaches it according to the knowledge that he alone has of this word; But he asks nothing of the knowledge that the whole Christian church has gained in the many struggles, persecutions and temptations that it has ever had to endure in this world, for that would be to preach the church to this pompous man. No, as I said, all his preaching and teaching is and must be modeled in every respect after his own individual views. But since his own knowledge is quite poor, since he is a haughty, puffed-up man who knows neither what challenge is nor what the cross is, whose little understanding is also clouded with innumerable prejudices, his whole cry that he preaches God's word can simply be reduced to a silly babble devoid of reason, strength, and juice. "They are great in prophesying and lick out the judgments. For all tables are full of spit and filth in all places. Whom then shall he teach knowledge? Whom shall he make to understand the sermon?" Isa. 28.

You see from this, my dear reader, how futile are all the objections that are usually made against adherence to our symbolic books, how wretched is the chatter of our adversaries, when they claim with all kinds of glittering, beautiful phrases how they do not want to be bound by symbolic books, which, after all, contain the word of men, since they were made by men, but they preach God's word, the Bible alone is their one and their all. You can see from the above what the devil actually has in mind with the "word of God" of these people, namely to provide us poor people with the excrements of the reason and imagination of these wretched people instead of the dear, sweet gospel of our dear Lord Jesus Christ, and thereby to ruin us for time and eternity.

No, we want to thank God for our symbolic books, in which our dear fathers handed down their rich experiences, which they gained in many struggles, temptations and persecutions, in many crosses and tribulations, in anxieties and hardships, researching day and night under heartfelt prayer in the Holy Scriptures, and in which we thus have infinitely more than in the so-called achievements, knowledge and experiences, which we are not familiar with.

these frivolous spirits would like to sell as God's word. Therefore, we want to stand firm and firm on the fact that our preachers should preach the Word of God to us strictly according to the symbolic books of our church; then we will also know when we go to church that we are hearing God's Word today. But we are not assured of this if we leave these careless spirits to their imagination. The more firmly we hold on to our symbols, the more firmly we hold on to God's word; the more, on the other hand, those enthusiasts assure us that they preach their "God's word" to us, the more we can be assured that, in the meantime, they are swarming and vagabonding like the unclean spirit in "dry places," so that we can expect nothing less than God's word.

But to return to our reverend. He continues in his dream: I condemned the papers held by the congregation, "good for all Christians, as: the American Ambassador," and so on. That I, as a Lutheran preacher, could not recommend the Reformed church newspaper in my congregation is self-evident; but that the Herr Doctor lists the "Signs of the Times," this Jewish-chiliastic filthy rag, among the newspapers, "good for all Christians," I can only explain from the fact that the man himself is completely devoid of principles, half Jew, half Christian.

Finally, our Doctor concludes: I have condemned the "editors" (of those papers) "together with the rest of the Christian and human world" until they "finally let me go as a blasphemer. Everyone can see that the Doctor is increasing his speech somewhat here, because it is coming to an end, in order to put a complete end to my life, as it were, with a final, powerful blow. It is only a wonder that the people at Jonesboro did not seek me out with flails and pitchforks and other instruments of murder, in order to render completely harmless such an evil, dangerous animal, which so shamefully condemned all of Christendom and the whole world!

But it is good that I still have the document in my hands, with which I can prove in black and white how I still escaped from that region. The matter is as follows: When I had administered the preaching ministry for some time at the congregation near Jonesboro, Ill, where Dr. Nestmann now serves, I found that a large part of this congregation were quite rude Chiliastes, who also held the shameful doctrines of the restoration of all things. This was the German part of the congregation, which consisted entirely of immigrants from the East; the English part of the congregation, which was quite small, made a praiseworthy exception; and I will also exclude it from all that I will say about this congregation in the following. These chiliasts soon challenged me themselves in public congregational meeting by all kinds of statements that referred to their false doctrine and

I asked them to give testimony against it, which, however, when it happened, made them very angry. And when I had to express my opinion about the "Signs of the Times" in a congregational meeting, they suddenly ran out to the church in a very scandalous way, angry and scolding the Missouri Synod and me for rejecting such Christian publications. After I had seriously and lovingly

admonished her in several previous meetings not to publicly proclaim her wrong views, but rather to be instructed about them, and after I had pleaded with her several times not to let me leave her, for God's sake, but all this remained fruitless, - since she further rejected everything I said against her favorite opinion of the millennial kingdom, etc., from her own lips. Since they rejected everything I said against their favorite opinion of the millennial kingdom, etc., from the outset and without further ado, without any examination, and demanded that I should not instruct them about it, but let them believe what they wanted, and since they finally could not see their way to providing me with a proper dwelling for the approaching winter, I finally saw myself compelled, with a saddened heart, to read the following resolutions to them:

"After many sad incidents within the local congregation, I find myself compelled to make the following demands on the congregation, declaring that without their concession on the part of the congregation, I have been urged to leave the congregation. I therefore demand (apart from the fact that it must be admitted what I demanded last Monday, namely that the culprits should confess that the above-mentioned scandalous breakup at a congregational meeting was not Christian).

1. that the congregation assures me from .their hearts that they want to be taught concerning the doctrine of the millennial kingdom, the (general) conversion of the Jews and the bringing of all things again;

2. not to reject without further ado all reasons, if such have been brought forward to prove any matter in dispute; and finally

3. to provide me with a decent place to live in the next few days.

"Without these points being admitted to me, it will be made impossible for me to administer the office of a Lutheran preacher here."

To all this, I was unanimously answered in the negative, whereupon I left the congregation. And this is what that nonsensical, so-called doctor calls "walking a blasphemer"! What else is to be thought of this subject, by the way, can also be easily deduced from the fact - apart from his shameful lies, which he unashamedly sends out into the world in public, as I have proved in the above - that he accepts the aforementioned congregation, which expelled its rightful pastor without any cause, as a congregation without further ado and thereby approves and confirms its shameful deed. But man himself feels this well; therefore he only strengthens himself with that

He does not mention the well-known Methodist principle that the whole world is actually their field before he starts from me. For he says in the passage already quoted above: "If the Methodists believe, the whole world" etc. (see above). Therefore, God willing, and if it is allowed to us, we want to illuminate this godless Methodist principle in a little more detail in a following number of the "Lutheran".

Finally, we would like to have a word with the editor of the Methodist Apologist. He says in regard to the mentioned article of Doctor Nestmann: "The above article was written for the Lutheran Church Messenger, which did not take it up. Both articles (for Nestmann wrote two articles) were sent to us by Rev. Ph. Barth of Nashville, for which we extend our warmest thanks to Brother Barth as well as to the author." What do you think, dear reader, of this Methodist newspaper writer who makes such obvious lies through his Methodist paper without further ado all over the world? Essays which were not even sent to him by their own author, but which he himself professes to have picked up, as it were! Has the old Methodist "Gaischt", which is so rich in words, evaporated so completely that he has to make do with such articles? Or does Mr. Nast believe that everything is permissible to write against the Missouri Synod, may it be true or false, because he has already had his fingers slapped several times from this side? Does the Methodist editor no longer know the 8th commandment and has he no spark of Christian love left in him? Or rather, has he lost all natural honesty to so obviously help to defame a person completely unknown to him? for he warmly thanks the author for the essay. O miserable hypocrites, who believe that you are allowed to throw the dung of your lies at all other people because they are not like you; you have no good spirit, but of your spirit it is written 2 Tim. 8, 1-9.

J. A. Huegli, cv. Lutheran pastor at Saginaw City, Mich.

Church dedication Chicago, III.

On the 1st of Advent and the following day, the local Lutheran congregation had the great joy of consecrating a new church to the service of Immanuel. Since during the discussions about the construction, whose necessity Zeder recognized, it seemed as if it would be quite impossible for us to raise the funds for it, and since because of this a complete despondency almost took hold of us, our joy was all the greater that God had nevertheless allowed us to seriously tackle the work in spite of all discouraging circumstances and to carry it out happily. Our new church is a frame building, 60 feet long, 40 wide.

and 20 high. Each of the two side walls is adorned with four beautiful, high Gothic arched windows; likewise, there is one on each side of the Gothic entrance door. A little tower 34 feet high (from the top of the roof) tells us to look for what is above and reminds us of the apostle's words: "Our walk is in heaven. The whole does not offer a grandiose, but nevertheless a very friendly sight from the outside and inside. - On the morning of the first Sunday of Advent, in spite of unfriendly

In the afternoon, in rainy weather, a large crowd of people gathered in front of the new church, among them our dear neighboring and mother congregation from the northern part of the city, which had willingly and cheerfully accepted the friendly invitation of the daughter who had come of age. After,

confession had been held in the old church, the present school locale, the assembled crowd sang the song with instrumental accompaniment: Now give thanks to God. During the first verse, the undersigned, with the churchwardens, the Bible, the Agende, and the sacred vessels in our hands, ascended the steps to the church door, which, after the verse had been sung to its conclusion and the singing had ceased, he opened with the words: "Open wide the gates, and lift up the doors of the world, that the King of Glory may come in. Singing the two remaining verses, the celebrating crowd entered the new church, and after the male choir chanted, "How holy is this place!" 2c. 2c., the undersigned, kneeling before the altar with his congregation, said the consecration prayer. Thereupon the festive service continued according to the usual order, and according to faith the undersigned preached the festive sermon on the Sunday Gospel, in which he brought the joyful message to his dear congregation on the occasion of the double feast (Advent and the consecration of the church): "Behold, your King is coming to you! - Who is your king? How does your king come? What does your king want? These were the three questions by the answer of which he could uncover to some extent the inexhaustible content of the great message of joy, and after exploration, he could say: "What is your king?

The sermon was followed by the celebration of Holy Communion according to the new order of the liturgy. The sermon was followed by the celebration of Holy Communion according to the order of the new Agenda.

In the afternoon, Pastor Wunder preached. The text of his sermon was the 87th Psalm. At the beginning he reminded the congregation he had founded of the wonderful, rich blessing with which God had gifted it, that it, which had started so small and lowly a few years ago, after such a short existence had already been placed in the necessity of having to build such a large church, about which we all rejoice with all our hearts.

had. In the sermon, he then addressed the topic: Why we, in consecrating this newly built house of God to the service of the church, should rejoice so highly. The answer was: 1. because the church, to whose service we hand it over, never passes away, but remains forever; 2. because such glorious things are preached in the church.

On the Monday after the 1st Advent we again had two church services, one in the morning, the other in the evening. The morning service was preached by Rev. Francke from Addison on Ps. 27, 4: On the joy of the children of God in the beautiful services of the Lord. Here he showed 1., by the example of David, how the saints of God in the OT should have their pleasure and joy in the same.

In the evening, Rev. Stubnatzi on Ps. 147, 12. 13. "Praise, O Jerusalem, the Lord; praise, O Zion, your God. For he maketh fast the bars of thy gates, and blesseth thy children within." In his sermon on this beautiful text he dealt with the following two parts: 1. how the things promised in the text are now being fulfilled by the completion and dedication of this house; 2. how therefore you, dear congregation, are to praise the Lord, to praise your God.

Thus, at the dedication of our new church, the precious, valuable Word of God was proclaimed abundantly and manifold by the grace of the Lord, and we hope that God has did not leave itself unwitnessed in any of the many listeners. May the heavenly Immanuel, our dear Lord Jesus Christ, who has also come to us poor sinners through his word, grant that his dear gospel may continue to be preached abundantly, purely and loudly in this consecrated Hanse, and that his holy sacraments may be administered properly. May he help, according to his grace, that this congregation, which is called by his name, may be a true Immanuel congregation and become more and more, and may he bless, increase, strengthen and establish it. May he make our new church a gate of heaven, through which many, many poorly redeemed sinners will be led into the blessed dwellings of eternal peace. Amen.

J. A. F. Muller,

Pastor of the Lutheran Immanuel congregation in Chicago, Ill.

Ecclesiastical message.

It has already been reported in the "Lutheraner" that unfortunately Pastor Schieferdecker had to be expelled from our synodal association because of his persistent adherence to false doctrine, and that he was then also removed from office by his congregation. A considerable time passed before the congregation of Altenburg could again be provided with a faithful, righteous pastor. But this has now finally happened. In the person of Rev. J. P. Beyer, God has provided her with a

to such a ministry. As reluctantly as he was dismissed by his former congregation in Memphis, Tenn., it finally had to recognize the divinity of the calling given to him. On Char Friday, the undersigned had the pleasure of introducing Mr. Past. Beyer to his new congregation. Already on the following first Easter Day, he held his inaugural sermon in front of a large congregation, which, at the express wish of the congregation, will be published in one of the next issues of this newspaper.

May the faithful Archpastor, our Lord Jesus Christ, make this servant a blessing for many, and may He ward off the temptations and excitements of Satan, who here also sought to scatter the sheep of the flock, and grant His Word one victory after another, so that it may be seen that the right God is in Zion. Amen.

Ch. H. Loeber.

The address of the I. brother from now on is:
Ilev. 1. I>.

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corr^ Oo., ^1o. ,

Death notice.

It is with deeply saddened hearts that we hereby inform our readers that Mr. Adolf Biewend, A.M., Professor of Philosophy at the Concordia Seminary and Director of the Concordia High School in St. Louis, Mo., after a short eight-day illness, died blessedly on the 10th of this month as a result of inflammation of the brain in the faith and confession of his Savior at the age of 41 years, 11 months, and was buried in the ground on the 12th of this month. He was buried in the ground in a Christian manner on the 12th of this month. The blessed man left behind a grieving widow with seven fatherless orphans, six sons and one daughter. Later, the oldest friend here will give the readers an outline of the life and the blessed effectiveness of the deceased.

The Northern District

of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St. will hold its sessions this year at Milwaukee, Wisconsin, from

Wednesday after Trinity, June 2,

an. The preachers of this district are requested to prepare their parochial reports exactly according to the scheme given in the report of the general synod P. 77 and to hand them over to the undersigned in due time.

Br. Lochner, Secr.

Held

n. To the general synodal treasury:

From Hin. E. Roschke from the Synod. - Casse tvrstl.
DistnktSr5000

Don F. B. in St. Louis, to defray the sendSunk costs of the synodal report to the gentlemen of the synod 200.

" Mr. Past. Multanowsky in Carlinville, Ill. 2 30

"of the Holy Cross Community in Monroe Co. Cross in Monroe Co., Ill. 12 00

Collecte der Gem. zu Altenburg, Perry Co, Mo. -- 24 43

From the Gem. d. Hrn. Past. Müller in Chicago, Ill. 5 80

"Mr. Past. Müller himself 100

By Mr. L. Raithel of the Lutheran Youth Shrine in Buffalo, N. 200

Collecte der Gem. des Hr. Past. J. Rauschert in Mount Element, Mich. 600

By Mr. C. Piepenbrink in Fort Wayne:

Collekte der Gem. des Hrn. Past. Bergt, Ful- tonCo., O. - 200

" from its branch Gcm., Napoleon, O. 1 M

From the comm. of Mr. Past. WambSganS,

Allen Co., Yes. 10 00

" " ,, " " Detzer, Dell- ance, O. 7 13

" whose comm. in South Ridge 593

" the community of Mr. Past. Jä'bke, Adams

Co., Yes. 5 00

for the general president:

By Mr. E. F. Brinker in Cleveland, O., Collecte der Ev.-Luth. Dreieinigleits - Gcm. des Hrn. Past. Lindemann 2400

From Mr. Past. Birkmann's congregation of the Holy Cross in Monroe Co. Cross in Monroe Co, Ill. 530

"Some members of the congregation of the Rev.

Scholz in Minden, Ill. 175

b. To the Synodal Missionary Fund:

By Mr. Teacher Jürstcnan, from the missionary box of the school at Aodenberg 150

" Mr. Past. Günther at Mcquon Niver,

Wisc.	39		
namely:			
29 by W. J. Stein,			
10 " L. Wallschläger.			
Don Hrn. Past. Brewer in Pittsburgh	500		
From the Trinity District of the congregation in St. Louis	65	Collecte am Epipb. - Feste der Gem. des Hrn. Past.	
Müller in Chicago, Ill.	550		
From the mission oil can of the same Gem.	780		
From the schoolchildren of Mr. Cantor Bürger the.	2 00		
" of the comm. of Mr. Past. Streets in Collinsville, Ill.	720		
" of an unnamed person of the same municipality	1 50		
500			
Collection at Adam Schröppel's child baptism there	1 25		
" the infant baptism of Mr. Mittoncntzwei	1 70		
" from the wedding of Mr. Joh. Narr- - -	3 35		
From an unnamed person in the community of Mr. Past.			
Loeber in Frohna, Perry Co., Mo.	1 50		
" of the Gem. of Mr. Past. Ottmann in New			
Mile, Mo.	9 io		
children of Mr. Kirchner in Addison, Ill.	IM		
Barling daselbst	2 37		
"M . Great in St.			
By Mr. C. Piepenbrink of Fort Wayne, from the comm. of Mr. Past. Stürken, Logan	SPort, Ja. 600	Louis	IM
Don of the comm. of Mr. Past. Beyer in Memphis, Tenn.	6M		
o. To the college maintenance fund:			
By Mr. Past. Guenther on the Mequon River, Wisc.	1 M " its common dr 405		
"Hrn-H. Jaegrr there	1M		
" of the Gem. in St. Louis	2200		
and "namely:			
11 from the Drcieiuity District,			
11 " JmmanuelS-	"		
Collekte der Gem. des Hrn, Past. Brewer in Pittsburgh	17 28		
From Mr. Past. Brewer himself	5 M		
" of the Gem. zu Altenburg. Perry Co., Mo.- -	16 50		
" of Mr. Past. Streets in Collins-			
" " Schliepsik, Madison		villc, Ill.	8M
		Co, Ill.	11 25
By Mr. Past. Loeber itt Frohna, Perry Co., Mo.	1 65		
namely:			
1 M from an unnamed person there, 65 collection on öek child baptism of Karl Wechter.			
" Hrn, O. Ernst:			
From the community of Mr. Past. Dulitz in Buf-			
" " " " "		salv	700
	H. Lemke,		
		Monroe, Mich.	5 W
F. Boehlan, Cassirer.			
To the Synodal-Casse of the Middle District:			
m. of Mr. Past. Schumann, Noble Co., Ja.	6 88		
" " /	" Köstering, Allen Co., Yes.	6 <0	
" " " " " King, Lafayettec,	Yes.	6 Ob.	
" a member of the same community	5ot)		
From the comm. of Mr. Past. Ncisinger, Anglaize Co., Ja.	5a;		
" Hrn. Past Kühn, Euclid, O.	300		
Lurch Hrn. Past. Kühn by W. Conrad	1 00		
For seminar construction:			
From Messrs. Friedrich Lciningcr	200		
Johann "	2 50		
Jacob"	2 Oü		
Sam. Rcitnaucr	3G		
Conrad Kctzely	250		
"the comm. of theMr. Past. Starken, Loganöport,			
"Horst, Peru, Yes.....	5 00	Yes	4725
" " " John, Nllen Co., Yes.	3 00		
" " " Jäbker, Adams Co.,		Yes.	3300
Fort-Wayiiic, April 15, 1858.			

For the Lutheran have paid:

the 11th year:

The gentlemen: Windheim, Past. Polack.

the 12th year:

The gentlemen: Past. J. P. Kalb 2 Er., M. Keller, H. Born, I. Flick, L. Tatze, Past. G. Polack, Windheim, C. Harmning.

the 13- year-old:

Messrs. Past. I. P. Kalb 5 L[^], Ur. A. GLritz, M. Keller, H. Krüger, Brust, Past. H. Oberwahrenbrock 2 Er." Past. A. Brandt, H. Heinz, H. Schcer, H. Schröder, G. Born, I. Flick, M. Albrecht, L. Stünkel, H. Degener, H. Roscnwinkl, M. Prccht, Past. G Polack. C. Tatze, Wind- heim, L. Meier, .Fr. Hne, I. Rinker, I. O. Meier, C. Hanncing, Knabe 50 Cts, Laumann, B. Werner, M. Heinrich, F. Bartling. C. Müller, HUBert, Wallschläger, Past. H. Lemke, P. Beyer.

the 14th year:

Messrs: W. Flatt, Dr. A. Göritz, Past. I. G. Sauer 5 Er., Past. I. G. Hahn, M. Keller, H. Haserodt, F. Schneider, H. Steuerwald, Past. L. H. Bühring, Hinz, H. Krüger, Brust, Leichel, Past. Oberwahrenbrock, Past. F. Nuoffer, Past. A. Brandt, Past. D. M. MartenS, Past. C. Multanowsky 5 Er., P. Heinz, Sewing, W. Polster, H. Brune, G- Bewie, I. Flick, M. Albrecht, C. Kluge, L. stünkel 35 Ctö., C. Ahrncs, H. Degener, W. Plagge, H.^ Coke, Fr. Eickhvff, H. Heitmann, D- Krägl, D. Backhaus, Fr. Batze, H. Rosrnwinkl 50 Cts, H. Pflug, W. Prccht, W. Fime, Past. A. Franke, Past. G. Polack, I. Hartmann, I. Scheiwe, C. Scheiwc, C. Rüst, Matthes, Fr. Meier, C. Tatge Windheim, D. Meier, L. Meier, Fr. Hue, Fr, Schwöppr, I. Rinker, I O- Meier, E. Hochmeier, C. Knabe, Fr. Knabe, H. Holle, E. F. Grabenbrieger, Gottfr. Müller, C. Bracher, C. Feig, I. Seidel, C. Scholl, Past. Ottmann, H. Hunning, Wulsekötter, Ohlendorf, Glindkamp, M. Benges, M. Knöpfe, B. Sommer, W. Werner 50 Cts, M. Ackerbauer, Fr. Brands, Past. Rennieke, Past. E. Riede 8 Er., M. Heinrich, C. Dorfheldt, G. v. Senden, Plackemeier 50 Cts, F. Bartling, W. Schüßler. A. Vogel, V. Frobel 50 Cts, H. Blanken, Past. F. Rufs 6 Er., Past.- G. Risinger 3 Er., vc. L. Meindermann, M. Groß, C. Succow, Ferd. Ridel, W. Stille, H. D. Kothe, H. Göhch H. Grrwe, Past. W. Holls, A. Michel 45 cts, S. Merz 45 cts.

the 13th year:

Mr. Past. F. Nuoffer.

F. W. Barthel.

Volume 14, St. Louis, Monday, May 4, 1858, No. 19.

The last oiling.

We have been waiting for some time to share the following with the readers of the "Lutheraner". Pastor Löhe has not only always been a very dear man to us, we also know that he is such to many of our readers. It would therefore be difficult for us to present our readers with something that would make it only too obvious where the dear man has finally ended up after he has begun to deviate from the old pure teachings of our church. But when we consider how contagious, dangerous and pernicious error is, especially when it is advocated by highly respected men, it imposes itself more and more on us as a sacred duty to discover the error freely and to testify against it seriously, even if this exposes one of the most honorable men. So the dear readers of the "Lutheran" may know that Pastor Löhe has not only again begun to perform the so-called last rites on a sick person, but has also published a form for such an act that is flatly contrary to God's Word and has declared that it is an "ordinance of the Lord" and "to be made a generally applicable and permanent one. From Jacobi 5, 14. 15. and Marc. 6, 13. a child can see that the anointing with oil was the outward sign in the apostolic church, which the then gifted with miraculous power used in their miraculous healings of the sick. Therefore, when the papists refer to the anointing of the

Although they no longer had the miraculous gift of healing the sick, and even made a sacrament of the so-called last rites out of it, they naturally make a mockery of God's word. Father Löhe expressly declares that his Oelung should not have the character of a sacrament in the sense of the Roman Church; but unfortunately, one can clearly see from the form that he has prepared for this purpose, that with his Oelung he basically wants to introduce nothing other than a new sacrament for the sick into the Church. For, according to his own explanation, his consecration is an "order of the Lord," he carries it out, as he writes, "obedient to holy command"; he refers to the fact that it is not to be expected that "miraculous answers to prayer will be denied to the later church" and that, according to Jac. 5, "a permanent institution is to be made in the congregation and the **official prayer** with its blessing is also to be recommended for the relief of bodily distress and placed in the right light"; in doing so, he prescribes in the most precise manner how the external sign of the oil is to be applied and to which parts of the body; in doing so, he not only lets speak: "Let healing be done to you", but also: "and peace" (by which, according to Scripture, God's grace, forgiveness of sins and all goods of salvation are to be understood).

character of a sacrament would still be missing, if the whole thing were not an empty human find. We would like to believe that Pastor Löhe himself, as foreign to the Lutheran doctrinal concept as he is, does not think about what he is doing. When, by the way, he adds to the words: "May healing and peace be yours," "If it is his holy will," this softens the words on one side: "Let healing be done unto thee," but on the other hand, in this addition lies such a manifest denial of Christ, His Gospel, and His grace, that it fills a Christian reader, who has only some knowledge of the doctrine of salvation, with horror; for in the case of such a spiritual good as peace, which is necessary to blessedness, and indeed already contains blessedness, to add the condition: "if it be his holy will," bites downright, it is terrible to say, goddess his general grace promises -to make liars. Father Löhe refers to the fact that Luther also wanted to anoint the sick with oil; but no doubt this appeal is not meant so seriously, since Father L. knows quite well that Luther would have condemned such anointing as a papist abomination.

The Catholics have long since been quietly looking with great hope to Father Löhe and his Treidelt; this Oelungsgeschichte, however, has finally so electrified them that they have no longer been able to keep quiet about how they

The Catholic Church has long since regarded Father Löhe as their own, who will sooner or later seek refuge in the bosom of the "Holy Mother" with her "Holy Father" in Rome. The following article is therefore making the rounds in the local Catholic newspapers, e.g. in those of New York and St. Louis:

"Regensburg. The "Bairische Volksbl." writes: In the latest general monthly meeting of the Pius Society, among other things, the talk came up about the oelung recently given by Pastor Löhe to a Protestant dying woman. It was noted that whoever has observed Löhe's spiritual life for several years will not find this remarkable. Some data follow. In Neudettelsau, a village not far from Nuremberg, there is a mission school for the Lutherans in North America and a rescue home for stupid children. Since October 12, 1854, the Diaconissinnen (a kind of merciful sisters) have also moved into a palatial house. All this is carried, held together and directed by the admirable activity of the contemporary inspector, the pastor Wilhelm Löhe. In the second edition of his Agende of 1853, the Lord's Supper appears to him as the only goal and center of the Christian cult, the sermon without Eucharistic celebration as main and heartless. He took from the ritual of the Mass as much as the Gospel might suffer, to which, however, the offertory, as breaking off from the merit of Christ, does not belong in his opinion. He also wanted the saints to have a puffing place, and cited St. Hercules, a Swabian deaconess from the 11th century, as a model in the service of the inner mission 2c. In his booklet on feminine simplicity, he even emphasizes virginity as a holy state. Also, he and his followers always begin their writings with the sign I. N. J., just as the Jesuits are wont to do, and so on. After this briefly touched events, the speaker thought, it should not be noticeable that Löhe also gave the last christening to a sick person according to his way.

As we write this, we read the following in the New-York Catholic Church newspaper.

"From Middle Franconia, March 24. The Royal High Consistory has just sent a resolution to all pastors of the Protestant Church under 5. of this month through the royal consistories, a resolution has been issued concerning the ointment history of the pastor Löhe in Neudettelsau, in which it is stated that he has been forbidden to perform such an act absolutely and for all cases; which therefore, in order to prevent any further arbitrary events in this matter with all the reliability that secures church order, has been deemed necessary to bring to the knowledge of all clergy and to bring it to their attention in accordance with the law.

(A. P. Z.)"

May the Lord bless the dear Mr. Oberconsistorialpräsident Dr. v. Harleß for these
The Church is entrusted to him, and he will bless it with his faithful care for its purity and integrity, both in doctrine and in practice. Here, at the same time, we are forced to think how it takes revenge when a man does not want to have patience with his brothers. Father Löhe has threatened to leave the Bavarian church over and over again because of its great infirmities, even after a man like Harleß had taken the helm by God's gracious providence. Now Mr. L. may see to it that he is not rightfully expelled from the Bavarian church if, God forbid, he persists in his own chosen ways and teachings. - —

But now we let the piece itself follow, which Pastor Löhe published in the "Correspondenzblatt der Gesellschaft für innere Mission nach dem Sinne der lutherischen Kirche" in the December number of the year 1857. This journal is published by Pastor Stirner in Fürth and Inspector Bauer in Neudettelsau. Both are the most devoted admirers of Pastor Löhe. The piece is entitled: "The Apostolic Visit to the Sick. A liturgical attempt." Then it continues as follows:

The introduction follows the first edition of Löhe's Agende pag. 221. ff.

The priest enters the room with the words: Peace be upon this house.

Answer: And with all who dwell therein.

The priest then approaches the patient, greets him in a friendly manner and speaks to him in a pastoral manner according to need. At the end, he exhorts the patient to turn to the action that is now to be performed on him, and he begins:

Kyrie - Eleison. Christe - Eleison. Kyrie - Eleison.

or: - Christ, hear us.

Answer: Savior of the world, help us.

Kyrie--Eleison. Christe-Eleison. Kyrie- Eleison. Lead us not into temptation. Answer: But deliver us from evil.

Help Your servant (maidservant), O Lord.

Answer: My God, who relies on you.

Send him help from the sanctuary. Answer: And strengthen him from Zion.

The enemy should not overpower him.

Answer: And the unrighteous shall not dampen it.

Be a strong tower for him. Answer: From his enemies.

Hear my prayer.

Answer: And let my cry come to You.

The Lord be with you. Answer: And with your spirit.

Let us pray:

Lord God, Heavenly Father, You who do not

We earnestly beseech Thee that Thou wouldst graciously avert the well-deserved punishments of our sins, and that Thou wouldst lend Thy mercy to amend us. Through Jesus Christ our Lord, Answer: Amen.

Then the sick person can confess his sins and receive absolution. At the end of this, a penitential psalm may be prayed alternately. The conclusion is made with a small Gloria. Then the priest speaks:

Beloved in the Lord Christ!

St. Jacob the Apostle says: "If any man be sick, let him call unto him the elders of the church, and let them pray over him, anointing them with oil in the name of the Lord: and the prayer of faith shall help the sick, and the Lord shall raise him up; and if he have sinned, they shall be forgiven him. Confess your sins one to another, and pray for one another, that you may be healed." Since Almighty God, according to His hidden counsel, has placed this brother of ours on the bed of the sick, and has called us here to pray for him, and has confessed his sins and received forgiveness, let us, in obedience to the apostolic command, lift up holy hands from anger and doubt, and pray for this brother of ours with all our hearts, anointing him also with oil, and firmly believing that this sickness will turn to the glory of God and the healing of the sick one.

Let us pray:

God, who hast given Thy servant Hezekiah three times five years, let this Thy servant also be raised up, if it be well with him, for the salvation of his soul, from the bed of sickness unto recovery. Through Christ our Lord, answer: Amen.

O Lord, look with favor upon this Your servant, who suffers here in weakness and sickness of his body, and refresh the soul which You have created, so that it, having been corrected by Your chastening, may become aware of Your healing in trouble. Through Christ our Lord.

Answer: Amen.

Then the priest takes the oil with his left hand, dips his right thumb into it and anoints him either on the suffering part or, if there is general emotion, on the forehead, on the hands and on the feet, or instead of the feet on the chest. To this he speaks:

By holy command I hereby anoint you in the name of the Lord, the Father †, the Son †, the Holy Spirit †. To Him, the Triune Eternal God, be thanksgiving and glory! And to you be healing and peace, if it is his holy will. Answer: Amen.

Let us pray.

Lord, turn Your face in grace to this Your servant and grant him help on his bed of pain, lay Your hands on our help, give the sickness that it may not mock our weakness, but flee at the invocation of Your Holy Name, so that

If his soul is not otherwise restored to its former health, this servant of yours will be raised from his bed and will appear before your holy church unharmed. Through Christ our Lord.

Answer: Amen.

Salvation to you and peace, that you may be able to sanctify the Lord your God and call on His holy name. May the Lord give you the joy of His countenance, and may the joyful spirit contain you. He give thee a new certain spirit, and take not His Holy Spirit from thee. May the blessing of God the Father, the Son and the Holy Spirit descend upon you, and may His abundance overflow your head and be poured out on all your limbs, filling you inwardly and outwardly, surrounding you and being with you always. Through Christ our Lord.

Answer: Amen.

May the Lord Jesus Christ be with you to defend you †, in you to refresh you †, around you to keep you †, behind you to strengthen you †, above you to protect and bless you †. The Holy Spirit come upon you and abide over you †.

Answer: Amen.

May the Lord forgive you for all the over-
tions!

Answer: Amen.

And heal all your pains! Answer: Amen.

He redeems your life from destruction! Answer: Amen.

And give you what your heart desires!

Answer: Amen.

The only one God in the Trinity lives and reigns from eternity to eternity.

Answer: Amen.

Peace be with you!

Answer: Amen.

Then the priest tells the sick person what can be useful for him to keep the blessing and then commands him to Christ the Archpastor.

Note of the editorial staff of the *Correspondenz-Blatt*. - This liturgical attempt, which is based on the scriptural word Jac. 5, 14 - 16 and on ancient herms of the Christian church with the elimination of every unevangelical and scripturally contradictory addition, owes its origin to a special case that occurred in the parish of Neuendettelsau not so long ago. A sick woman of higher rank, who, afflicted with a protracted illness that was difficult to cure, was being cared for in the deaconesses' home here. In sober conviction and without any blameworthy enthusiastic hope of success, and after a preceding, detailed pastoral discussion and instruction, she requested to be treated on her sickbed entirely according to Jac. 5:14 ff. Under such circumstances, the pastor believed that he could not deny the patient her heartfelt wish, even though he was aware that he was doing something unusual and therefore seemingly daring. Nevertheless, he found the good conscience and joy before God and man. He took some of the local spiritual assistants, who assisted him as deacons, and the worthy! Church leaders of the local congregation, who, previously informed, went to work with matured conviction just as joyfully as their pastor, and performed the solemn act at the sickbed in the following form, with the laying on of hands of all those mentioned and their and those present's joint prayer, whereby the sick person and all those present felt very edified and strengthened. The reasons that led the pastor

The reasons that led him to act in this way were the following: He was aware that in this case he was only using an inalienable right of Christian freedom, and that in this he had Luther's statement for himself, which is found in his confession of faith of 1529, of which one cannot say that it belongs to those statements that had to give way to a later, more mature insight. Rather, he expressly assures that he has considered every article in it carefully and that he hopes to remain true to it until his death and thus to stand before the judgment seat of Christ.

The words read: "I would let the ode, if it were held according to the Gospel, Marc. 6, 13 and Jac. 5, 14, go, but that a sacrament is to be made of it, is nothing. For just as, instead of vigils and masses for the soul, one might well preach a sermon on death and eternal life, and thus pray at the funeral and signify our end (as it seems the ancients did), so it would also be fine to sprinkle oil on it, should be free in the name of God." See Graul discernment teachings pax. 8.

But the doer has also been aware not only not to act un-Lutheran, but in the closest connection of obedience to an apostolic order, of which he cannot convince himself that it belonged, as most Protestant interpreters think, only to the apostolic time and for as long as the miraculous gifts of the healing of the sick lasted, but for ours anti-

quirt. Such an interpretation seems to be too much of an evasion of the simple words that are not in need of interpretation, in order to justify the non-observance of the apostolic order in practice. The whole impression of the passage is that it was intended to make a permanent institution in the congregation and to recommend and put in the right light the office prayer with its blessing also for the remedy of bodily need. And should miraculous answers to prayer be denied to the later church? One does not see, therefore, what should prevent the order from being made generally applicable and permanent. Nor would one see how one could perform this act "in the name of the Lord," if it were not the Lord's intention and command that it should be carried out in order to bestow this blessing on the church. There should be only a few among today's orthodox scriptural scholars who want to relax the binding force of this word by doubting the canonicity of this letter. That with these assertions this act is to be given the character of a sacrament, in the end even in the sense of the Roman church, hardly needs to be seriously defended against. Enough has been done, if with Luther the right and freedom of the church and its members is preserved to act as the simple words of the apostle read and the apostles and the old church acted unanimously.

(Submitted.)

Luther's Testimony against the Jews and Chiliastes.

Thus the highly enlightened man of God says to Micah, 4: "But one must remind the Christian reader here soon in the beginning that he should beware with the greatest diligence of the false dreams of the **Jews** and **Chiliastes**, who draw such a spiritual

promise of God to the physical and earthly kingdom and thus fall into two gross errors. For they do not **lose** and recognize the Lord Christ, who has a spiritual kingdom, and wait in vain for Christ to establish a physical kingdom on earth. For, as experience shows, from day to day they fall deeper and deeper into all unhappiness, sorrow and misery, and must surely despair of that which they hope for.

"On the other hand, one must also note here how

It can be seen as if the prophets were against each other in their words, so that the wicked were angered and could not believe the true prophets in their prophecies. For just as in the prophets Zachariah, chapters 7 and 8, it is first proclaimed how both the city and the people were to be miserably desolate and devastated; for so he says in chapter 7:14, "I have scattered them among all the nations that know them not, and the land behind them is left desolate, that no man walketh therein, nor dwelleth therein, and the noble land is made desolate;" and in chapter 8, verses 4-5, it follows: There shall yet dwell in the streets of Jerusalem old men and women, and they that walk with staves of great age, and the streets of the city shall be full of babes and maidens that play in the streets: so it may be seen altogether, that the prophet Micah spake perverse words, who before c. 3,12. that the temple will become a wild height: and now in the 4th Cap. v. 1. 2. he adds that the mountain, on which the house of the Lord stands, will be prepared higher than all mountains, and the Gentiles will run to it, and a new sermon will go out from Zion and resound."

"So also the prophet Jeremiah was sent by God to proclaim a certain desolation beforehand, and it had come to such a pass that after the city of Jerusalem had been conquered and taken by the Chaldeans, most of the citizens were carried away captive: and yet he was commanded that in such destruction of all things he should comfort the people, and promise them all welfare. And for a certain sign that all things should be restored and built up again, the Lord commanded the prophet to buy the field that the enemies had already taken possession of. Even the pious have not always been able to understand these two kinds of words, as we can see in Jeremiah, who marvels at the strange counsel of the Lord God and says in Cap. 32, v. 24, 25: "Behold, this city is besieged, that it may be won, and the city is given into the hands of the Chaldeans; and thou, O Lord my God, sayest, Buy thou a field for money, and take witnesses thereto; when the city is already given into the hands of the Chaldeans?

"The ungodly people have taken these two things for a sufficient cause, because they did not believe the prophets: and yet the end proved that God had done and accomplished both. For he caused the ungodly to be taken captive by the Gentiles, and yet in the midst of the Gentiles he kept for himself the remnant and a holy seed, until Christ should be born, who would establish a new kingdom, and these, not bodily, would be saved.

but fulfilled spiritual promises through the preaching of the gospel. And then the scattered kingdom of Israel came again to its king, Christ Jesus, together with the Gentiles, and was saved. From Luther's Works, Walch. VI. P. 2846.

Of course, obdurate chiliasts will only sneer at this powerful testimony of Luther and say: "There you see again that Luther did not understand the prophecies. Let them scoff! On one page of Luther's interpretation of the holy prophets there is a thousand times more truth than in all chiliastic books of lies put together.

But may honest, sincere souls, who are still stuck in the chiliastic heresy because of weakness, not be misled by the "Jews" and obdurate "chiliastes". May they, who do not despise Luther, but consider him to be the reformer of the church sent by God, regard this true, scriptural testimony of his with heartfelt prayer and holy earnestness. In these words Luther warns the Christian reader to beware of the false dreams of the **Jews and chiliasts with the** utmost diligence. Why? What danger do they face? Luther says: "**So they lose** and do not recognize the Lord Christ, who has a spiritual kingdom." 2c. This is the end to which chiliasm leads with its hypocritical, glib, sweet words and splendid speeches, so that one finally loses the Lord Christ.

Of course, obdurate chiliastes will not admit this. But you shall recognize them by their fruits. Matth. 7, 15. It says in "Lehre und Wehre," in the December issue of 1856: "A few years ago, several previously strict believers in Lutheranism, after they had fallen into chiliasm and into the delusion that a general conversion and glorification of the Jewish people could still be expected, had themselves circumcised. 2 Thess. 2, 10-12."

So then Luther did stretch after all. Chiliasm leads people to the point that they finally lose Christ. Luther teaches this and experience proves it. For these wretched people are brought by chiliasm to the point that they have lost Christ and have become Jews, who, as we know, still hate and blaspheme the Lord Jesus in the most fierce way.

The chiliasm preached by the "Signs of the Times" also leads to losing Christ. Whether it leads to Judaism is still open to question. It would also be possible that he finally led the people to the Turkism, Mormonism or something similar, because there it is not far from the chiliastic land of milk and honey. It is more probable, however, that the "signs of the times" want to bring people to Judaism; it is certain that whoever follows them must lose and deny Christ.

These "Signs of the Times" are a right full container of all unclean, fine and coarse chiliastic spirits. Pastor Vogelbach used to be an editor who calls himself "evangelical Lutheran. May he repent for having so shamefully falsified God's Word and so disgracefully denied Luther's teachings. May he repent before it is too late, for God will demand from his hand the blood of the souls who have been led to apostasy from Christ through his chiliastic lies.

Our dear Lord Jesus Christ, the crucified one, and his bible do not fit naturally into the millennial life of the monkeys. The chiliastes feel this themselves, and therefore look around for a new "hereditary prince" and for a new "revelation". For how will it be in the Chiliast kingdom? Listen, dear Christian reader, what a horrible humbug and insane dreams the chiliastic swarm spirit is fabricating about this. In the "Signs of the Times," Vol. 1, No. 2, p. 11 it says to Is. 65, 18-22: "So with a hundred years one shall still be young! Will therefore the long life of the patriarchal world *) again become mankind? Will it gradually regain what it has gradually lost? Why should that, what has been, not be for the second time?- But what a look!"- Vol. 2, No. 6, p. 43: "But it will also become even better on earth, than it never was before. The temporal blessing and the spiritual welfare will offer each other their hands in the last thousand years of the world. Long life, peace, honor, good regime, enough and easy food will be together, and thus all the streams of blessings that flowed in the time of the patriarchs and the theocracy will come together. Who will live when the Lord will do this on earth?" (But what a prospect!) Vol. 2, No. 7, p. 54 is dreamed of "the transfiguration of the heavens and the earth by higher shining of the sun and the moon, by stronger blossoms of the earth " The poisons are changed into medicines, the wild beasts are tamed by the magic of the spirit †)." P. 56: "the purification of the air, which will take place, whereby a firm and lasting health will be generally achieved.

*) How the Jews and Chiliastes may smile at the fact that they are supposed to become 909 years old in the thousand-year life of Cockaigne, like Methuselah. On the other hand the spirit speaks with St. Paulo: "I have desire to depart and to be with Christ. For Christ is my life and death my gain." Phil, 1, 25. 21.

How strong the fertility of the earth will be in the millennial kingdom is also shown by the fact that, as Papias teaches, every grape will then yield 25 million buckets of wine and every ear a hundred thousand pounds of flour. What a prospect! (See Real Encyclopedia, Basse, Vol. 13, p. 132).

***) What for? After all, no one is sick. The chiliastic swarm spirit is obviously very confusing.

†) Namely, through the magic power of the chiliastic swarm spirit.

will take place. Heat and cold tempered, destructive flood?" and hurricanes no longer occurring." *) (But what a prospect !!) -Bd. 2, No. 10, p. 86: "We hope for a paradisiacal life of bliss." B. 2, No. 2, p. 14: "On earth it will be Solomon-like, †) wedding-like, ††) but not in the sense that is, peaceful, calm, splendid, of the flesh," (for this is then completely satisfied that it no longer desires anything more A. E.), "but of the spirit" (namely of the noble Jewish and chiliastic spirit A. E.) "as the writings of all prophets (even if they are falsified Jewishly and chiliastically A. E.) testify." (But what prospect!!!)

"Dear soul, you have a large supply for many (thousand) years, have now rest, eat, drink and have good courage," Luc. 12, 19, so the chiliastes smile in view of the gold of Solomon and the wedding joys. As I have said, our Lord Jesus does not fit into this life

of pleasure. The

Obviously a very beautiful region. Incidentally, in view of the indestructible health of the chiliasts, all doctors and pharmacists should be seriously advised not to enter their realm, since they would undoubtedly do very bad business there.

How the rich man lived all his days gloriously and in joy, and how the poet sings:

A free life we lead, A life full of delight.

The verse might also fit the millennial empire: Then it's always raining ducats, And loud dollar bills snow;

Then you eat roast meat every day and drink the best wine with it;

D ami sings and jumps and plays and laughs The whole world from all power.

Against this the Christian Ap. 14, 22 confesses: "We must go through much tribulation into the kingdom of God."

†) Solomon had very, very much money and cash, 1 Kings 10:10 ff: "And she (the queen from Imperial Arabia) gave the king 120 centner of gold and very much specerei and precious stones. In addition the ships of Hiram, which brought gold from Ophir, brought very much ebony and precious stones. The gold that Solomon brought in one year weighed 600 cents, not counting the gold that came from merchants and traders and apothecaries, and from all the kings of Arabia and the mighty men of the land. All the drinking vessels of King Solomon were of gold, and all the vessels in the house of the forest of Lebanon were also of pure gold; for silver was not esteemed in the days of Solomon. For the king's ship brought gold, and silver, and ivory, and apes, and ptauen. And every man brought him gifts, silver and gold utensils, raiment and armor, spices, horses, and camels yearly. And the king made the silver of Jerusalem as much as the stones." - Already Solomon, Ecclesiastes 1, 2, said: "It is all vain!" while the chiliastes smile: "What a view! On the other hand, a true Christian speaks with St. Paul, Phil, 3, 8: "I have reckoned all things for harm, and count them as dung, that I may gain Christ." - It is strange, by the way, that the Chiliastes themselves do not say of their millennial kingdom that it should be Christian but Solomonic, since Solomon finally fell into idolatry.

††) Solomon i.e. nuptial. Since Solomon lived in polygamy, he did celebrate weddings more often. 1 Kings 11:3: "And he had seven hundred wives for wives, and three hundred concubines." So Solomonic i.e. nuptial shall it be in the millennial kingdom! Look, Mormonism and polygamy, there you are already. - On the other hand, the Holy Spirit says, Gal. 5:24: "But those who belong to Christ crucify their flesh together with their lusts and desires. Would that the eyes of the poor, blinded chiliasts would go out, so that they would recognize in time to what antichristian horrors chiliasm leads, and turn back.

Chiliastes do not want him in it at all. For they are heartily sick of him; they are annoyed by him. He only preached about the cross, suffering and self-denial and carried and suffered the cross himself. Therefore they say with the Jews, as Isaiah 53:2, 3 prophesies of Christ: "He had no form nor beauty; we saw him, but there was no form to please us. He was the most despised and unworthy, full of pain and sickness. He was so despised that people hid their faces from him. Therefore we esteemed him nothing." For in the millennial kingdom things are supposed to be "Solomonic, i.e. peaceful, quiet, splendid, wedding-like. What should the crucified one do with all this Solomonic gold and this chiliastic carnal glory, he who says: "My kingdom is not of this world" - Joh. 18, 36.

But, will the chiliasts say, do we not boast much of Christ? Yes, certainly, thereby we cursed goyim or Gentiles, as the Jews blaspheme us, are also shamefully enough deceived. Until now, we poor goyim have always believed that the chiliasts wanted to do the Lord Jesus at least so much honor that he should rule over them in the millennial kingdom. And because the chiliasts always made such an enormous splendor with the name JEsu, good-hearted people among us thought that they did not mean it so badly, but wanted, even if in error, nevertheless out of simplicity something completely pious and Christian. Of course, they did not consider that Satan can disguise himself into an angel of light, and that it is said: "Ah, God, the dear name of thine, must be the cover of their mischievousness.

Meanwhile, in the nicest time, the dress of the angel of light and the beautiful larva, with which the chiliasm was covered, is somewhat thinned out, so that one can now see into the inside, into the secret of wickedness, into the actual central sun of the chiliasm. And whom do we see sitting there, dear reader? Satan incarnate with a false Jewish Messiah, whom he wants to smuggle into the Christian church by means of chiliasm, in order to cheat us poor goyim out of soul and bliss.

In the "Signs of the Times," Vol. 1, No. 4, p. 18, in the "Draft of the Constitution of the People of God," as the Chiliastes call themselves, who wanted to move to Jerusalem in order to prepare the millennial humbug there, it literally says: "For the supreme leadership of the whole people, Ezek. 45 and 46 gives us the prospect of a hereditary prince from the house of David." (Ezek. 34, 23.)

Now Ezekiel 34:23 says: "And I will raise up for them **one shepherd to feed them**, even my servant David; and he shall feed them, and shall be their shepherd." This passage has always been understood in this way by the whole holy Christian church of all places and times, which is also the only correct understanding, that herewith no one is meant other than Jesus Christ, our highly praised Lord, who as our dear high priest, king and prophet is also our only shepherd, who feeds our souls on the green pastures of his word and his holy sacraments to eternal life. And this passage the Chiliastes falsify and interpret in a blasphemous way in a genuine Jewish and rabbinical way to a "hereditary prince from the house of David," who is still "in prospect". Thus they reject Christ, the "one shepherd," apart from whom there is no salvation, and choose as their one shepherd the false Jew - Messiah, whom they still expect together with the Jews. He shall feed them in the millennial life of milk and honey with gold of Solomon and high time pleasures of the flesh, which looks very good to the false Jew-Messiah. Now this means that Christ has been denied and has become a Jew.

This is how far it has come with our poor Lutheran church. A Lutheran pastor, Mr. Vogelbach, is pleased to hold out the prospect of a new Messiah and "hereditary prince from the house of David" to the Lutherans, and because we do not want to worship this false Chiliast Messiah, he showers us in his infamous disgraceful leaflet with pure abuse. Whether Mr. Vogelbach and Ade have already received the sign of circumcision, we do not know. But if they do not repent and publicly recant, we consider them to be Jewish rabbis. It is also highly probable that the whole signs of the times are written only by Jews and rabbis, because they all blow the same horn.

Let the sincere souls among the chiliasts, who do not want to deny the Lord JEsu, be warned and think about the following. First of all, there is no bodily descendant from the house of David anymore. Therefore, it is indeed necessary to have a furious Jewish obduracy, if one still wants to expect an "heir" from the house of David with the Chiliast. Furthermore, it is chiliastic nonsense to expect an "heir" from the house of David on the basis of Ezek. 34,23. to hope for a "hereditary prince from the house of David".

For there the Holy Spirit prophesies only **one shepherd** or Messiah. But this prophecy is fulfilled in Jesus Christ. For Christ obviously refers this passage to himself when he says Joh. 10, 12: "I am **the** good shepherd, as he is actually called according to the foundation. But if Jesus Christ is the only shepherd, as all the prophets testify, the fulfillment proves, and the whole Christianity confesses, then there is no second Jewish - and Chiliast - Messiah or Erbfürsi more in prospect. Therefore also Jesus Christ says Matth.24,23: "If then someone shall say to you, Behold, here is Christ, or there, you shall not believe it."

Then, however, the Holy Scripture also expressly testifies that no further heir or king can be expected from the house of David. Scripture also expressly testifies that no further heir or king is to be expected from the house of David, because Jesus Christ is the only and eternal King of the tribe of David, of whom it says: 2 Cor. 1:20: For all the promises of God are yes in him and are amen in him. For thus saith the angel unto Mary of Christ, He shall be called great, and the Son of the Highest:

and the Lord God shall give unto him the throne of his father David. And he shall be king over the house of Jacob forever, and his kingdom shall have no end." Luc. 1, 32. 33. And Daniel 7, 14. testifies of Christ: "His power is eternal, which shall not pass away, and his kingdom shall have no end." Therefore it is called blaspheming God and losing Christ if one expects another heir or king besides Christ from the house of David.

As the Chiliast reject the Lord Jesus Christ, because not he, but another "prince of inheritance" shall rule over them in the millennial kingdom, so they also reject his bible, and expect a new revelation, which shall then be valid in the Chiliast kingdom. This is at least consistent. A new kingdom, a new Messiah, a new revelation: so one follows necessarily from the other. We Lutherans had hitherto maintained that the millennial kingdom could not be possible because the Bible did not fit such conditions at all. The chiliasts now admit this themselves. They feel quite rightly that the Bible is in contradiction with their millennial land of milk and honey, in which, as they themselves say, things are supposed to be peaceful, quiet, splendid, wedding-like. For the Bible is the gospel of the crucified, the word of the cross, a book of consolation for poor, miserable, frightened and beaten hearts and consciences, who feel their sin, fear the wrath of God, hunger for grace alone, believe only in Jesus and bear the cross after him. Of course, our old Bible does not rhyme with the merry chiliast kingdom, where people live to be about a thousand years old and live gloriously and joyfully every day. That is why the Jewish rabbis in disguise write in the Signs of the Times, Vol. 2, No. 4, p. 29:

"The whole Bible, including the N. T. is written by Jews. Jesus and his apostles were Jews. Therefore, if the revelation is to begin again in the millennial kingdom, the converted Israel must take the lead of mankind. What the transfigured priest-kings are in heaven, that is then the Israeli priest-kingdom on earth."

Well, God have mercy on us. That was also still missing. So the holy circumcised Jewish priest kings want to reveal again. How one can be mistaken. We poor goyim thought that the Jewish priest-kings, Annas, Caiaphas Akiba, the Talmud and the rabbis had revealed enough. But with this the devil is not yet satisfied. He is not only so kind as to offer us a new cursed false Jewish Messiah, but also a new Chiliast Bible.

Now we also understand why the chiliastic rabbis in the "Signs of the Times" always repeat with such tireless zeal the saying: salvation comes from the Jews, Joh. 4, 22. This saying has

We poor goyim have always understood that he is already completely fulfilled in Christ, our highly praised redeemer from the tribe of Judah, who has brought us salvation. But this does not apply to the Chiliast. According to them, salvation is to come once again from the Jews, namely a new Messiah, a new Bible and all the gold of Solomon.

What now the rabinic priest-kings will prophesy in the new Chiliasten - Bible, that we poor cursed Gojim may not know of course yet. But probably the dear money should be the main subject of their prophecies. The rabbis have already revealed a lot that the Jews would take all money from the cursed goyim at the time of their Messiah.

However, we already read this much in Signs of the Times, 2nd edition, no. 5, p. 40: "When priesthood and kingship arise again, then, without prejudice to the Epistle to the Hebrews, the ceremonial and civil law of Moses will also unfold its spiritual depths in culture and in the constitution of the millennial kingdom.

So much is certain according to the own statements of the Chiliastes: In the millennial kingdom Jesus Christ, the Bible, gospel, baptism and communion will be abolished. On the other hand, a new false hereditary Prince or Messiah will be placed on the throne, a new revelation and Chiliast Bible will be made, and the ceremonial and civil law of Moses will be reinstated. Consequently, all chiliasts must be circumcised, must again slaughter goats, and may not eat pork for the salvation of their souls. Furthermore, they receive all Solomon's gold, enjoy all carnal pleasures, and are ruled by true circumcised Jewish priest-kings; for, as the Chiliast say, "salvation comes from the Jews."

This is now the glorious chiliasm, which the signs of the time praise to us. By heart with Christ's word and name gleißnerisch veiled, inwardly loud infernal lie poison. And now even those who call themselves Lutherans, who want to be Lutheran preachers, try to smuggle this blasphemous Satanic abomination into the Lutheran church under different names and colors against God's clear Word, against the symbolic books, and against their ordination oath, and thus lie to and deceive the poor souls who have been bought with the blood of Christ. Let no one say: My chiliasm is not so gross, so evil and so pernicious. Dear, do not deceive yourself. All chiliasm consequently leads to the loss of Christ.

Therefore, all of you who want to be Lutheran Christians and be saved, listen to the testimony of the man of God, Dr. Luther, who, enlightened by God, clearly saw through the satanic nature of chiliasm and thus speaks: "Beware with the utmost diligence of the false dreams of the **Jews and chiliasts, who have** such spiritual deceptions.

They do not draw God's hope to the fleshly and earthly kingdom ... because they **lose** and do not recognize the **Lord Christ**.

H. Fick.

Fruits of the Union in Prussia.

As long as rationalism prevailed, the union went well. Rationalism is indifferent to all faith, thus also to all differences of faith, especially to the one between Lutheran and Reformed faith, which seems to be very insignificant to it. But when, by God's grace, a more intimate life of faith awakened in Germany, people again became attentive to God's Word and to the pure doctrine, they recognized that it was by no means indifferent, but of the greatest importance, what was taught in a congregation, which catechism, which hymnal, which order of worship it had, and innumerable people again came to the conviction: the Lutheran church agrees most with the Scriptures, its confession, the Sacrament is the pure one. A part, the firmest and most serious, but therefore of course also the smallest, openly broke away from the Union and formed a special Lutheran church, the falsely called Old Lutherans. But the rest of the crowd was not united either. Those who still love the Lutheran Church want to be Lutheran and remain Lutheran in spite of the Union, still want to keep the Lutheran Agende, Lutheran catechism, Lutheran sacrament, and keep it where the authorities do not object. Against this, however, all those who are not attached to the Lutheran confession, especially the followers of the famous Reformed theologian Schleiermacher, together with the old rationalists and all unbelievers, are zealous. They say: "In this way the union is disrupted, no confession may be valid, neither the Lutheran nor the Reformed one, everyone must be allowed to teach as he understands the Scriptures. This is a numerous party; it has only recently opened its mouth again at a meeting in Halle a. S., where about 70 clergymen had come together for the maintenance of the Union. Those Lutherans, on the other hand, form numerous "Lutheran associations" in the eastern provinces, and these two parties oppose each other fiercely everywhere and, in order to justify their right, refer on both sides to royal cabinet orders on the union, which in fact lean toward one side or the other. To make matters worse, a reformed association was formed in the province of Saxony last year and met in Halberstadt, which wants to maintain "the reformed confession within the Union.

Most of Freimund's readers will have been familiar with these conditions for a long time, - what

but what do the so-called "laity," the non-theologians, say about it? They may think that these are theological squabbles that have no or very little significance for life. We often encounter this opinion in Prussia, too, and we have often heard: "The Union is a mere name and has very little influence on church life." - Now let us come closer to life and take a look at the highest leadership of this "united church. There is a man who has become a member of a consistory, who formerly belonged to a Lutheran association, who has the best will to help the Lutheran confession to its rights within the Union, but whatever he proposes in this sense, his Uniate or Reformed colleagues cannot agree, precisely because they are not Lutheran, everywhere his hands are tied, - we ask this man about his position and effectiveness, - he shrugs his shoulders and says: "The Union, the Union does not allow anything complete, no prosperous work to come about!" - We take a look into a diocesan conference. The superintendent is well Lutheran minded. He wants to enforce the Lutheran catechism and a good Lutheran hymnal in all parishes of his district; he invokes "the Lutheran confession of faith, - there fellow ministers confront him and say: "We are not bound to the Lutheran confession, we are united, we do not allow Lutheranism to be imposed on us," and the poor man must remain silent, they are in the right, - he says after the conference to some like-minded people with tears in his eyes: "The union breaks up our togetherness." We also cast our eyes on a Lutheran pastor. The good man would like to conduct his ministry in the good, old, Lutheran way. There lies in his sacristy the old Agende, the old church order; timidly he reaches for them and gradually brings them back into use; the old people and the faithful in the congregation rejoice in it, it is discussed further, and also comes to the ears of the superintendent, - who lets the pastor come to him and says: "Take care, this cannot be tolerated, the Union would break up with it," - and sighing, the poor man closes the dear books back into the closet, thinking: "The Union stands in our way everywhere!" A separate Lutheran congregation has sprung up near him; its preacher opens people's eyes about the nature of the Union, they see pure sacrament again, they see earnestness, they see discipline, - just then the most earnest, the best, the members of his congregation who are struggling for salvation step over; he pleads, he punishes, he admonishes, but they say: "Even though we love you dearly, that is where our church is, that is where we belong," - and he complains: "The Union is driving the best sheep out of my stables. Let us look at last into an Unirte congregation. It has been tossing back and forth in doctrine for an age. First it had

A teacher, who preached to her the bare unbelief. Then came a faithful man who again brought Christ into the pulpit, but praised the Union to her as the great work of love that broke the old hatred of faith. Now comes a third preacher who teaches her, "We are Lutherans in the midst of the Union, we still have the Lutheran Church." What, say the people, the Union so vaunted to us is to be nothing, he wants to push us back into the dark times of intolerance? - and all unbelief and all unchurched and all hatred of Christ falls to them. Or such a congregation has several pastors. One teaches his confirmands, "We receive in the Sacrament the body and blood of Christ under the bread and wine." The other tells the same children, "Zwingli was right, Luther held too stubbornly to his opinion in the heat of the controversy." The children come to Hans astonished and tell their parents. The more frivolous part of them laughs and says, "There you see, the clergy themselves do not know what they want." The more serious ones, especially those who want to be Lutheran, take the matter more seriously and turn to the authorities. But behold, the men from whom they seek information and help shrug their shoulders again and declare, "We have the Union, which itself does not know what the right doctrine of the Lord's Supper is, we cannot advise and help you." And the poor people return home shaking their heads and saddened. - —

These are some of the fruits of the union that are openly evident everywhere in the Prussian united church and are becoming more evident every day, and are lamented by countless people and silently felt by even more. Wherever we met more serious Christians in Prussia and talked with them about the ecclesiastical conditions of the present, the end was always the complaint: "Yes, if the yoke of the Union had not been thrown over our necks!" And the worst thing about it is that some of them have the best will to create a better one.

But the factually and legally existing union does not allow this to happen, it ties the hands of the ecclesiastics and encourages all the unchurched.

Therefore, we consider it a great blessing for the still existing Lutheran regional churches, even if things are in part worse in them than in the Prussian church, and even if the Union spirit still weaves so powerfully in them that they do not yet have the Union, and we think that whoever considers the fruits that the Prussian Union has borne up to now, would have to think three times and a hundred times to give his hand to the introduction of this confusion. (Freimund.

Royal words.

In Wucherer's "Freimund" there is an essay in which several beautiful examples of true of royal speeches from our time, which is so poor in this respect. Finally, the writer also comes to the present King of Hanover George V. Of him it is said:

"To this high prince, the light of le-

The light of the Holy Spirit has been given into our minds brightly and deeply. Disregarding and instead of everything else, let it be enough here to catch only the newest and youngest ray of this light, which he has let go out among his people, and let it shine for us. It shines

in and from the address that this king gave on October 20 to the twelve people ordained the day before in the midst of a numerous congregation.

He had invited them to his palace and had them introduced to him by the Consistorialrath Dr. Niemann. The address thus read: "It would have been impossible for me, before you left here, not to address you personally, how I, in union with you, praise the Lord that He, through His Holy Spirit, has placed in your heart the desire to fulfill the high and beautiful calling of Christian missionaries; and I could not have seen you leave the shores of My Kingdom without calling upon you, from the depths of my heart, for your sacred and difficult task, My sovereign, regional episcopal blessing.

The Almighty, in His immense mercy, has always favored the Welfish House with the rare inestimable privilege of contributing much to the advancement of Christianity.

can. The thought is uplifting that now also subjects from his countries have been awakened by the Lord to work towards the same goal. Let us look at the geographical conditions of our beloved fatherland, which is in possession of three large navigable rivers.

on the coast of the North Sea, thus dependent on trade and shipping, which God always chooses as a powerful means for the promotion of Christianity: so we may confidently hope that for the future it will be His gracious will

and intention is that the Welfish royal house and its kingdom shall be active with fullest power to spread its divine word in foreign lands. I therefore feel obliged to express my great gratitude that in Hermannsburg,

in My country, this beautiful missionary institution has been allowed to come into being, where you are educated, and from where,

under the richest blessing of the Lord and under My and, God willing, all the coming generations of My house's most zealous protection, the Gospel of our divine God is now being proclaimed.

The gospel of the Savior will continue to be extended until it is spread over the whole globe and the Lord will be able to take over the whole world on the day when the gospel of the Savior is finished.

He will appear, find believers in all lands who will gladly meet him. It was edifying for My Queen, My children and Me to be able to witness your ordination yesterday, and We have invoked the Lord's blessing upon you. God guide you, He always protect you and crown your holy work! And when you think of your fatherland in the distance and to those whom you leave there, remember also that I and Mine pray for you." Is. 49, 22. 23!

Ecclesiastical message.

Since the Lutheran congregation of St. Stephen's here has become vacant due to the assumption of the directorship at the school teachers' seminary at Fort Wayne, Ja. on the part of its previous preacher, Mr. Philipp Fleischmanns, and since the congregation, which was headed by

The call to the previous pastor of the Lutheran congregation at Sheboggan, Wis., Mr. Ferdinand Steinbach, was recognized by him and his congregation as a divine one: so he was solemnly installed into his new office on the afternoon of Holy Friday by order of the Presidium of the Northern District by the undersigned after a sermon on 2 Cor. 5, 18-21 and according to the regulations of the liturgy.

The Lord adorn the new shepherd with many blessings, that it may be seen that the right God is in Zion. Amen.

F. Lochner, pastor of Trinity Lutheran Church in Milwaukee, Wis.

Address: Uov. IV Lteubneü, your ob' Uev. IV Iwellner Ni1nmukeo> IVis.

To the message.

For the statutory support of the present widows and orphans, each member of the Preachers' and Teachers' Widows' and Orphans' Society is to contribute two dollars for the current year and send it to one of the undersigned by St. John's Day. J. to one of the undersigned.

I. F. Bünger. E. Roschke.

For both: your ok llov. 0. IV >V. IV allier, 8t. liouls, No.

Where is Theodor Pfau?

He is a native of Writzen a. d. Oder near Berlin, Kingdom of Prussia, and has been in America for 10 years. In New York, he learned the goldsmith's trade and is now said to be living in a western city. Anyone who can provide information about him is cordially requested by his sister Caroline to do so at the following address

Hermann 8<chroeter, ^Vatertcnvn, IVwe.

Receipt and thanks.

Addendum to No. 11 of the Luther, for the maintenance of the pupils in Cvnc. Colt, from the Gem. Hrn.

Past. FraEs byW. Buchholz K2,I)0

For teacher perscnal in Conc. coll.: by F. Fiene in Addison, Ill.\$2,00

„ D. Kruse "

2,00

collected on Fr. Stünkel's child baptism the same	2,	500,5i>
For K. Rittmaier from the community of Frankenmuth	22.00	" W. Stellhorn, from F. Kanne, H. Kleinmüller
and H. Hilbricht	4 \$2,00, A. Simon \$3,00- > - 9,00	" A. Reinke, from the Gem. of Hrn. Past. Francke
in Addison KLI	>,00	
by F. Meier and E. KicSling L	\$1,00 - - 2,00	42,00
„ the pupils of the Conc. Coll. of Fr. W. Bohrens in Benton Co.	2 pairs of wool. Stockings, 2 shirts.	
"The maintenance of the pupils and the livery staff of the Gem. of Mr. Past. Link in Pleasant Nidge commissions in wcrb of	25.00	from the comm. of Mr. Past.
Fines in Cvl- linsville, Ill, 49 doz. Eggs, 5 ⁴ lbs. of butter, 2 sacks of apples, 14 hams, 6 shoulders, 5 scitcnstieck, sausages, 2 chickens, flour, behmn, onions, tbce		
and baar	1.50	
by Mr. H. Steinmeier for the maintenance of the pupils	2 pieces of bacon, 1 ham, 12 dstd.	
Eggs.		
„ S. Christoph Winterstem of some members of the Gem. zu Buffalo	\$1	,25
from the Young Men's Association there	5.00	0.25
„ H. Heinrich Walker in Fort Wayne from the Young Men's Association of the Drceinigkeits - Gemeinde in West Cleveland		4.00
" Paul Rupprecht from some friends in New Avrk through Hrn. Past. Brohm	\$7	,00
from Mr. Ernst Seemier from the piggy bank of his daughter	1,008	,00
„ Caspar Nagel from the Cleveland Young Men's Association	0	.00
"Joh. G. Rucker von der Gem. des Hrn. Past.		
King in Lafayette, Ja.	11,18	
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Mr. Past. Stürken to LoganSport, Yes.	1	1.00
„ Karl Böse by Mr. Pastor Husmann of the		
Widow mother Wibke	11,00	

Get

n. To the general synodal treasury:

By Hin H. Schoenewald in Cleveland, O., Col-		
lectc on the 1st day of Easter of the congregation of Mr. Past.		
Swan thereW0		,00
Bon Mr. Fr. Stuft in the Gcm. of Mr. Pastor		
North man in Washington, D. C.	1.00	
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Easter festivities of the comm. at Frankenmuth, Mich. - - -	12,00	
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From Mrs. N. N. in dcr same parish 10,0" " H- Sehieshorst by HnPast . Stub natzy - - - 1,01'

„ <9-stretching "" „ ".... 75

Ourch Hno F. W. Barclw! by Mr. Braue 25

„ Hui. A. Saxer Collecte of Hwi. Pastor

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St. Louis, Mo,

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Volume 14, St. Louis, Monday, May 18, 1858, No. 20.

(Submitted)

Inaugural sermon, held

By **Rev. Paul Beyer** at Altenburg, Perry Co, Mo, on April 4, 1858.

May God give you all much grace and peace through the knowledge of our Lord Jesus Christ. Amen. In the same to our highly praised Savior, dear fellow Christians! Unexpectedly, against all my thoughts, I received your call; contrary to expectations, I accepted it willingly and now stand before you as your pastor duly chosen and called by God through His church. Although I have now entered this pulpit, from which the word has been resounding for so long; although I see the congregation before me, which is accustomed to listen to the word with devotion; although I feel the burden of responsibility of such a position on my shoulders: nevertheless, I can only slowly get used to reality, I feel like a dreamer. Nine years ago, when I was still in the preparatory school in Nuremberg, I already heard the name "Altenburg", but only in connection with the college, which at that time was still being cultivated like a young rice plant in this garden of God, and the desire arose in me to become, if possible, a Schiller of this institution. This thought accompanied me across the ocean, it spurred me to zeal in the unforgettable years I spent in the seminary at Fort-Wayne, it remained, although the college was moved to St. Louis.

God finally made it possible that my long cherished wish became reality without my help. On the advice and through the help of my dear teachers in Fort-Wayne, I was sent to St. Louis, to the institution which you partly helped to bring into being, and now came under the direction of a man whose name I will pronounce with respect and love as long as I live: Prof. Walther. *) There it was the young people of this congregation here, who enabled me by loving support to use the time entirely for training for the service of the church. From this it is clear that not only the bond of one faith, but also the sweet power of gratitude draws me to you and unites me with you. But as true as this is, it is still no reason for a pastor to leave his congregation, which he has already served for three years, and accept the call of another one; indeed, you yourselves would not be satisfied with it if I told you that I have accepted your call only because I am so much indebted to you.

We had already promised the inclusion of this sermon in the "Lutheraner" before we had read it; if we had looked through it beforehand, we would have introduced the author to the above passage that concerns us. Since, however, it is not our place to take exception to a sermon that has already been preached and that the congregation would like to keep as a precious souvenir of an important day, let the above word remain as a testimony of great gratitude for a very small benefit received, of heartfelt humility and faithful commitment to a much-maligned teacher - for us, however, both for humiliation and encouragement, for the glory of God alone.

C. F. W. W.

With full right, therefore, the question can still be asked of me why I so willingly 'obeyed' your call. I answer: I did not do it hastily, but with full awareness of what I was doing. I am not unfamiliar with the position of this congregation in the synod, indeed in the church; I know which men have stood in this position before me; and from this I certainly do not conclude unjustly that the responsibility I take upon myself is great. In addition, I myself, having hardly left school, am still young and poor in experience, so that I am not worthy, as far as wisdom, erudition and teachability are concerned, to undo the laces of even one of all those who have preached God's word here. Yes, I believe that in this old, supported congregation there will be Christians who far surpass me in experience;- and yet I have willingly accepted your calling, and stand before you today without hesitation, least of all inclined to repent. My behavior might well be called foolishness and foolhardiness; but even this I do not admit. Who is it that sets the teachers in the church? Who is it that guides the hearts in vocations? - It is the same one who is powerful in the weak, Christ, the arch-shepherd of his host, and his Holy Spirit. It pleased him to direct your hearts to me and to turn your trust to me. It pleased him to calm the hearts of my former parishioners to such an extent that I could leave in peace; what more does a Christian want?

demand? Surely he cannot argue with God? But God alone must know what is good for the churches; he alone must give counsel, strength and right works. Therefore, all my own thinking and knowledge about my person and gifts falls away. God sees it good that I should grow here with my pounds, and his will be done. In this, gel. Christians lies the reason for my determination, in the full awareness of the difficulty, my joy, in the recognition of my nothingness, my willingness, in the feeling of my weakness. As long as this reason remains - **and** it can only disappear when God's word passes away - my heart will also be calm in my God, come what may. Therefore, God only keeps me by his word, so that I always recognize it myself as the only pasture on which we, I and you, are to find nourishment, as the only source that must water us to eternal life, and keep me in grace so that I do not poison this spiritual nourishment with my additions and my own interpretation. Therefore we now all implore him in an Our Father; after we have sung the 1st verse from the 174th hymn.

Text. 2 Cor. 4. 5-7.

For we preach not ourselves, but Jesus Christ, that he is the Lord, and we your servants for Jesus' sake. For God, who caused the light to shine out of darkness, has given a bright shining into our hearts, so that (through us) the illumination of the knowledge of the clarity of God in the face of Jesus Christ might arise. But we have such treasure in earthly vessels, so that the abundant power may be of God, and not of us. The bond that connects preachers and congregations is close and firm, and in many ways their relationship can be compared to marriage. Just as God himself unites Christian spouses, so he unites preachers and congregation, but just as every marriage is a great misfortune, even a hell on earth, in which mutual trust is lacking, so much bitterness, hatred and division will follow in a congregation if preachers and congregation do not always meet each other openly and with complete trust. Therefore, since we are sure that God has brought us together, we all have to take care with all seriousness that we stand against each other as it is His will. Therefore, what could we do more importantly in this hour consecrated to God than to keep this will of God in mind? Let us therefore consider:

What does God's Word give preachers and congregation to consider as a rule for their mutual conduct?

1. that the preacher does not preach himself, but Christ;
2. that the preacher be a servant of the church for Jesus' sake;
3. that the preacher carries the treasure in earthly vessels.

Prayer.

Lord Jesus Christ, you shepherd and bishop of third churches! You have graciously assigned me to this congregation and placed it in your hands as a precious treasure. O Lord of strength, I call upon you for strength from on high, which you alone can impart, so that I may not fail in your help and may feel your guidance even in difficult cases. Keep me in pure doctrine, that I may preach thee, my Savior, as thou hast given thyself to us, and thereby become a helper of souls in their joy. Protect me from sins and disgraces, that I may adorn the teaching with godly conduct. Amen.

The verses that precede our text were the basis for the sermon at my ordination. The venerable ordinator instructed me with power and fire how I should prove myself before God against the consciences of all people. All the power of a preacher of Christians lies in this, that he knows how to counsel the consciences salutary, be it that he startles and sharpens them, or brings them to rights and calms them down. But which is the foundation stone on which the whole development of the right conduct of a preacher towards his congregation must rest, this is told to us by the read text, and inserts it with "because.

He wants to say: We must leave this and do that by the grace of God, if we are to be found otherwise than such as prove themselves well against all men's conscience before God.

An evil from which every preacher cannot be too careful, for once it has taken root, it eats away at him like a cancer, corrupting and destroying the tender germs which, in the glow of the sun of grace, sprout from the seed of the Word, - such an evil is when the preacher becomes vain. This sin cannot remain hidden in the heart for long, soon it comes to light, shows itself in words and works, even raises its head in a holy place. It forgets the presence of God and His holy angels and interferes with the sermon. Therefore the apostle makes this demand of every preacher, that he may confidently say with him: "We do not preach to ourselves. When a preacher surrenders himself to the service of his Savior in the church, he should do so in such a way that he renounces all that he is and has, and from now on regards himself as an instrument in the hand of the wise Master Builder, his Lord God, who lets himself be used and handled by him as and where he pleases; like a light that God has kindled to shine on others, consuming itself. But this devotion to God and his church is the hardest cross on which the flesh can be struck. The old Adam, in the form of ambition, glory-seeking, self-love, and in all other of his measures, which lie hidden in the corrupt reason of the heart, is constantly objecting to this suppression of his power; and woe to the preacher who does not keep watch with prayer and supplication over the bitter enemy in his own heart.

He is sure to be taken by surprise and fall prey to his own flesh. It is so pleasant for the corrupt heart to hear his praise from everyone's mouth, to be praised by everyone for being an excellent, witty, indulgent, and loving man. This goal, therefore, shines like a golden mountain from afar to every preacher who forgets his own task. From there to the contemplation of his gifts, that one reflects oneself complacently in the same, like the peacock in its feathers, is only a step, to which flatterers, if God's disgrace lets us fall into their hands, only drive faster. When this happens, the worm is born in the heart, which inexorably gnaws away at the threads that connect the preacher with God and his congregation, and his strength and activity turn more and more to his own glory. He no longer works for God's glory, but for his own; he no longer preaches to save souls, but to convince people of his gifts and to force them to marvel and admire. He either punishes sins no longer in order to make them better, but to make them feel his power, or he refrains from punishing altogether in order to retain the friendship of the unjust; in short, what he does, allows to be done, and suffers is no longer done for Christ's sake, but for his own. But a preacher can overcome even these gross outbursts of self-love and still preach himself. This happens when he finds a special pleasure in his thoughts, no longer lets God's word be interpreted by himself, but gives his own interpretation, and considers these to be high, first found truths, even if they are not compatible with the certain rule of faith that was once given to us. My brethren! No matter how beautiful a preacher's thoughts may be, if they cannot be justified by God's clear words in such a way that the whole order of salvation remains in harmony with them, they are unworthy of a preacher of Jesus Christ, and he must sacrifice them, even if it were with the feelings of Abraham when he laid Isaac on the altar of sacrifice. Therefore, I beseech you, lift up your heart and hand often to God for your preacher, that he may sustain him in the battle against his flesh, and beware of ever endangering and corrupting him with flattering words. Openly and honestly I shall and will punish your sins, openly and honestly you shall tell me my faults; this will help to defend me against the ungodly beginning to preach myself. - But a preacher must not only not preach himself, he must also not preach another or anything else whose center, core and star is not Christ; therefore the apostle continues: "But Christ, that He may be Lord. Therefore, even if the preacher preaches Moses and lets the thunder of the law roll in all its horror, he must do so in such a way that Moses remains Christ's servant and master of the rod, who startles sinners,

awakens the consciousness of helplessness in them and leads them to their right Lord, who is called Jesus Christ. He should preach Christ as the word of life, of which he is the center, presents him, and as every true Christian confesses him as his Lord in the 2nd article of the Clerical Catechism. His Lord also in the highest glory in victory and triumph, in eternal glory and majesty; the Lord also in his seemingly weak lick, despised by the world, his church languishing to the end under your cross here on earth; and not be offended by the fact that his form is uglier than that of other people, and his prestige than that of the children of men; for he already rules over all his enemies through his children, whom he rules in grace. This, m. L., is the first rule for preachers and congregation, according to which they are to arrange their behavior; they are all to recognize Christ as their Lord, and pay homage to no one else. The preacher should only preach him, the congregation only hear him. This must necessarily strengthen the mutual trust in a congregation, for if Christ is the head and Lord of all, then they are all members of one body. But it has never been heard that members of one body distrust one another and quarrel; rather, all care for a sick member and all remove a dead one. Therefore, let us make a covenant today that only Christ may be preached in this church, that only he may be heard as the Lord!

2.

After we are clear about how we all have to regard ourselves according to God's word as members of the body of Christ, as subjects of one Lord, the question arises: How does the pastor relate to the congregation, and vice versa, the congregation to him? Is the pastor a visible representative of Jesus Christ and therefore also the Lord in his congregation? Can he therefore demand obedience in all things that are not expressly forbidden in God's Word, and is the congregation obligated to obey him? Has he, by assuming his office, entered a new state which would be more important, significant and venerable in itself than the state of the Christian? - The apostle answers all these questions briefly but firmly with the following words: "We your servants. The apostle must perhaps not have considered these words correctly, or perhaps he is saying something quite different, which is reserved for newer research, or perhaps he is improving on another point - so all those will say who want to surround the pastor with a very special halo, through which no one can penetrate and approach him without kind permission, - all those who count the pastor as belonging to the congregation, but as Christ belongs to humanity, that he is a mediator between God and the congregation, which only through him can enjoy rights and good things.

attained. The apostle alone answers them with clear words: I respect, I also have the Spirit of God. "But we your servants." But so that one can be assured that he does not mean anything else than the words, he says in the 1st letter: "Who then is Paul? Who is Apollo? They are servants through whom you have believed. Therefore let no man boast. It is. All s yours: be it Paul or Apollo, be it Cephas or the world." And again, "Serve one another, every one with the gift he has received, as good stewards of the manifold mercies of God." Thus it must remain that we Christians, preachers and hearers, once accustomed to interpret Scripture with Scripture, take the apostle's words as we find them. A preacher, therefore, from the day he accepts the holy call, must regard his life as a service to which he must consecrate all his strength in humility, and the advantage of a preacher consists not in how skillfully and skilfully he can rule, but how simple and lovingly he can serve.

The position of the preacher and the congregation in relation to each other is therefore this: The congregation, that is, the believers in it, is the rightful owner, bearer, and steward of all the rights, goods, and treasures which Christ her Lord has acquired. She holds the keys to the shrine in which all these gifts are heaped up. But it is another thing to acquire a treasure, another thing to possess it, and another thing to distribute it. Christ acquired it, every Christian, every congregation possesses it as a gift from him; but who is to distribute it? Not everyone is capable of it, not everyone is willing. If everyone wanted to distribute it, the rules set by God Himself, which are to be observed, would be continually violated. Therefore, God has taken precautions here as well, by giving gifts and desire to individuals over and over again, making them able, capable and willing to take over the public distribution of the common treasures when they are called to do so. But in filling souls with the goods of grace of Christ and his church, they are continually responsible to their own consciences, to the church which called them, to the church which nourished them from its breasts, and to Christ their Lord for the way they do it; they are therefore not masters but servants of the church. - But, say the opponents of this doctrine, where shall this lead, especially in this land of insolence? If one only tells the people that the pastor is their servant, they will soon make as little trouble with him as a straddled master with his servant, and the "steward of God's secrets" will become a servant of men, harassed by all, respected by none. M. L.! We never have to worry about the consequences, where we have to follow a clear teaching of the divine word. If God has ordered it, he will already know to bring to the hour what he intended; this is the first answer. To the

But the congregation has to protect the rights of its pastor granted by Gort just as much as he has to protect theirs. Does he not also belong to the congregation? Is he therefore not also the owner of all rights and treasures that he administers? Who can force him to become a servant of all? He has equal rights with every member of the congregation, if he believes, even before his profession! But that he now assumes the position of a preacher, which is unthankful and despised in the world, he does not do to please people,

that he finds himself ready to help everyone with advice and action, to keep the keys always ready to lock and unlock the treasury of God, that he stands guard night and day, so that the enemy does not rob, strangle and kill God's children, his brothers, that he spends all his time and all his strength on this, he does not do this so that the congregation may receive him bodily or reward him earthly, but he does this "for Jesus' sake." Jesus loved him first, he bought him dearly. Jesus has also dispelled the darkness in him and let the light break forth, so that he can boast together with the apostle: "For God, who caused the light to shine out of the darkness, has given a bright light into our hearts, so that through us the illumination of the clarity of God may come forth in the face of Jesus Christ. Jesus asked him through the call of his church to spread this enlightenment. For the love of Jesus he gives himself as a servant of his members. He serves the church because he has members of Christ in it. The congregation should therefore look to him as a member of the body prepared by God himself, who willingly serves all the other members, but in him the head. In other words, the preacher actually serves Christ in the congregation. Now if the insolence dares to step out and turn its distorted face scornfully against the servant of Christ, will not Christ, the Lord, Himself be a rascal" over all this? - That is why it cannot be so with Christians. Also for this reason, gel. Brother, let us make a covenant today that we teach and keep: the preacher is a servant of the Christians, but for the sake of Jesus.

3.

Although every preacher has received gifts of grace from God, for which he should thank him daily, he remains nothing less than a man. In him, as in all his brothers, the old Adam is still wriggling. Therefore, he, too, has to fight not only with the devil and his bride, the world, but also with the bride's wooer, his own flesh. Therefore the apostle reminds us, "But we have such treasure in earthly vessels." Woe to the: Preacher, woe to the church that lets this out of its sight. It is a thought that Satan drives into the heart when a member of the congregation says to himself, "We have a pastor who will

I can already watch and see to it that false doctrine does not overtake us; therefore, I can take care of the rühe and trust him blindly. - It was an artifice of the devil, by which he set the throne of Rome right for his dear son, that one began to teach: The laity have no right to judge doctrine; that right belongs only to the bishops up to the pope. Thus Christ's word was struck in the face, which he speaks to all Christians: "Beware of false prophets! If they shall say unto you: Sieve bier is Christ, sieve there, ye shall not believe it." Thus the preacher was exalted above the judgment of the congregation, and they, as the blind, had to be led according to the discretion of the driver, were also led by the thousands past Christ's cross and grave to the feet of the Antichrist. That is why Luther said so firmly when he saw this damage: "To know and to judge about the doctrine belongs before all and every Christian, and that in such a way that he is cursed who offends such right by one little bit. For Christ himself has decreed such a right in invincible sayings, e.g.: Beware of false prophets." Therefore, th. Gladly! Always watch and examine for yourself, never be lulled into security concerning doctrine, and daily implore for yourself and your preacher light and power from the Father of light, "that the exceeding power may be of God, and not of us." This word also reminds us that the preacher, despite all his diligence to live godly, is not yet an angel on earth, and that therefore he will not lack sins and misery. Everyone must confess, and I confess with him: We are not yet saints and perfect of ourselves. Whoever, therefore, felt like talking about his preacher's faults and shortcomings, so that he would not be remembered, as is so much the fashion nowadays, will never lack material for this; but let him know that he is a transgressor of the eighth commandment. Therefore let us make this a rule: If the preacher does not sin publicly, let us disregard his person altogether, and look only to the work which God is doing through him. Let us make a covenant today: Let no one forget that the preacher carries the treasure in earthly vessels, so that the abundant power may be God's and not ours. If we keep these rules, joy and love will be in peace. If we keep to these rules, joy and love in peace, victory in the fight against common enemies will be our lot. God help us to do this. Amen.

(Sent in by Pastor Lange.)

Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same.

(Continued.)

In the course of time, however, I have learned much better, to which the following has contributed significantly. After so a time had passed, I received one day an inscription from the secretary of the association, which contained a copy of the association's resolution, as the secretary had sent it to my plaintiffs. It read literally as follows:

"The Evangelical Church Association of the West has handed over the complaint filed by them against Pastor A. Lange to a special committee for examination and reporting. It has turned out, however, that Pastor A. Lange has been guilty of some imprudence in speech and action, but his intention seems to have been an honest one throughout. Lange, to which, according to the congregational order, the plaintiffs did not belong at all, has given their preacher such a good testimony that the above complaint does not do him any dishonor at all, even less does the Protestant Church Association now find a just reason to cause Pastor Lange to resign from his office in his congregation, since, according to the testimony at hand, the congregation is satisfied with his conduct in office."

On behalf of the Evangelical Church Association of the West Louis Nollau.

The reader should now compare this letter to my plaintiffs with the resolution of the association itself and he will come to the conclusion that the secretary-at least in love-was unhappy that I got off so lightly, and therefore, in order to help things along a bit, took the liberty of putting the possible rebuke there in the foreground, whereby he may probably also have been guided by the thought that otherwise it would be too hard for my plaintiffs. "Perhaps they could be preserved in the association, if they freely confess that they believe neither in heaven nor in hell.

Of course, I could not remain silent in the face of such insolence on the part of the secretary and therefore immediately sent him a complaint, in which I also explained to him how I was not yet at all convinced that I had acted wrongly, but least of all had I been convinced of it by him and his arguments; to which I then received a short, rather defiant answer. In this answer he asked me to submit my complaint against him to the president of the association, as I had promised to do. In particular, however, he tried to make me understand that I had not only lodged a complaint against him, but also against the entire association, with which he probably intended to frighten me. For, incidentally, there is a papist view in this association, according to which the association as such is already an authority to which each individual member must bow in every respect; indeed, one has even publicly expressed the principle that the association is a "legislative body" for its members, without there being a clause to the contrary.

And a pastor of the association openly stated in my neighboring parish during a visit, where he had challenged the association, that to attack such a body - such an association - would be a sin against the Lord. And so the secretary believed that he would immediately put me into the greatest fright if he only gave me to understand that I had also attacked the association - that is, the legislative body, which one may not touch without committing a sin against the Lord. But I was already so far "blinded," that I believed, and even if ten such associations came with hours of devotion under their arms and wanted to let themselves be heard in power sayings: "one does not have to", then a child, which was born yesterday and is reborn today in the bath of holy baptism, would be an infinitely greater authority, if it had the Bible in its hand. And since I also once read in God's Word the instruction, "Ye shall not bite any man's father." - You shall not allow yourselves to be called masters," so the whole theory of authority, however profound it may have become, seemed to me all the more to be only a way to Rome, since the association itself had broken continuity with the Reformation church and treated the real authoritarians with contempt.

So I really had to let such a protest against the arbitrary procedure of the secretary be submitted to the presidium of the association, although I could tell in advance what the result would be. However, since I did not have the minutes of the Association at hand when I wrote my complaint, and thus had to repeat the Association's resolution from memory, some inaccuracies were included, which I tried to correct as soon as I received the minutes. But, as thought, so it also happened. To my complaint I received the following answer:

"Your statement of claim against the secretary of the association, L. Nollau, dated September 25 of this year, with the enclosure containing the certified copy of the letter from Pastor L. Nollau to the earlier plaintiffs against you, has been correctly received by me. After reading it, I can only advise you to withdraw it, if you do not want to run the risk that your ability to think logically and to decipher the meaning of a document will be strongly questioned, because it would have to be a strange court of law that would find out from the letter of Pastor L. Nollau what you want to insert, and that would not rather find the same meaning in it as in the committee report and the resolution of the association. Rather, it would seem likely to the impartial that Pastor L. Nollau's intention in choosing the freer form in his rescript was to mitigate the conference resolution in your favor.

The reader compares both documents and thus judges "impartially" whether the President is right. - —

Before I received this letter, however, I received another summons from the President to appear before the district conference in Femme Osage on October 8, where I would be given sufficient opportunity by a "respectable" (?) part of the entire association to "justify" myself because of my "position in the association. At the same time, however, it was indicated to me that the association had the "sacred duty to demand respect" from its members.

The complaint against me, however, was that I had shown by careless speeches and public actions that I not only seemed to be indifferent to the "purposes and prosperity of the association," but that I had also stood in the way of its effectiveness. But the fact was that I had shared my most important experiences with my church members at the annual conference, as has already been indicated. But was this not also my most sacred duty to those whose souls also tasted Christ's blood and among whom the Holy Spirit has made me a shepherd and teacher? Should I lie to my congregation, which gives me a living not because I have the title of pastor, but precisely so that I might proclaim to them the whole counsel of God for their salvation? should I tell them that all is well with your association and that they love God's word, when I was sufficiently convinced of the opposite? Was that to be ungodly and evil? or to be proof of some indifference to the purposes of the association, which, as I had always been told, were none other than "to preach Christ crucified?"

Next, I had written for a Lutheran preacher for my neighboring congregation, which had formerly been served by a "Lutheran" preacher, because, first, they had waited long enough for an association man, but had not yet received one, despite all promises; and because

secondly, it was to be feared that the congregation, which after seven years of strenuous work "had already come so far - that it wanted to turn to the notorious rationalist Picker in St. Louis - might finally fall into the hands of some other vagabond. Louis - could finally fall into the hands of some other vagabond, whose services are sometimes available here, and because, thirdly, it could only have been a blessing for the congregation itself to finally get a preacher who, in addition to preaching pure doctrine and administering the sacraments correctly, would perhaps also have possessed the good quality of having more mercy on the immortal souls of these people than on their wallets? And could it bite, "to have stood in the way of the effectiveness of the association"? After all, the association had not shown the slightest trace of effectiveness, at least not in the sense of the Word of God.

However, I was unable to comply with that summons for very compelling reasons, for firstly, my dear wife had been ill for a long time and as a result many things were in disorder.

so that I felt compelled to send a letter excusing my non-arrival - even before receiving the summons - to the district conference, to which I had to go even without such a summons. Then, however, because it was autumn, I had so much to do with all kinds of fruits of the field, to which a country pastor is very much referred, that if I did not want to miss my congregations, there was no time left for me to travel to such completely useless conferences.

But even if such obstacles had not existed, what was I supposed to do at a conference, from which they tried to make me understand in advance what a "sacred duty" the association had to "demand respect from its members", and how I would have to justify myself to such a "respectable part" of this association -which therefore has to demand respect- because of my position in the association? But if one knows these gentlemen even better and considers that they personally felt very hurt by my proceedings, and that they, as representatives of the association, would like to claim for themselves the respect that the association is supposed to demand (?), and that I stood on my own side, without a representative, then my non-appearance, even if no further obstacles stood in the way, would seem to be justified? One could have investigated the matter here as well. Then I had to appear here not before an impartial judge, but before my opponent, who desires respect from the outset. I could not count on a refutation from God's word, or on the recognition of the fact that the whole association was founded on sand, i.e. on mere human opinion and belief, as well as on the recognition of the fact that he had to demand respect only if and insofar as he himself bowed to God's word and took it as the measure of his actions, here, where one only knows how to boast of one's own "experience" and "fatherhood". But I had no desire at all to fetch new teachings of wisdom or experience, for example, in the sense of that conference for "further and wiser conduct of office," and since the matter could just as well be settled by way of a detailed correspondence, I immediately went to work to justify myself against those, highly indefinite charges. As far as the first accusation was concerned, according to which I should have been indifferent to the purposes of the association, I answered him approximately as follows: Since the purposes of the association-as I have always been told so far-were no other than to preach Christ crucified according to 1 Cor. 1, such an accusation could only alienate me all the more, since the association itself had sufficient testimonies about my official conduct in its hands. The same applies to the second accusation, as if I were not a member of the association, which I do not preach anywhere, i.e. the gospel of Christ, and even obstructed him. By the way, it always gives me great joy when I see someone, whoever he may be, doing Christ's work and seriously pursuing this purpose, and so it would only have given me great joy if I had found the association effective at some time. Yes, the "purer, the more exclusive, the more self-denying" the association would allow itself to be invented in such

effectiveness, the more it could count on me, instead of hindering, rather promoting and helping it; and the more the association would strive to want to be **nothing** itself, so that Christ could be everything in everything, the more I would also make an effort to descend from a "proud", which was my burden, to a true humility.

But that was not what these gentlemen wanted. That they, the "fathers", the "experienced", should be nothing, the whole association, of which they dream of such wonderful things, nothing?-and the Lord Jesus everything?-that had not even remotely crossed their minds, and so I received what I had expected, namely a letter, the content of which is unparalleled in its rudeness and vituperation. I have already communicated some samples from the elf at the beginning. In this letter, of course, I was also provided with written proof. The author reminded me of my catechism lessons and of the fourth commandment learned there, from which, as he thought, the holy duty "to demand respect" must irrefutably follow. But since the fourth commandment does not speak of demanding respect, but of paying respect, and since this duty certainly applies just as much to an ecclesiastical body as to each individual member, it seemed to me as if this argument could rather be used against the association, which without any question has completely forfeited its reverence for the Reformation church, than for it. It also seemed to me as if it would be much more expedient for the association to refrain completely from such a duty to demand respect, and to first try to fulfill another and much more sacred duty, namely that of first proving respect itself, and in this way rather to try to acquire respect. And in addition to this, I found in God's Word some passages such as: "You shall not be called Rabbi"- "You shall not call anyone your father on earth"- "You shall not be called Master"- "He who lets himself think that he is something, when he is nothing, deceives himself"- "How can you believe who take honor from one another?"- "Do not become servants of men! which, of course, seemed to me to be more advisable to believe in this case than in the pronouncements of men who have truly not yet shown any great deeds in the Church of Christ. Then the Praeses, who now openly said what he would have wanted to say earlier with the "hindering step in the way", explained to me the

as a violation of my duty of conscience that I had written for a Lutheran preacher for my neighboring congregation, as has already been noted. Especially, however, he seemed to be so much annoyed that I addressed the old Lutheran Synod of Missouri, Ohio and other states, which "is so harshly opposed to us" and portrays the Union as a "fraud of the last times. Yes, that dear "us" is what matters so much. Whether the Synod of Missouri, Ohio, etc., teaches wrongly, whether it deviates from the Word of God or keeps, loves, and honors the same-these things are not asked, they are indifferent; but only whether it opposes "Us" and whether it censures "Our" works or approves of them. Compare with such statements only the other drivel about love: "which everywhere pays attention to what is good and true, does not overlook it even in the enemy, but loves and honors it," and you will surely find again a new proof of the already often expressed truth, how just the unionists are the bitterest enemies against everything that does not blow their horn. While they are too fond of the truth not to lift a feather and wrap themselves in lamb's innocence, they immediately burst into flames as soon as the dear "us" is touched. Or what a mad delusion it is when people who are of the Reformed Church set themselves the task of wanting to unite with the Lutheran Church, while in fact they prove that they are the bitterest enemies of the Lutheran Church, and that only because the Lutheran Church rests on the foundation on which alone true unification is possible.

Even if up to this last fact I still had some doubts about the true intentions and purposes of this association, it now came to light so clearly and unabashedly that a blind man could have noticed it. And when I now recalled all my earlier experiences, the various judgments and experiences near and far from the first day of my acquaintance with the association until here, I had to confess to myself that I would not have been mistaken about its true character already at my first meeting with it and that my own earthly interest plays a terrible role here, as well as that here, under the fashionable attribute: "believing" and under all kinds of Christian-sounding phrases, one rather seeks one's own honor than the honor of the Lord. If "we" are only honored and gain a great name before the world, then the Lord Jesus may see how he **comes to** honor with his Gospel, this is the element in which especially the center of the association moves; from which it follows that if the association would have had the desire to suspend because of "arrogant" behavior at all, it would first have had to start with itself, and that from the top to quite the bottom.

What is true of the association in general, however, cannot be said of all its members. There are still some among them, who in their own way are also quite faithful to their God, who see and lament the evil very well in part, but who are either under the false delusion that the association is really such an authority over the individual that he is not allowed to say anything, and thus do not have the courage to leave, or out of a supposed brotherly love prefer to believe that they have to cover up what they would have to reveal, because it is not a matter of the brother here, but of God's honor and countless souls' salvation. Then, however, some probably think to themselves: If one is silent, one has turned.

After such experiences, however, I could not remain silent, and so, in a long letter to the president of the association, I unabashedly revealed the true state of affairs, further explaining to him that he might remove my name from the lists of his association if he should disdain to teach me better from God's Word, without appeal to authority-which I had urged him to do-or to disprove me by **facts**, because I did not agree with its principles.

But that he did neither the one nor the other, and how now even the whole association, instead of defending itself, rather acted as judge in its own cause, is already known to your reader. All that is needed now is a few words about the remark in the so-called deed of suspension: that the entire association unanimously accepted such suspension. I am firmly convinced that the majority of the members of the association did not know anything about the actual facts of the case, as was the case in the past. The whole complaint was, as the advertisement in the "Friedensbote" itself tells us, handed over to a committee for reporting, whereby it is very probable that the president gladly reappointed such committee members who had either been involved in the matter before, or who were more or less personally involved themselves, and these now reported, as the president and others demanded and as could not be expected otherwise from such unpartisan judges. In addition to this, the Vice-President had actually sent his provisional "suspension" to some members of the association, in which it was stated that I had violated God's holy word in an unseemly and unjust manner. God's holy word in an unseemly and so on. However, he had wisely withheld my defense from them, so many said their approving "yes" when they were asked to do so, which was quite natural under such difficult circumstances, while others perhaps remained silent because they did not know the matter. No one was allowed to say "No" for the sake of it, because he would have offended the association, which has to demand respect. And so the officials of the association could, with an inner

I am happy to add: "This motion was unanimously accepted and thus the aforementioned person was expelled from the association. *) But I thank God through Jesus Christ that he opened my eyes and that I did not have to wait for their suspension, which would then have hardly happened to the detriment of my soul. We are now at the end of this sad but highly instructive story, which gives us a deep insight into the true nature of the much praised union. God willing, we will present this doctrine in more detail in a second article, but in the meantime we will ask the Lord, who paid such a dear ransom for us, to open the eyes of the erring and the deceived according to the riches of his grace, so that they may learn to recognize in this last sorrowful time, at which bottomless abyss they are groping around like blind men through Satan's cunning, who bulls himself in the form of an angel of light.- Lord Jesus! save your people and your inheritance! Amen!

A glorious princely word.

The pious and kind Elector August of Saxony, who reigned from 1553 to 1586, used to say: "Because the Lord Christ's words of the institution of the Holy Communion are there, I will believe it. He is almighty and true, therefore I have nothing to say to Him in His word, and the question is not how it happens, but only whether it is Christ's word and command. If it is his word, I will keep silent and let him have it, for he knows how to fulfill it. If my Lord Christ had given such a word: "Behold, in this stick, in this stone, in this wood, you have my body and my blood," I would have believed it, and my reason should not at least turn me away from it. And if my Lord Christ had commanded something even more impossible, I would still believe it, if only his word stood there.- This is told by the pious prince Dr. Olearius in his spiritual handbook p. 1266.

In this way, however, Prince Augustus proved himself to be a true Lutheran who captures his reason under the ear of faith and the Word. As Luther himself wrote in 1525 "to the Christians of Strasbourg":

"This is what I confess, where five years ago Dr. Carlstadt, or Someone else, would have had me

*) It is notorious that the association accepts the voluntary appearance of those who have to leave for the sake of a shameful life, and gladly lets it happen when they are then listed as "honorably dismissed" elsewhere, continue their shameful life in other places, and become a source of annoyance and ruin for other congregations and synods. If, on the other hand, a conscientious man wants to leave the lukewarm, neither cold nor warm, religious association for the sake of doctrine, he is held fast in order to be able to expel him with shame wherever possible. O hypocrisy without equal! - But how should men be faithful to men who are not faithful to God?
D. R-

may report that in the Sacrament there is nothing but bread and wine, he would have done me a great service. I have suffered so great a challenge there and forced myself and squirmed that I would have liked to have been out, because I can well see that I could have given the papacy the greatest puff. I have also built two who have written to me more skillfully than Dr. Carlstadt, and have not thus martyred the words according to their own conceit. But I'm trapped, can't get out, the text is too powerful there, and won't let itself be burdened with words."

(Submitted.)

God's miraculous salvation from great danger.

Most readers of the "Lutheran" will have read in the newspapers that another great accident has recently occurred near St. Louis, in which three steamboats were burned and more than thirty people have died from fire and water. Certainly a terrible event! More than thirty immortal souls were suddenly and unawares delivered to eternity! An event that is well suited to admonish us with a serious voice to repent in sackcloth and ashes: and all the more so, the more clearly we perceive how the people of this last faithless age are dulling their senses ever more wilfully against the most serious wake-up voices of God in order to ignore them with an inexplicable indifference. This sad event can also show us quite clearly how every step of our arduous pilgrimage is surrounded by innumerable dangers, so that we must be ready at any moment to go before God and give an account of our household. But to remind you of this is not our first intention in writing these lines, but rather we want to tell the dear reader how wonderfully the gracious God saved us from that great danger in which we also found ourselves. We thought of the words: "The counsel and secrecy of kings and princes should be kept secret, but the work of God should be gloriously praised and made known. (Tobias 12:8.)

It was on Thursday, April 22, in the afternoon at 4 o'clock, when we boarded the steamboat "Ocean Spray" in order to hurry back to our dear "home" after enjoying the blessings that had been bestowed upon us in such abundance during the synodal meetings in St. Louis. No sooner were we pushed off the shore than we realized immediately what danger threatened us; for at the same time as our boat, the steamer "Hanibal City" also left the shore, and both boats now began to compete in speed. Ghastly cursing and raving was heard when our boat lagged behind, and devilish laughter and glee resounded, when it gained a head start. The furnaces were heated with resin, theer and finally turpentine to increase the expansive power of the steam to the highest level. The powerful work of the engines set the whole boat in such a terribly vibrating motion that we expected the steam boilers to explode at any moment. So it was only too clear to us that Satan had prepared a certain doom for us here, if the almighty God did not miraculously save us. We therefore went to our cabin, earnestly called upon the Lord God to weep over Satan's wickedness according to His gracious will! We therefore earnestly cried out to the Lord that, according to His gracious will, He would take our poor souls in mercy for the sake of Christ. We concluded with the Lord's Prayer and had hardly said the Amen when the cry, "Fire! Fire!" When I stepped out of my cabin, I saw nothing but thick, black ranch, which immediately numbed my senses, so that I do not know what was going on around me from that moment on, and in what miraculous way the faithful God saved me. In very dark memory it is to me now as if I climbed a mountain with hands and feet laboriously. Only when I was about 15 paces on the land away from the burning boats did I regain consciousness, and my first thought was now of my friend Ruff, whom I had not seen since that moment of unconsciousness and of whom I therefore could not know whether he was saved or not. I therefore wanted to go back to look for him, but already both boats (our boat in its lightning-fast run had hit a steamboat, "Keokuk," lying on the shore) were in bright flames. With a terrible roar, the steam boilers also exploded. I saw nothing but fire, so that I felt as if I were in a lake of fire. I heard nothing but heart-rending cries of lamentation. Some were crying for help; others were crying out in great pain. Here, a man was wailing over the loss of his wife and two children; there, another young man was also howling and wailing over the death of his wife, parents and sisters. Oh, a scene of horror that no human language is capable of describing! I, too, could do nothing but join in this general lamentation, for since I could not find my friend anywhere, I had to assume that he had also perished. I saw many corpses floating in the water, and I counted his among them. But no, the faithful God had saved him. At the moment when the boat hit the shore with its front tip, he had jumped from the upper deck onto a tree that had fallen over in the water and had happily reached land by climbing along it.

However, out of concern that he would be damaged by the exploding boilers, he had taken shelter behind
We fled to a tree a little distance away. After we had searched for each other for about half an hour, we found each other again, and only tears of joy were able to express our deep gratitude to the merciful God, who had so faithfully ruled over us and so miraculously

saved us, so that not a hair on our heads was bent. When we returned to St. Louis, the good Lord gave us the warmest sympathy. The members of the community not only compensated us for the burned laundry, clothing, etc., but also paid \$130 for books that I had taken with me for colpotir, which had also been burned. They also reimbursed me for the lost part of the money that was given to me by various congregations for the building of our church by their pastors during the synodal meetings. These are all precious gifts of love, which I feel all the more compelled to remember with gratitude, the more I would have been in great need without them. So there is nothing left for us but to confess, like Job, with a heart filled with gratitude to the good God: "The Lord gave twice as much as we had. May the rich Lord bless those who are willing to serve Him as instruments according to His abundant goodness. But you, my "dear" reader, who recognize with us what a precious thing it is not only to know about a God, but also to really have a God, who, when our senses fail us, does not waver or waver; who, when we come into fire and water, carries us out and refreshes us: yes, who can do abundantly above all that we ask or understand, - will gladly take up your Bible to sing the 66th Psalm with us in praise and glory to this great God!

Peoria, Ill, April 27, 1858.

Ms. Böling. Ms. Ruff.

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Church consecration.

On Jubilate Sunday this year, the "German Lutheran Immanuel Congregation and A. C. at Koch Island, Ill." had the great joy of being able to dedicate their newly built church building. Since Pastor Ahner was called away, this congregation has been without a preacher of its own and has been served only intermittently from Chicago. In spite of this, the building once begun (made of bricks, 36 feet long and 28 feet wide) has been completed quite nicely. Unfortunately, Mr. Pastor Heinemann from Chicago, who had traveled with the undersigned from the synod in St. Louis, could not assist at the celebration due to indisposition. In the morning there was first a confession service, followed by the actual dedication service with communion. The text of the sermon was Ps. 26, 3 - 8. In the afternoon I preached on the Gospel of the day. The congregation was very sorry that in the singing of the responsories still

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not to be practiced enough to be able to introduce the order of service of our new Agenda right on this day, whereas it already has rhythmic singing for a long time.

May the merciful God soon give to this dear orphaned, but in Him confident congregation a shepherd after His own heart, who will feed them with teaching and shepherding, and let them always know that God's fountain of water is full!

At the same time, I would like to express my gratitude on behalf of this congregation for the willingness with which the congregation of the Rev. Hoppe by sending \$10.00, that of Hru. Past. Weyel with \$5.00, and the Dreieinigkeits-Gemeinde zu Crete, Ill. with \$6.00, have complied with the request made to them for a contribution to their church building. A not insignificant debt burden may still give many cheerful givers the opportunity to experience that giving is more blessed than taking!

Crew, Ill, d. May 5, 1858.

August Selle.

Ordination.

On the Sunday after Easter, the former candidate of the preaching ministry, Mr. August Heitmüller, after having been appointed pastor of the Lutheran St. Johannes congregation in Strattonport on Lang Island, was ordained by order of the presidium.

Theod. Brohm.

Address: R. ov. J.. Ilowmuoölör Ltruttonport, W I.

Introduction and ordination.

By order of the Reverend Presidium Northern District Dow. stuoiuw was duly and solemnly inducted into his new ami by the undersigned, with the assistance of the Rev. W. Kolbs, Rev. A. L. Stecher, hitherto pastor of the congregation m Huntiuglon, Ja. having answered a proper call from the Leung- kcus congregation in Schebopgan;

likewise Mr. Cand. E. Rolf, who received his education at the theological seminary in Fort Wayne, Ja., passed the prescribed examination and now has answered a call from the congregations in Sheboygan Falls and the surrounding area, was solemnly ordained and installed in his office.

May our Lord Jesus Christ give his servants a cheerful, confident spirit in their ministry and promote the work of their hands among them. Amen.

The address of the I. brother is:

Uo v. V. 8 woll er. 8!wl)o^Aun, ^Vise.

Rev. V. Kolk.

IViso. lo^-n Herman, 8üeb. 6c>., ^Vise.

I. N. Beyer.

The General Evangelical Lutheran Conference

Assembles this year, God willing, on the fifth of August, at Zion Church, Cleveland, O.

All who profess the Unchanged Augsburg Confession without reserve are cordially invited to attend. Confession are cordially invited.

For understandable reasons, it would be very desirable to me if none of the participants failed to notify me at least a fortnight in advance of their intention to attend the conference.

Upon arrival, please go to the parish house next to the church, No. 02 Bolivar St., east side of the city.

In accordance with the order I received, I have to inform you that our efforts to obtain railroad concessions have unfortunately been in vain.

Cleveland, May 14, 1858.

H. C. Swan.

Synodical Report.

Dear Lutheran readers may be informed that the report of the proceedings of the recent synod of the Western District held here in St. Louis will leave the press these days. For the sake of the great importance of the matters therein treated, it would be highly desirable that this synodal report also should have a wider circulation in the congregations of our synod, and have been seriously and maturely considered. Because of the larger volume of the report and the resulting higher costs, the price had to be set at 10 Cts. We are also unable to send more than one copy free of charge to the members of the synod, which is why we are looking forward to receiving numerous orders as soon as possible. These are to be made under the address:

?ur. L. IllosestW, your ol Uov. 6. kV VV. IVuliWr.

G. Schaller, d. Z. Präses.

Received for Concordia:

1. by Hru. Pust. Besel in Frankliu Co, Mv, from the Women's Association in its parish: 13 bnsnbnemdchen, 9 pairs of woolen stockings, 6 Sr. handkerchiefs, and 3 ^t. Bed sheets;
2. by Hin. Pust. Frederick in Iowa 2 pairs of shirts and 2 pairs of woolen stockings;
3. through hay. P. Link from an unnamed 1 pair of woolen stockings.

Sincere thanks to C . F. W. Walther.

Receipt no - thanks.

For Carl Böse by Past. Köstering collected at the wedding of Mr. F. Kiel -2.25
" E. A. Eggers in Fort Wayne from the Gem. of the
Mr. Pasl. ^treekfoot 5,1g
from Mr. Bodemer in Milwaukee 1,00
" C. Nagel in Fort Wayne from stünglingsvrrerne
the stüusmKem. in Cleveland- T 5.00 " H. Walker of the stünglings-Vcninc of the Zion-
Gem. in West Cleveland 4,00
"E. Rolf in Fort Wayne from the Gem. of Mr.
Past. Kulm 9 ,20
" M. Bröning in Fort Wayne vom stünglings.
Association of the congregation of Mr. Past. Keyl to Baltimore 10,00
" L. Kold in Fort Wayne by Mr. Past. St.in-
bach and collected by Mr. Lchulledrer Lücke among the S-chuljugend in -Lheboygan bei Gcic- qenbeit einer Festlichkeit am heil. W ihnachks evening ' 1,45
by Mr. Past. Kolb from A. 9. B- L., G.
R-, M. ü. -0.25, I. N. "t, 15, B. ü0.10, st.
L. -0,50--., 1,75
" H. Evers in Fort Wayne from the Cleveland community, O. 10.00
of Mr. G. Brauer by Mr. Past. Swan 1,00

Held

a. To the general synodal treasury:

By Tbcodor Müller from the Jacobus Gem. of the
Mr. Past. Daib, Fairneld Co., O. \$1.00
Mr. E. Noshke from the synodal treasury westl.
Districts 100.00
By Mr. Ebr, Piepenbrink of the Gem. desfHrn.
Past. Swan, Cleveland, O. 02.27
" Mr. Past. John, Cole Camp, Mo. 2,00
namely:
-1,00 by H. Hcisterbcrg, 1.0ll ,, st. Meyer.
" Mr. G. Hammer, Cincinnati, O. 25.00
namely:
-22.96 from the Trinity S comm. there, 2.64 " N. N.
From Mr. Past. Stürken as surplus of an invoice 50

For the general pres:

From the St. Panls comm. of the .<5ru. Past. Holls in Columbia, stll. i 6,05

To the travel fund of the general president:

By Mr. Past. JohannesGem 23,40
" Habns" 7,55
" H. Hcinsvth 1W
" C. Delrichs 1.00
" W> and R- from Hrn- Past. Stubnaky's (No.
u-oilstlO 2W.

b. To the Synodal Missious.Casse!

From the congregation of Mr. Past. st. Trautmann, Adrian. Me , collected in missionary hours-- 10,M From the Treieinigkcits District of the (i)em. in St. Louis- 4,95.

By Hrn. Past. Brohm in New York from H. G.

from a piggy bank

From Mr. Teacher Gotisch in Nen Bremen 2.15 ,,,, Past. W. Engelbert 25

For Mission oi Minnesota:

By Mr. Chr. Piepenbrink 3.08
namely:

-2,00 collected on Mr. Selig's wedding,
>,68" ,, Schake s child baptism.

From Mr. st. H. Kühlenbrck in the parish of Cvllinsville 2,50 " H. Harms from the common of Mr. Past.

stvbannes7 5M

e. To the College Entertainment Fund,

for teacher salaries:

From the "Frauen-Verei" in the community of Mr. Past.
st. Trautmann, Adrian, Mich. 10.00
,, Gottfr. Merh through Mr. Past. Lcbmann 50
,, Theodor Mittler from the staxvbus Meant of the
Hrn. Past. Daib in Fairsteld Co, O. 1,M " of the comm. in ^>I. Louis 22,E
namely:

-! 1,00 from drrieinigkeits distriet, 11,00 " stmmanüel- "
"Hrn. Past. Brohm in New York, collected in mission ftuuden and intended as a contribution to the Lch- rcr-Gchalten 12M

" Hrn. Fob. Heindr. Kühlenbck in der Gern, zu Cvllinsville, stll. 4W

" Goittlieb Merh by Hr". Past. Lehinann l,üt)

ä. For poor students and pupils in the

Concordia College and Seminary:

From the dear women of the T reieinigkei - Gem. des
Mr. Past. Daib in Fairsteld Co, D 5,89
"Hrn. wh. Heindr. Kuhltnieek in the (Ycm. to
Cvllinsville, stll. 9.50

F. B 0 ehlan, Casßrcr.

For the widows of preachers and teachers in the synod.

By the general Cassirer:

From Mr. Past?Günther at Mcquen Niver, WiSc. 75 , L. Wellschläger there 25

" Pan. R- Klinckenberg, Collecte on D. Sander's

Child baptism

2,! 7

"Some members of the community of Mr. Past. Kunz, Hancock Co, sta. ' -i ,5st

" the stmmanucls - Gem. dcs Hrn. Past. F. W. Richmann, Grand Napids, Mich. for dic school- lehrercr-wiltwe of scl. stul. Cook- -- 1,00

F. Büngcr, Past.

For seminar construction:

From the municipality of Mr. Past. stobn

5,00

„ Mr. Kerkhof in the comm. of Mr. Past. Wolf 10,00

Fort Wayne, May 7, 1858.

Chr. Piepenbrink.

**For the Lutheran have paid:
the 11th year:**

Hr. st. Strode.

the 12th year:

The gentlemen: Past. st. Kttian .> Cr., Koche, Hanschke, Strodc.

the 13th year:

The gentlemen: P. Popp. G. Stettcrer, Past. Kilian, F. Runge, Hanschke, Luk, C. Lcudon, G. Laudon, Winzlaff, Büttner, Fr. Wille, Nahe, Sickert, Kothe, Runzel, Starke, Böse, Mcrzdvrff, Bünnmg, Stcindorf, F. Ströde, H. Borges, Haak, M. W B Dvblcr.

the 14th yearqana:

The gentlemen: P. Popp, C. Blc.sch, Past. I. Lebner, W. Breuer, H. Meier, W- L- Nvsencr, Past. st. st. Boilharz, 'S. Rcttcier, Past. st. Kilian, st. G- Nicß, Bäckmann, Bodemer, Lindeuschmidt, Luck, Past. F. Lochner, Merzdorff, Pagenkopf, Starke, Steindorff, Jr. Wille, Schwcickbardk, F. Ttrvde, Past. A. Brose 8 ex, Brlqreens, C. Adcrbeld, H. Borges 50 cts, Past. H. Dicke, E. Müller, Matter, Schäfer, Fr. Budabn. st. Müller, st. stagow, H. Lübkr, L- Borckardt, A. Bender, M. W. B. Dobler, Past. st A. Hügiy, H. Hobmcier, C. Kvllinq. H. Bäcker, st Faße, F. Lichthart, C. Riesterfeldt, H Buttermann, Beckcwe, H. 5Ntzmann, Past. N. Volkert. Past. st. G. Lehrer.

the 15th year:

Mr. M. W-B. Doblcr.

F- W. Barthel.

Changed address:

Rev. Vollcoi-t,

"

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^skuvette Oo., >'.0.

Volume 14, St. Louis, Mon. June 1, 1858, No. 21.

(Submitted.)

Sincere thanks and request
at the same time as the
dear brothers in office, near and far,
in respect
on the sending of sophomores.

While I, at the same time in the name of my dear colleagues, feel compelled to express our heartfelt thanks to the worthy brothers in office for sending us from time to time godly and gifted boys and young men, some of them already the fruit of their faithful labor of love, to be trained for the service of our dear church, as future preachers or school teachers, under God's help and blessing, at our institutions, I would like to take the liberty, also in the name of my dear colleagues, to combine this thank you with the request that each of the dear brothers in office, before he sends a young journeyman, carefully and thoroughly examine his attitude and gifts for a longer period of time and for this purpose, if he did not trust himself with sufficient examination skills, seek the advice and cooperation of neighboring brothers in office, who perhaps have more knowledge and experience in these matters.

For, as pleasant as the sent students are on average, and as important for the formation of their Christian and ecclesiastical attitude and character, as for the development of their intellectual gifts and the attainment of the necessary knowledge and skills, they are not only a source of joy and happiness, but also a source of joy and joyfulness. However, there have been cases from time to time where we have been forced to dismiss such and such a person, either because they did not prove themselves in their attitude, or because their gifts were not found sufficient, despite all the effort that was put into them, or even because Berdes took place.

If the ingratitude of not a few congregations toward the gospel does not provoke God to anger sooner, and we want to take it from them and send them false teachers instead, or fatten them bodily and afflict them spiritually-if we want to help build the church of the future through our teaching institutions, it is of the utmost importance that the right foundation for salvation be laid in the builders of this future even now, before they are prepared by God's grace and blessing to become such builders through the preaching of the divine word. If we want to help build the church of the future through our seminaries, it is of the utmost importance that the right foundation of salvation be laid in the builders of this future even now, before they are prepared in our seminaries by God's grace and blessing to become such builders who, through the preaching of the divine word and the teaching of youth, are able to lay Jesus Christ as the foundation of true salvation in the hearts of their listeners.

Therefore, diligent attention and careful examination are necessary before sending us boys and young men to our educational institutions. However thorough Christian piety may be, it is not enough without a sufficient measure of the gifts of memory and understanding, of the comprehension and appropriation of the subject matter presented; nor are the most splendid gifts of this kind sufficient without the blessed

Laying the foundation of true Christianity in the hearts of young people.

Both must be present, a sincere Christian attitude and at least such a measure of spiritual gifts that their training is worth the effort and the church will one day benefit and be pious from it.

About both it is allowed to give some explanations, at the same time as a guide and manual for these and those brothers in office.

As far as the aforementioned attitude of young people is concerned, the opinion is not, of course, that a special maturity of Christian knowledge and experience and an excellent measure of Christian godliness are required; these would be strangely exaggerated demands, which would contradict the Lutheran sobriety and soundness of judgment in such matters; For even in deeply formed young men, according to the natural development of the spiritual life, this maturity cannot be present on average; Christian young men cannot yet have matured to manhood in Christ.

On the other hand, something different and better is needed in the attitude of such young people and is required for their acceptance among us than a merely outwardly acquired legal piety and respectability and morality of outward conduct; for behind this, in the innermost depths of the heart, there is usually a self-righteous and work-sanctimonious nature in which the human being has the spirituality of the law, and the

The fine selfish flesh in him has not yet repented, and is more like the Pharisee than the tax collector.

Our opinion is therefore that the young man or older boy to be sent to us has:

1. A certain degree of repentant recognition of his sinful corruption under the law, at least to the extent that he finds no strength in himself to become righteous before God;
2. a certain degree of evangelical knowledge of the grace of God in Christ Jesus, and a heartfelt attraction to His Savior, in order to be justified and blessed before God through the faithful appropriation of His merit.
3. hastened a certain degree of filial reverence and heartfelt love -to God's word, which is evidenced in his heart and conscience, and he also allows himself to be guided;
4. a certain degree of Christian fear of God and godliness, especially in his conduct according to the fourth commandment, and in his previous daily behavior in home and school.

It is especially important to obtain more detailed information about this and, where possible, to make one's own careful observations; for from the peculiar nature of the prevailing behavior, one can certainly draw a correct conclusion as to whether and to what extent repentance toward God and faith in the Lord Jesus Christ, as well as the fear and love of the divine Word, are present in the heart.

Of course, in regard to this change, it is not the opinion that rather coarse deficiencies of the natural temperament, such as carelessness, wrathfulness, slothfulness, should not still occur here and there; for even in older and more experienced Christians, the educating grace of the Holy Spirit is always struggling to sanctify the natural temperament, i.e., to eradicate the sinful deficiencies, and to develop the divine germ in it.

If the young man does not excuse, gloss over, cover up and belittle such bad habits, but in sincere recognition of himself and his sins accuses himself of them and allows himself to be instructed to take refuge in Christ against them, in order to receive from his fullness grace for grace, but also strength for strength, then there is no danger with such natural temperamental bad habits. If, however, he protects them as something purely natural and innocent, against the charge of the law, or denies them, or even wants to adorn them with beautiful names after the manner of the world, which, for example, calls arrogance a noble striving, frivolous worldly love a permissible enjoyment of life -. Such, of course, is the clear sign of a carnal mind and an unconverted heart, which would make him quite unsuitable for blessed entry into our educational institutions, which are not professional institutions of conversion!

So much may now be said for necessity about the necessary nature of the mind of a pupil to be accepted by us; and it applies here, however, to the officiating brethren that they have the gift of discerning the spirits, and neither be unilaterally taken in by pious appearances nor unilaterally repelled by evil appearances.

And it is no less important that after only a brief, fleeting and superficial acquaintance, e.g. with young people who have only recently arrived from Germany, they do not allow themselves to be determined too quickly by individual favorable impressions or good testimonies of others to induce them to enter the seminaries or to offer their hand to their desire to do so immediately.

Here, except in rare cases, it will be the most expedient procedure on average, if the l. bailiffs draw such young people closer into their community and association, in order to get to know them better from their behavior in it, and if they carefully observe their behavior over a longer period of time, whether they are also faithful in the orientation of their civic profession and walk according to the fourth commandment. Commandment? For it could easily happen that this or that young man from a pietistic confessionist background brought over from the other side, and with modest gifts and previous knowledge, would prefer, out of laziness and arrogance, to become a preacher or school teacher rather than earn his living with his hands, since, in his opinion, with the increase in the work force, the wages would presumably become lower, and those of the preachers and teachers, with the increasing prosperity of the congregations, would hopefully become better. Also, there are already over there half-disastered people, of rather good school education, who did not know how to fit into any profession, and after they came over haphazardly and blindly, find here again no profession that appeals to them; And since they agree with the unjust steward that they do not like to dig and are ashamed to beg, they easily fall into the delusion that they have superfluous stuff for an American preacher or school teacher, and casually accept a Christian pretense in order to get into a seminary through the help of hasty pastors, since for the time being their belly is taken care of until God helps further. Even if, out of Christian mercy, one makes every effort with such a cranky fellow to first convert him to Christ by God's grace and to redeem him from his arrogance, which usually sits deep enough in the heart, all effort and work is usually lost and one must let him go after some time so that the Lord may take him into sharper discipline.

This much can be said about the attitude of the children to be sent to us.

As far as the examination of the gifts is concerned, it is permissible to draw attention to the following.

First of all, I would like to make the remark that it does not necessarily depend on good previous knowledge, e.g. in the German language, arithmetic, etc.; for some have the same and are still mechanical heads, from whom nothing right ever comes; and again,

some are, from

In this respect, they are still rather ignorant and unfounded, and yet they betray a fresh, alert, intelligent mind, a good memory, and a flexible, easy-grasping intellect and wit, so that they give good hope of acquiring the necessary prior knowledge in a short time, as we have already made several experiences of this.

As for the examination of the gifts themselves, first see what memory, sense and understanding there is for God's word. First, see what kind of memory, sense and understanding of God's word is present.

In the end, one should give an easy and short psalm or Sunday gospel to memorize and see how much time the learner needs for it, but do not put too much emphasis on quick learning and memorization; For it often happens that a comparatively stronger memory is connected with a weaker mind, and vice versa; but if there is no equal measure in both, this latter case is certainly better than the former, especially if the memory has been practiced too little so far to have already acquired a greater skill.

Then, on the basis of the catechism, of whose ability and summary knowledge one must have convinced oneself earlier, one asks a few questions about the most important pieces of doctrine contained in the memorized material, and thereby ascertains what degree of understanding of God's Word the person asked has, applies these and those questions to his heart and conscience, and sees whether and to what extent the divine Word bears witness therein, and what answers are given? Of course, it goes without saying that no legal pietistic-methodistic procedure takes place and that the heart is not constantly interfered with, but that, on the other hand, one does not allow oneself to be determined and guided in one's judgment by a mere formal good knowledge, and to draw the conclusion from this alone that the Christian attitude prevails.

Accordingly, it would perhaps be quite appropriate to catechize one or the other of the lighter articles of the Augsburg Confession, e.g., the 4th or 6th, and at the same time to see whether the interviewee could also draw correct conclusions.

With regard to formal knowledge and skills, a short curriculum vitae, for example, would provide the twofold benefit of gaining an insight into whether and how he views his conduct of life from a Christian point of view, and what power he has over his native language, both with regard to the appropriate expression of his thoughts and the outward formal correctness of this expression.

In the case of arithmetic, it would be less important to see what degree of skill he possessed than what rational account he was able to give of the manner of his procedure. With regard to singing, it would be sufficient that a reasonable voice and musical ability were present.

The sound would be present to the extent that he could correctly nactisang the pre-set or preplayed scale of 6-major.

Finally, we are confident that our more faithful brothers in faith and ministry will not only continue with us to lift up their prayers to the Lord of the harvest, that He will continue to send faithful and capable laborers into His harvest in the future, but that they will also continue to use all due diligence to send us such young men who will give hope of becoming such laborers.

Also on behalf of his colleagues

W. Sihler.

Fort Wayne, May 1658.

(Sent in by Pastor Besel.)

The Catechism of Dr. M. Luther thoroughly interpreted by Dr. J. Conrad Dietrich from Ulm (Württemberg) and newly edited by the Evangelical Lutheran

Synod of Missouri, Ohio et al. St.

So then, praise and thanks be to God, the dear time finally appeared in which a need that had been painfully felt for many years was remedied. And it is true that it was no small task, especially for many country preachers and rural relievers, to bring the salutary teachings into the heads without a suitable manual (one chose this, another that), and if something was done with often unspeakable effort, it is obvious how quickly the little went the way of the flesh, So that the teacher, after many bitter experiences, saw how his strength was mostly wasted in vain, especially with such students who share the opinion of a Pennsylvanian girl who complained to her parents that the preacher was driving her so hard to learn the faith, and perhaps she would not need it again for the rest of her life.

Now it is easier for teachers and students, because there is a good tool in hand, and well set up, the catechism can easily be learned every year.

As Luther could once rejoice in his joy of faith: "The glorious Confession has now come for all the world, and I rejoice to live in such a time, when Christ is publicly proclaimed through it," so every honest Lutheran can undoubtedly also rejoice in our last time: the old, clear and pithy Dietrich, a man of uncolored faith, has now risen again in his dear Catechism. Who should not greet him with joy! Of course, he will also find his detractors, as every thing is praised and blamed (even our Lord God cannot please all people); and we want to praise him who knows how to do it better. But whoever seriously examines the work according to God's word, and takes care to use it daily, will certainly find, I tell everyone, that the work praises the master. And such testing and bran

This is not only to be warmly recommended to the preachers (not excluding the Union preachers), but also to all house fathers, former confirmands, farmhands, maids, factory workers, etc. in the most urgent way. If the house fathers were to take it seriously and become catechism students, and learn it seriously themselves: "as a house father (as house pastor) should hold the catechism to his servants in the most simple way," as Luther says before each main section of the catechism, then things would soon be better in Christendom. But many are too clever for this, thinking they already know enough and have long since torn off their shoes, although they often prove only too clearly in action how little they know about it and have no need to become catechism students. Others are too meager to acquire the fine little book, or think that the world would be lost if they spent ten minutes a day after lunch reading the catechism aloud. And who should doubt that there are also stiff-necked people who do not want to exchange this old true doctrine and way with their new one (such as Hanoverian or Heidelberg 2c.), because they once resolved to believe only what they once learned, be it right or bad.

But listen to Luther's opinion (Short Preface to the Large Catechism): "Every householder is obligated to survey his children and servants at least once a week and interrogate them as to what they know or learn about catechism, and if they cannot, to keep them seriously informed. For it still happens daily that one finds coarse, old, aged people who know nothing at all about this, and yet go to baptism and sacrament, and need everything that Christians have; so that those who go to sacrament should know more and have a more complete understanding of all Christian doctrine than the children and new students." The writer of this book tried Luther's advice and used the catechism for lunch for 4 years, and currently experienced what Luther said, "that it tastes better and better, and gives more light and devotion, therefore I must remain a student of the catechism, and I will gladly remain so.

But why the diligent use of the catechism is highly advisable for those who were confirmed earlier and for the young people, needs no explanation, because they will find it in the catechism, and if they repeat it faithfully and diligently, there will be no lack of knowledge and desire to come to the Sunday examinations, because without a doubt many are held back not by knowledge, but by the shame of not knowing. It is a pity that not all fathers of the house have so much conscience and Christian feeling to send their children and servants to learn and repeat what they and their subordinates do not know. God have mercy on the blind people also in this. And what unspeakable benefit would be derived from young people

The first thing you have to do is to show yourselves to the people and the workers, if they were properly trained students of the

catechism, in times of temptation, when the loose seducers try to get hold of them and the stray lights want to lead them away. How easy it is for a simple-minded person to emerge from the enchiridion or manual he has committed to memory and give an account of the basis of his faith. As, for example, when the Baptists trot along with their question whether mau should also baptize the little children? the divine answer to human questions is there. (Fr. 497). Or when the super smart ones blather on about whether the preachers can also forgive sins? the answer is clear in the catechism (Fr. 524). And how roundly and aridly can mau answer the "Gaischt-leuten of the Union in questions of the Lord's Supper; also the simple-minded one does not remain stuck in the present fight because of church and office, and can probably be a child of ten years arbitrator sem. In sum: "Our doctrine is pure by the grace of God, so there is also no article of our faith that we do not have good consistent ground in the holy Scriptures." (Luther on Gal. 5, 9.) Therefore, let each one stick to the catechism, and let each one practice the catechism; one cannot do too much in this.

It will therefore not be superfluous to add once in the near four and a half thousand numbers of the Lutheran: "Luther's salutary and necessary admonition to all Christians to practice well daily in the catechismo, which is a short sum and excerpt of the whole holy scripture, and to practice it always. It reads: "That we practice the Catechismo so earnestly, and that we both desire and ask to practice it, we have no small cause; for we see that unfortunately many pastors are very tardy in this, and others think in security and weariness that the Catechismo is a bad little doctrine, which they read over at once, and then immediately can throw the book into the corner, and immediately are ashamed to read more in it. Yes, there are quite a few fools and felts, even among the nobles, who pretend that we no longer need preachers, that we have it in books, and that we can learn it from him, and they let the preachers suffer misery and hunger, because we Germans have such a shameful people and have to suffer it.

But I say this for myself, I am also a doctor and preacher, indeed as learned and experienced as all those may be who have such presumption and certainty, nor do I act like a child who is taught the catechism, and also read and speak from word to word in the morning, and when I have time, the Ten Commandments, faith, the Lord's Prayer, Psalms, and so on, and still have to learn and study daily, and still cannot pass as I would like, and must remain a child and pupil of the catechismi, and remain so gladly; and these tender disgusting fellows want to be

They can do everything and need nothing more, if they still needed to become children and begin to learn the ABCs, which they think they have long since torn on their shoes. And even if they knew and could do it to the best of their ability, which is not possible in this life, there is still a lot of **benefit** and **fruit** behind it, if you do it every day and learn it.

practice with thoughts and speeches, namely, that the Holy Spirit is present in such reading, speaking and thinking, and always gives more and more light and devotion to it, so that it always tastes better and better and comes to pass, as also promised in Matthew 18:20. To this end it helps mightily against the devil, the world, the flesh and all evil thoughts, if one deals with God's word. Without a doubt, you will not use any incense or other incense more strongly against the devil, because if you deal with God's commandments and words, he will fall before them, and he will lie down, because he cannot hear God's word nor suffer it, and God's word is not like other loose talk, but a power of God (Rom. 1:16), which brings on the devil's burned sorrow, and strengthens, comforts and helps us out of measure. And what shall I say? If I were to tell all the benefits and fruit that God's word brings, where would I take enough paper and time? And we should so lightly despise such power, benefit, strength and fruit? Not only should we not be given to eat, but we should also be put to the sword with dogs, and be put out of the way with lungs, because we not only need all these things daily, like daily bread, but we must also have them daily against the daily and restless temptation and lurking of the thousand-fold devil.

And even if this were not enough to admonish us to read the catechism daily, God's commandment in Deut. 6:67 should be enough to compel us to do so, which earnestly commands that we should always keep his commandment before our eyes and in our hands, sitting, giving, standing, lying down, and as a constant mark and sign. Without a doubt, God will not call and demand such things so earnestly for nothing. O what mad fools we are, that we should dwell or lodge among such mighty enemies as the devils are, and despise our arms and weapons, and be lazy to look upon them or think of them.

And what do such arrogant, presumptuous saints do, who do not want or like to read and learn the catechism daily, but that they consider themselves much more learned than God Himself is, with all His saints, angels, prophets, apostles and all Christians? For, since God Himself is not ashamed to teach such things daily, and all the saints know nothing better to learn, and cannot unlearn; are we not the very lowest of fellows, who let ourselves think that we know Al-

and are no longer allowed to read and learn? Therefore I ask all Christians not to be early doctors, and to let themselves think that they know everything; there is much to be done in thinking and stretching the cloth; but to practice it well every day and always to do it, and to beware with all care and diligence of the poisonous dross of such certainties or conceited masters, but not to desist from it. with reading, teaching, learning, thinking and writing, until they experience and become certain that they have taught the devil to death and have become more learned than God.

Himself and all His saints.

If they will do such diligence, I will promise them, and they shall also realize what fruit they will obtain, and how fine people God will make them, that in time they themselves shall finely confess that the longer and more they practice catechism, the less they know about it and the more they have to learn about it, and then they, as the hungry and thirsty, will taste first of all what they may not smell now because of great abundance and surfeit. Then God grant his grace. Amen! Dear reader, say Amen to this too, i.e. Yes, yes, it shall be done.

(Sent in by P. Bever.)

Explanation of some foreign words.

IV.

"My grandmother used to say, "After rain comes sunshine. One day I asked her how she knew that so well. She answered that it was in her old hymnal. From then on, I myself came to have a high regard for the black, smoked book and the wisdom of my grandmother. Soon I had to get a little something from the grocer, and on the way home I read on the bag: "Supernaturalism, see Rationalism". I would have liked to know what that meant and of course I asked my grandmother, but she said briefly that she didn't know. I asked her to look it up in the hymnal, but she replied that it was not there, nor in the catechism, and that she had already read through the Bible, but she had not found anything of the sort there either; she finally thought that it must be a piece from a French cookbook. Years have passed since then and with them the happy days of childhood. I had to learn many words and their meanings, including the ones mentioned above. Now I know that both mean indigestible things, are not of French but of Latin origin, and why they were so close to each other. The readers of the "Lutheran" shall also learn it, if they think it worth the trouble.

The deep, powerful seriousness with regard to pure doctrine, which fills Dr. Luther's writings and still permeates those who read them carefully, had long saved Germany from apostasy. Did superstition and unbelief also

If the Reformation was not the main reason, there were always enough faithful witnesses at hand, who, inflamed by the spirit of the Reformation, defended the old truth in its peculiar stridency (in our days it is called brusqueness). For a long time, therefore, the spirit of unbelief made a rich bark in England and France, while Germany was still fighting and believing. Gradually, however, along with other foreign goods, unbelief came into the cradle of the Reformation. They began to put aside the old ones and to surround the old truth with new wisdom, i.e. to bury it. Then Prussia got a king who gathered around him not only French haircutters, but also prophets of unbelief from the same people, and offered the army of the enemies of God and His truth the most beautiful opportunity to publicly reject what they secretly had not believed for a long time. Now also in Germany the open mockery of God and his holy word carried the head high. Word carried the head high. Soon, not the interpretation but the refutation of the Holy Scriptures resounded from chairs and pulpits. Scripture. All the special heroes of this disastrous period remain in ignominious memory: Semmel (J. S. Semler), Teller, Löffel (Löffler), Gabel (Gabler), Kanne (Kant); and if one adds Wegsch(n)eider, we have a most frugally served theetical table, at which Kehle (Kelle), and Tieftrunk just help themselves as best they can. The main battle, of course, had to be waged against the foundations of truth, against the revelation of God. That is why all these people were up and more or less claimed: There is no revelation, no real Son of God, no miracles, everything is so natural that reason must first understand it before it considers it true; therefore away with the old superstition, away with the Bible. It is terrible, my fellow Christian, when one only reads such things; what must it be like to live in such times! We have great cause to praise God for the search for grace in our days, and to pray:

"Dear Lord Jesus Christ, who was born man: Protect us from rationalism" *). As a fighter against the floods of lies and wickedness, supranaturalism now entered the fray; and if the names had been shot out of cannons, the latter would probably have won, for it is indisputably longer and heavier than the former; but the battle was fought neither with firearms nor with the fire of divine zeal, and therefore both parties were always right, or rather, wrong.

Supranaturalism taught, in short, that there was something about nature that could be believed and derived from a supernatural source.

*) In my old book the last line is called: "Behüt uns für der Hellen", but I have taken the liberty to put here an almost equally significant word for it; since it is also a word explanation.

Revelation must be learned. - But, the reader will ask, doesn't every faithful Lutheran believe this, why was it necessary to name oneself with a word one cubit long? Answer: Because the old names, together with the strict orthodoxy, were no longer considered suitable for the rationalism that flaunted new education, and because one did not have the courage to suffer disgrace for the sake of God's truth, therefore a name had to be found for the new forms in which one thought to fast the old truth, which looked like something and sounded newfangled. Unfortunately, however, these forms were much too small, the truth could be brought in only then in part, when one had crippled it violently, had cut it into pieces, had clipped it, had melted it, had evaporated it and had covered it. While God's word says: "The natural man hears nothing of the spirit of God, it is foolishness to him and cannot recognize it? while we learn in the catechism: I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him"; while in the Formula of Concord we confess already in the 2nd Art. While in the Concordia formula we already confess in the second article that in human nature after the Fall not even a spark of spiritual powers remained by which man could prepare himself for grace, seize the grace offered to him, or even contribute the least to his conversion, supranaturalism said that man should recognize the eternal truths of religion as necessarily lying in man. Man is given an inner eye through which, if he observes the various activities of the mind, he will discover in himself the source from which faith, the heavenly flame, bursts forth.- Christianity is a divine phenomenon, because in it we see the idea of faith emerging in pure, clear thoughts. According to this, everyone can easily recognize that this opponent of unbelief did not stand on Lutheran ground, the whole attitude was reformed and rational. In place of the faith given by God, which is based unshakably on the Word alone, a faith based on one's own cognition and feeling was set. Thus a main difference between Lutheran and Reformed doctrine had fallen into the sea of indifference, which the others could follow all the more easily. Thus, however, a plant had come closer to its prime, which had already struck its roots deeply, had often shown its germs, but had been trampled on again and again with Lutheran stubbornness. The plant is not called daphne, but "union," a word that needs its own explanation.

(Submitted by Past, Müller.)
To my dear cousin Heinrich.
First letter.

You know, dear cousin, since we two still lived together in one community and after

When we were pastors, we always had our own thoughts about the synod. That will be a nice story, we often said to each other, our pastors are holding a synod, they put their heads together and sit in council with each other for a whole eight days; what will come out of it in the end? - Well, dear cousin, I don't want to say what we thought would come out of it at that time; you know it well enough yourself. But I want to remind you how surprised we were about our pastor, that he could have so much pleasure in the synod. You know our pastor as well as I do, what a good man he is. He has no imperiousness. He always said in the church meeting: Not the pastor, but the word of God should rule in the church. And what he said, he proved. In all external matters he left us full freedom, the congregation was allowed to decide what they wanted, if it was only reasonable. But when someone brought up something that was contrary to God's word, he stood up and preached such a sermon and brought such clear passages from the Scriptures that all the good-minded were convinced and none of the evil-minded dared to complain any longer. Heinrich, you know how much we liked that and how much we loved him for it! Yes, this man helped our congregation, which was at first an ignorant bunch, to get on its feet, he made us into a Christian congregation, in which, thank God, it is finally beginning to admit a bit honestly and properly. Only when he started talking about the synod in the congregation or in our homes and emphasized it and would have liked us to join, we all felt in our hearts something like-well, what do I call it? - something like pity, regret, astonishment that the man could not understand our reasons against the synod, that he did not want to see that he himself would finally come together with us under a shameful priestly rule, and priestly rule he hated so much. When the time of the synod finally approached, and our pastor could look forward to it so much, and we noticed how laboriously he saved up the travel money, yes, how he sometimes borrowed a part of it (for we only want to confess it to ourselves, we kept him tight enough, especially in the first time), and then he took leave of us with such a bright face and went with such a happy heart, - cousin, cousin! what did we sometimes think and say, especially I, who was a much harder opponent of the Synod than you!

Well, times change and with them often also the attitudes, and not always for the worse, but sometimes also for the better. I only want to confess to you, Heinrich, I want to tell you in this letter quite secretly in your ear: I am no longer the stubborn opponent of the Synod that I was. You will be pleased about this confession;

Because I have seen from your last letters that you have also changed your mind and now have completely different thoughts about the synod than before. But you must not think that I owe my change of mind to your letters; no, I was still very angry about your

letters, especially about the last one, in which you wanted to prove to me that the synodal constitution does not necessarily have to lead to priestly rule. What made me think otherwise is - well, what do you think? Can you guess?- that is Well, in a nutshell, I was at the synod in St. Louis myself. And I wanted to tell you something about that.

The meetings were to start on April 15. So I got on the train on the evening of the 13th and drove to St. Louis. On the way I had some pastors and church deputies as traveling companions, who all made very happy faces that it was going to the synod again. Of course, I could not make such a happy face, because I still had so many crickets plaguing me. However, I was very eager to go to the synod, and I found myself quite tolerable in my traveling company. On the 14th, soon after noon, we happily arrived in the large city of St. Louis with God's help. We had already been given lodging, and we found willing messengers who led us to our quarters. I lodged with two pastors with a brave parishioner, where we were showered with expressions of love and where we were very comfortable. One could really enjoy the beautiful home services, as they are held there in the Lutheran families. In the mornings and evenings, a chapter from the excellent New Testament is read with interpretations, which was recently printed in St. Louis and is also in our homes. This delicious book should not be missing in any Lutheran home; for one can learn much from it, and I have been deeply introduced to the right understanding of the Scriptures through the book. I have heard that they are already working on the Old Testament, and that it will be printed as soon as many people order it and send in money so that the first costs can be paid. I am only surprised that not all who have the New Testament and read it have already ordered and paid for the Old Testament. For, as I said, there is no more beautiful book in the whole world, it is a real treasure for the house and the family, I have also ordered the Old Testament at the same time. But, dear Heinrich, that is not what I really wanted to write, but I wanted to tell you about the house services. There in St. Louis, a chapter from this delicious book is read in the morning and evening, followed by the morning and evening blessings. Prayer before and after meals is not missing in any family there. And at noon, after the meal, a piece from a good, old book of edification is read, followed by grace. If this is old Lutheran, then I am happy to put up with the fact that

we old Lutherans are called. I have also arranged my home services in this way; for this was really the custom with our old Lutheran forefathers, except that they also sang diligently at the home services, which our present Lutherans can no longer do so well, but should learn again.

Because you will want to know how I liked it in St. Louis, I will tell you: It is not so bad there. The city is large and beautiful, and there is also enough shipping, trade and income. But what I liked best was the Lutheran congregation there. It is already very large and is growing more and more. It has several pastors and two churches and will probably soon build a third. In their meetings, things are done as the apostle wants, honestly and orderly. I can tell you, it is a real delight to attend such a church meeting, where things are so orderly. The church is also eager, diligent and active in spreading the kingdom of God. It does this in the city especially through its schools. It already has four schools and a college with 8 to 10 teachers and has spent thousands of dollars to get them and to maintain the many teachers. Now, however, she is in the process of setting up a new school. In addition, it does a lot for the college and for other church purposes. One can see that this congregation has recognized that Christians should not be satisfied if they only have the pure doctrine for themselves, but that gratitude for this great gift and love for the Lord Jesus and for the redeemed sinners should also urge them to share the pure Word of God and the right sacraments with many, many others who do not yet have it. Other congregations can take this as an example, that they do not hang their hearts on money, but gladly give away mammon and help to spread the kingdom of God.

I also saw the college in St. Louis the very day I arrived. It is a large, beautiful, stately building with a pretty tower, and is now completely finished, but there are still several thousand thalers in debt on it. That is very sad, not that the college is finished, but that there are still debts on it, which is no honor for the many Lutheran congregations that get their preachers from there. What do you think, dear cousin, don't we each want to take a good contribution out of our pockets and put it aside, and encourage all the members of our congregations to do the same? For we cannot possibly allow the disgrace that our college here in rich, blessed America is in debt to sit on us for long. I still have to report to you that the college was to be very festively inaugurated after the Synod; but God, according to His inscrutable counsel, had recalled dear Professor Biewend from the world shortly before our arrival, and we found everything therefore in deep sorrow, that is why such a celebration of joy could not be celebrated, but they postponed the inauguration.

But, my good Heinrich, only now do I realize that I have completely strayed from the right point with my letter. I want to tell you about the synod, and in the meantime I am chatting about completely different things. Well, no hard feelings! You know how it is with us unlearned people when we talk or write about something. We can't, as they say, keep our wits about us and don't know how to put our words as neatly as the students. Therefore, you can take it too well if there are things in my letter that really shouldn't be in it. But now I want to keep myself together and write only about the Synod and not intersperse anything else.

So on April 15, the synod was opened with a church service. Pastor Wyneken held the sermon; - you know, Heinrich, the old pastor with the big white beard, who is also called the general president and who holds the church visitation, and who we liked so much when he visited our pastor and preached to us. But that was a sermon he preached in St. Louis! It came from the heart and went to the heart again. How he admonished the pastors to stand firmly on God's word, and that they should conduct their ministry with fear and trembling, and that they should be careful not to be led astray by Satan and their own hearts into false doctrine! You should have heard the sermon, then you would certainly have noticed what I noticed, that there is something more behind the ministry of preaching than human will and human power, namely God's power, the power of the Holy Spirit, which drives His servants. I must confess that this sermon made me quite respectful of the synod; I thought: As long as God gives such people and as long as our pastors are admonished and instructed in this way, there will be no trouble with the rule of the clergy.

In the afternoon, at half past two, the meetings actually began and lasted until Wednesday night of the following week. I liked it right away that I saw so many pastors together. When I thought to myself: these pastors each have one, or even two or more congregations, and they all preach the same Word of God, the same old Lutheran faith, that was a beautiful thought. Many congregational deputies were also there, because almost all the congregations that belong to the synod had sent some. I did not think that the deputies were allowed to sit in the middle of the pastors. I thought they were sitting at the back in the corner and just had to listen and say yes when the pastors decided something. But no, they sit in the middle of the pastors and speak with them, so that it has a way. Yes, the pastors still encourage them to speak out properly, off the cuff. And when such a deputy speaks, they listen to it just as attentively as they would if

a pastor speaks. I can tell you, Heinrich, that felt good in my heart. You do it just like our pastor does in the congregational meeting; he always wants everyone to speak properly. Then I noticed that the same spirit prevails in the whole synod as our pastor has, and that our pastor only got this spirit from the synod in the end. Now the scales have fallen from my eyes, and I can understand why our pastor likes to go to the synod so much.

What stupid thoughts you can get from a thing if you haven't seen the thing! That's how I felt about the president. I thought that the president was an old, clever, trained head, who would hold the whole synod on the guiding rope and lead it wherever he wanted, and what he said, I thought, would have to be valid; but I was badly mistaken. The president was a man, plain and simple, and not even one of the old ones, and he did nothing more than keep the synod in order and let it vote, just like the chairman at our Hanseatic Assembly. Of course, this time it was not the right president, but the vice president; for the right one was ill and could not attend the meetings. But I don't think he would have done it any differently, because all the pastors I saw and got to know there were plain and simple and open-hearted men who said it like they meant it. Nor do you have to think, Heinrich, that the young pastors, as we have them in the country, sit there and keep their mouths shut and only join in so readily when the old people bring something up. Oh no, the young also know how to speak when they cannot see a thing, and they are not afraid to speak their minds publicly. Of course, the old talk the most and also the most intelligently, and the others all like to listen when they get to hear something important. And that is right and praiseworthy; for honor to whom honor is due, says the Word of God; and that cannot be denied, that the old have learned more and gone through more, and thus have more experience and more wisdom, than the young. But I was glad to see that everyone agreed only when the matter was properly proven to God's word.

Now it would be time, dear cousin, that I should also tell you some of the things that the synod has discussed. But because the paper is full and I am also tired of writing, I will break off for this time. Be satisfied for the time being that you only know what I think of the Synod now; in the next letter you will learn more. God keep you and your dear family! Keep in good memory

Your faithful cousin

Serious.

From China.

"The Gentiles, who have not the law, and yet by nature do the work of the law, prove that the work of the law is written in their hearts" - (Rom 2.) One is reminded of this word when one sees how up to the present day one Chinese emperor after another has refused to grant a concession for the opium trade. In 1830, the first proposal was made to the emperor, and a profit of about 4 million thalers in annual duties was in prospect, but he rejected the proposal with indignation; in 1839, the Chinese emperor had more than 20,000 crates of opium, worth 10 million thalers, confiscated and dumped into the sea mixed with lime. The consequence was the Opium War, i.e. the English forced with cannons the replacement of that sum for the smuggled poison, and twice as much as war costs. "But nothing shall move me - cried the emperor in 1841 - although I cannot prevent the importation of the wicked poison, and the desire for profit and the sensual greed of rejected people thwart all my wishes and measures, yet nothing shall move me to make of your vice and misery of my people a source of revenue for my treasure!" And in 1853, after serious deliberation, the young emperor likewise yielded neither to the urge of necessity nor to the tempting lure of profit, but condemned the opium trade. - The Basier Mission Magazine reminds of the gambling dens of Germany and their princely protectors *) But what judgment does England bring upon its head by forcing the opium trade to the ruin of a people by force of arms. It will be more tolerable for the pagan Tyre and Sidon to receive a fiefdom at the last judgment than for such a Christian nation! - Incidentally, opium is beginning to corrupt the English people themselves in terrible retaliation; for it is found cheaper and more pleasant to smoke opium than to drink brandy; and already misfortune is preparing itself as a swift avenger not only among the lower classes of the English people.

(Pilgrim from Saxony.)

*) In Bosnia, the Turkish Mohamed Pasha moved the Sunday markets to Wednesdays to accommodate the religious feelings of the Christians. In Bavaria, on the other hand, about 16 fairs are held on every Sunday of the year, and all requests to stop them have so far been unsuccessful. In another Christian German country, one recently read that the fair, which is a horse market, had been moved from Saturday to Sunday for the sake of the Jews. To shy away from exclamation marks after the narration of such facts is too little, even if one were to multiply them tenfold. A clergyman in Saxony also encountered this year that he found his church completely empty and the service had to be naturally equipped, because in fine weather the whole congregation had wandered to a neighboring Sunday market, which according to the calendar is not a Sunday market, but in practice has turned into one.

Blessing of learning sayings and songs in youth.

In 1755, a pious German family in America was attacked by savages. Father and son were slain. The mother was not at home, that was her salvation. A daughter of 9 years, named Regina, was dragged with other children deep into the woods of the country. She was held there for nine years and had to perform the hardest services under harsh maltreatment. She forgot her mother tongue. In language, costume and attitude she had become a savage. Only the songs and Bible verses she had learned in childhood she continued to pray in German in the solitude of the forest. After 9 years (1764) an English colonel struck the savages on the head. They had to hand over all their prisoners. About 400 returned from the forests in the most miserable condition. Good advice was needed on how to return the children, who had forgotten their language and names, to their parents. Among the parents looking for lost children was Regina's mother. But she did not recognize her child, who had outgrown her eyes and become a savage. As she walked through the rows with tears in her eyes and searched in vain, the colonel asked her if she knew of any mark by which she could recognize her daughter. She replied that she knew nothing but a German song that the child had sung diligently. Now he asked her to sing it aloud in front of the crowd of liberated people. It was the beautiful song:

"Alone and yet not quite alone I am in my loneliness, for when I seem to be completely abandoned. My JEsus passes the time" and so on.

No sooner had she sung the first lines, than her daughter jumped out of the pile, stepped next to her mother and joined in with tears of joy. The mother had her child back.

She had it again by a lovely sign of recognition. Woe to him, however, whom we see again after a long time, and recognize as the old one by old unbelief, by old mockery, by old cursing, by old sin and shame.

Catechism Depth.

Luther once said: "Although I am an old doctor of the Holy Scriptures, I have not yet finished teaching children, and I do not yet understand the Ten Commandments of God, the faith, and the Lord's Prayer; I cannot study or learn, but I still study daily and pray the catechism with my children. If only I understood thoroughly the first word of the Lord's Prayer, when we say: "You who are in

heaven? For if I understood these few words and believed that God, who created heaven and earth and all creatures and has them in his hand and power is my Father, then I conclude with certainty that I am also a Lord of heaven and earth. Let Christ be my brother, and all things mine; let Gabriel be my servant, and Raphael my charioteer, and all the angels my servants in my afflictions, for they are granted to me by my heavenly Father, that they may keep me in my ways, that I may not strike my foot against any stone.

Curse of the lottery game.

A young laborer in Trieft, Austria, who by his daily work supported himself and his mother, had earned so much by the greatest privations that he was able to buy a lottery ticket. The drawing took place and the lottery ticket won the prize of 16,000 fl. Half mad with joy, he hurried to his mother, informed her of his good fortune and asked her for the lottery ticket. "Oh, my son," she replied, "I sold it some time ago." Without speaking a word, the young man drew his knife and plunged it into his mother's heart, whereupon she sank down dead at his feet. He was arrested the same day.

The General Evangelical Lutheran Conference

shall assemble this year, God willing, on the fifth day of August at Zion Church, Cleveland, O.

All who profess the Unchanged Augsburg Confession without reservation are cordially invited. Confession are cordially invited to attend.

For understandable reasons, I would appreciate it very much if none of the worthy participants failed to notify me at least a fortnight in advance of their intention to attend the conference.

Upon arrival, please go to the parish house next to the church, No. 92 Bolivar St., east side of the city.

In accordance with the order I received, I have to inform you that our efforts to obtain railroad concessions have unfortunately been in vain.

Cleveland, May 14, 1858.

/ H. C. Schwan.

Ordination.

On Ascension Day, May 13, Mr. Gotthold Grüber, Candidate of the Sacred Preaching Office, was ordained and installed in his office by the undersigned as Parochial Vicar of the Lutheran congregation in and about St. Charles, St. Charles Co, Mo, in discharge of the Reverend Presidency.

Rudolf Lange.

Announcement.

It is hereby brought to the attention of the general public that the Rev. Ph. Fleischmann, formerly of Walkerspoint near Milwaukee, has been unanimously elected by the Electoral College of the Lutheran Synod of Missouri, Ohio and other states to the position of Director of the School Teachers' Seminary and Professor of Theology at Fort Wayne.

The Lord's grace and rich blessings be upon him! Ferdinand Sievers,

d. Z. Secretary of the Electoral College.

Frankenlust, May 18, 1858.

To the message.

The undersigned hereby takes the liberty of announcing to his honored colleagues the publication of new wall charts for Schrcib instruction for the lower class.

Certainly, many teachers, especially those of a large school, will have felt the need for such blackboards, which offer the students of the lower class an orderly and progressive exercise in writing instruction, since the existing ones are usually too small and therefore impractical for larger schools, but writing on the blackboard is a time-consuming task, not to mention other disadvantages.

My wish from the beginning was to publish a series of plates in a stepwise order, but since the costs were rather high, I have left it at the German and English alphabet, but I am ready to publish them as soon as the desire for the said continuation becomes known.

These wall plates, four in number, and two by two on a sheet 38 inches long by 24 inches wide, containing the German and English alphabets in small and large letters, well lithographed, on strong paper.

The price of copy 1-4 is 62 cents. Orders are accepted from Mr. Schäfer and Mr. Koradi, booksellers in Philadelphia, and Mr. Otto Ernst in St. Louis, and from the undersigned.

H. Habermehl,

earo ok Bcv. 0. Xevl, 20 Harnet 8t. Baltimore, IVlst.

Receipt and thanks.

For Joh. G. Rucker on Fr. Reulcns wedding ge- issmme.lt

- §1,25

"Paulus Rupprecht through teacher Gottlieb

Seboldt from the Centreville Jünglingsverein -. 5,00 from Mr. Ernst Sermeier in New York 2,00 " Wilhelm Hoppe from the Gem. of Mr. Past.

Kolb in Sheboygan, Wisc. 10 75

"E. A. Eggcrs von der Gem. des Hrn. Past.

- Metz in New Orleans 11,00

"K. Böse of the Virgins' Association in Fort

Wayne z, ZO

" Christian Friedrich Keller in Fort Wayne by

Anna Maria Etzel 1 00

Don Mr. Leonhmdt Quickly \$2,00>

Magdalene and Jobaun Bon 1.00>

For Johann Zimmermann in Fort Wayne by Mr. Past, Werfelmann 4,00>

Correction.

In No. 19 of the Lutheran, the receipt from Karl Böse reads 81.00 instead of 811.00.

Get

n. To the Concordia College Building:

Don Hrn. Lcbrer Eckhardt, St. Loui^a 85.00i

„ Mr. Job. Heinr. Knhlenbock in Collinsville, Ill. 2.50 " the community of Mr. Past. Röbbelen, Franken-

muth. Mich. 4,15!

By Mr. Past. Lochner by teacher Bodemcr82.00 and M. H. 83.00 5.00

1). To the Synodal Casse of the Westl. Distr.

From JmmannclS Distr. inSt . LoniS 7.10

" TrinityS- „ „ , 9,70

From the Gem. of Mr. Past. Niemcnschnccider, Grand Prairie, Ill. 17.50

" Mr. Past. lungk, Eisleben, Scott Co., Mo. - 1.00

E. Noschke.

a. To the general synodal treasury:

By Mr. Past. Steinbach in Sheboygan, MSe., proceeds of a voluntary collectionn organizedd by the general synod. Synod.,the proceeds of a voluntary collectionnof cents 2.64 „ Mr. Past. Wagner in Wacerloo, WiSc., Collecte from his congregation for the Synodal- and

Collcgc-Administration-Casse 7,00

"Mr. Christ. Herling von der Kreuz - Gem. des
Mr. Past. Hvlls in St. Clair Co, Ill. 5.00 From the comm. of Mr. Past. Sauer in Jackson Co,
Yes. 11,00

namely:
82.00 by G. H. Schepmann,
1,00 for the general pref. Prefes of the same,
2.00 by W. Duwe,
2,00 " H. Benter,
1,00 " Heinr. Büdner,
1,00 " E. G- Mönning,
1,00 " H. Mönning, IM " Fr. Pollart.
From the congregation of Mr. Past. Br. König in Lafa-
yette, Yes., collected in MissionZ hours 15.00

To the Reisc-Casse of the general pres:

From the congregation of Mr. Past. Jungk in Scott Co.,Mo. 5.00 " /, " ,,,," Harms in Cape

Girardcau, Mo. 10,00

d. To theSynodal-Missious-Casse:

Dnrch Hrn. Past. Steinbach in Sheboygan, WiSc. - 9.97 and namely:

81.57 Collecte from Town Lima,
1.56 "" Moselle,
1.45 ,,, " Wilson,
1.00 ,, ""Plymouth,
2.00 on the child baptism of H. Köhn,
30 ,, stone s child baptism,
2.03 collected under the Confirmation.

" Mr. Past. Lochner in Milwaukee, WiSc. 6.09 and namely:

80.75 from the widow A.,
1.00 " Teacher Bodemer,
40 " School children,

2,00 " M. H.

25 " H. Stoll, 1.69 " Mrs. M. L.

From the congregation of dcs Hrn. Past. Sauer in Jackson Co.,Ja. 8.00

namely:
81.00 by G. H. Schepmann,
1.00., W.Duwe,
1.00 by H. Denker,
1,00 " Heinr. Büdner,
1,00 " C. G. Mönning, .
2,00 " G. Schepmann,
1.00 " G. Nölker.
By Mr. H. Rodder of the St. Johannes Gem.
of Mr. Past. Eirich in Ehester, III.

g From Joh. Deny in Wachtenan, Mich.

e. To the college maintenance fund, for teacher salaries:

From the congregation in St. LoniS, baarer Vorrath aus deren Gesangbuch-Lasse, durch den Agent Hrn.

Ernst

257.02

By Mr. Past. Lochner in Milwaukee, WiSc..... 4,tz6 and namely r

83.83 from H. By.
1.03 on Melcher's wedding by Mr. Past.
Brose collected.

By G. H. Schepmann auo der Gem. des Hrn.

Sour in Jackson Co, Ja. -- 1,00

By Mr. Past. L. Geyer, at Watertown, WiSc. 6.03

namely:

84,56 Collecte on the wedding dcs Hrn. Aug. Kupfer,
75 by Mr. Aug. Bließe,

72 " Community memberscrn at the Rock Rwcr.

ä. For poor students and pupils at Concordia College and Seminary:

From Hrn. Friedr. Lange in St. Louis, collection on Hm. Friedr. Meyer'o wedding 12,15

F. Boehlau, Cassirer.

To the ^ynodal-Casse mittlern Districts:

Don Mr. Past. Taib
" G. Rölkr 1,00

For the teaching staff at Fort Wayne and especially Mr. Past. Calf:

Bon H. Bühner IM
" H. Schepmann 1W
" **I. G. Sauve** **2,M**
" G. Rölkr IM

For Fort Wayne teacher personnel in general:

Don Theodor Muller

3,00

For seminar construction:

Don of the comm. of Mr. Past. John
Fort Wayne, May 25, 1858.

5W

Chr. Piepenbrink.

For the **Lutheran** have paid:

the 12th year:

The gentlemen: J. Bendel, Chr. Görß, J. A. Schletz.

the 13th year:

The men: J. Bendel, Ebr. Görß, Huhn. Kraffert, Graf, Brück, Kamprath, Hillmaun, Beyer, William, West- phal, Sander, R. Nicdel.

the 14th year:

The gentlemen: H. Bremer, Phil. Kusterer, G. Schröder. Chr. Kusterer, Phil. Ellingcr, W. Laucnbardt, Georg Kratzer 50 Cts, M. Mintzlaff, J. Dceq, Past. A. Lange 2 Er., Chr. Görß, Jausen, Köstcr, Beyer, Bauersfeld, Kunp- ratb, Tvy, Huhn, H. Englage, Past. F. König 5 Er., Past. F. W. HuSmann 6 Er.

the 13th year:

Mr. J. B. Hahn.

F. W. Barthel.

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St. Louis, Mo,

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(Submitted.)

To my dear Better Heinrich. Second letter.

Dear cousin!

There is nothing like a good schoolmaster. I wouldn't know how to begin to tell you what the synod discussed if I hadn't had your good schoolmaster in my youth. But he was quite a man! Every Monday he went through the sermon with us children that we had heard on Sunday. And so that we would retain quite a lot of it, we had to copy the main things from the sermon in church and then write them down neatly in a book at home. So I learned to pay close attention and to remember things, which is quite useful to me now. What I learned in my youth, I practiced in the synod. I always had a pocket book and pencil at hand and wrote it down when something important came up. Of course, I couldn't write everything down, because that's not easy work, even the secretary had a lot of work to do. He will now print everything nicely according to the order in the synodal report, which you will buy, and there you can find out everything in detail. In the meantime, I will only give you a small taste from my pocket book.

The first thing that was very important to me, and which was also very important to the whole synod; because it negotiated at length, several

They called it a paper, that is, in German, a treatise, as our pastor told me. But it was a lecture about the symbolic books. Why are the symbolic books of the Lutheran church to be signed by those who want to become servants of this church, not conditionally, but absolutely? This was the question that was dealt with in the paper. The paper was read from the beginning to the end. It was written in a rather high style, so that one of us had to prick up his ears if he wanted to understand everything that was written in it; but the writer is also a learned professor from the college. - Afterwards, the synod had every single sentence read out to them again and talked about it at length, and only then did many things become clear that one had not understood during the first reading out. You, dear Heinrich, shall hear some things from this lecture.

First it was written what the expression: Unconditional signing of the symbols, has for a sense and for a meaning. Then it said: The symbols of our church are confessions of doctrine. Everything that is stated as doctrine in our confessions must be signed by every pastor and schoolmaster if he wants to be employed, and he must swear that he will teach all of this and not deviate from this doctrine one single finger. May now the individual doctrines of faith in our

If a doctrine is not extensively elaborated and yet is used without weather to prove another doctrine, then it is all the more certain that our church has presupposed that no one doubts such a doctrine, but that it is used without weather to prove another doctrine. Indeed, if a doctrine is not widely expounded and yet is used without fail to prove another doctrine, it is all the more certain that our church has assumed that no one doubts such a doctrine, but that it is universally accepted. Whoever subscribes to the symbolic books unconditionally professes all the doctrines of faith which they contain, because they are drawn from God's Word. But what is not taken from Scripture, what belongs to human science in the confessions, such as the applied conclusions, the kind of human evidence for the divine doctrine, or remarks from church history, etc., can be imperfect and erroneous; therefore, by signing unconditionally, one does not necessarily confess this. This is the great difference between the holy scripture and the symbols. Scripture and the symbols. In the holy scripture everything is God's word. In the holy scripture everything is God's word, every letter is inspired by the holy spirit. In the holy scripture, everything is God's word, every letter is inspired by the holy spirit, even where the scripture speaks about human sciences, it speaks eternal, irrevocable truth; in the symbols, however, only that is to be accepted as immortal truth.

The teaching remains divine, eternal and unchanging, no matter how fragile the form in which it is presented may be. Doctrine, however, remains divine, eternal and unchangeable, however frail and imperfect the form in which it is presented. - Whoever subscribes unconditionally to the confessional writings does not thereby unconditionally subscribe to the interpretation of individual scriptural passages in them; for it would be possible that our fathers had erred in the correct application of individual scriptural passages. This, however, does not affect the confession, for the apostle Paul does not demand that the interpreters of the Scriptures always take the unique, special meaning of the Holy Spirit for every passage. The apostle Paul does not require that the interpreters of Scripture always meet the unique and specific meaning of the Holy Spirit in every passage, but only that their interpretation be similar to the faith, i.e. it should not contradict any article of faith. Rom. 12, 7. "If anyone has prophecy (i.e. the gift of interpreting Scripture)^ let it be similar to faith." And this every signer of the confessional writings also absolutely confesses, that no interpretations occur in them which are not similar to faith. By the way, it was also said here that it would be difficult to find a scriptural passage in the symbols that was not interpreted correctly, and that everyone should be advised to study the scriptural interpretation of the confessions diligently, since he would find many a precious treasure in them-whoever accepts the confessions of our church unconditionally does not commit himself to the unconditional acceptance of all church ceremonies and church constitutions mentioned in them. He only subscribes to the principles which our symbols establish about such things, namely that ceremonies and church constitutions are free, which God has neither commanded nor forbidden, and which therefore every church can accept or not accept according to Christian freedom. A pastor, for example, need have no conscience at all if, for the sake of the doctrine which he preaches purely and loudly from the symbols, all kinds of divisions and disruptions break out in a congregation; but if he disrupts his congregation by the forcible introduction of ceremonies, he sins greatly and God is most displeased with his actions. Here the synod pointed out that it was a strange phenomenon in our time that many who might not profess the doctrine of our confessional writings in all respects were nevertheless attached to the ceremonies with all their soul and were true ceremonial knights.

In the lecture it was also said what it means to sign the confessions of the church with condition. There, different types of conditional commitment were listed; I will now put them here.

1. If one says: I confess to the symbols, provided that the teachings contained therein do not conflict with Scripture, or provided that

they agree with the Scriptures. This formula originated with the Pietists and was later used by the rationalists;-you know, Heinrich, the rationalists, or believers in reason, who said: We believe what the Bible says, provided it does not conflict with reason, or provided it agrees with reason. Yes, yes, the vexatious proviso opened a great, great back door, through which the whole Christian doctrine finally slipped out, and of what a Christian must believe for his blessedness, at last nothing at all was preached either from the Bible or from the symbolic books. Yes, through this back door they finally threw out the entire Bible together with the confessional writings, so that it is a grace and a great miracle of God that we now know at least something of God's Word and of the Lutheran faith again.

Another kind of conditional commitment is when one says: I profess the symbols, provided that the basic teachings of Christianity are right or essentially right in them. Again such a fatal insofar as. With this insofar the American General Synod professes the Augsburg Confession, but strangely enough does not even know what the basic doctrines of Christianity are. For the doctrine of baptism, of the Lord's Supper, of the office of the keys, as is well known, it does not regard as fundamental doctrines, but in other doctrines, which are nevertheless true fundamental doctrines, as e.g. of original sin, of free will, etc., it does not agree among itself. - Is not this second condition similar to the one under No. 1, like one egg to another? - —

A third kind of conditional obligation is: I accept the confessions if they are only interpreted and understood correctly according to Scripture. The ifs and buts may otherwise be quite good, dear Heinrich, but that they are out of place when one is to confess faith and doctrine, even we simple-minded laymen see; for there one should not say mum mum, but there it must bite: I believe, therefore I speak. With this if, even reformed people wanted to sign the Angsb. Confession. As is self-evident, they wanted to say: If we are allowed to interpret the Augsburg Confession in the way we do, then we are not. If we are allowed to interpret the Augsburg Confession in the same way as we interpret the Bible in the doctrines of baptism, the Lord's Supper, etc., i.e. distort it, we will gladly accept it. What should we say to this, if even Lutherans want to use this, as a whole Lutheran pastors' conference under the leadership of Pastor Löhe did to the Missouri Synod some years ago?- Lutheran preachers, I think, are obliged to the symbols for this very reason, that they should not interpret the Scriptures according to their thoughts, but in a manner similar to the faith, i.e. according to the doctrine of the confessions, and not vice versa.

(4) Furthermore, one conditionally commits oneself to the symbols when one says, "I confess. to everything that is confessed or confessedly said in them. This position on the symbols is taken by Father Löhe and the German

Iowa Synod. Dear Heinrich, I could not be surprised enough when I heard at the Synod that whole large parts of our glorious confessions are being eradicated and thrown aside, which have always been counted as part of the confession and confessed by our church. Nor can I see at all how one actually wants to determine what is confessed and what is not confessed. With my limited understanding, I think that everything that is taught in the symbolic books is also said by our church. Our church also says this in a confessional way, even if it does not always say so: We believe, teach and confess. Or is the whole distinction supposed to be a cloak with which one wants to cover one's deviation from certain parts of Lutheran doctrine? I am almost afraid that I see a back door here, as in both cases of the rationalists. If a doctrine that one does not like is proven to one from the confessions, then one is simply finished and says: Yes, dear, that is not said confessionally, and thus slips out the back door.

5 A kind of conditional commitment to the symbolic books is also that which the uninitiated have. The Uniate also have a kind of conditional commitment to the symbolic books. They profess the Reformed and Lutheran symbols at the same time, as far as they agree. But this is also a confession that is not worth much. For one thing, the two confessions do not agree on most of the most important points. The Reformed basically teach a completely different Christ than the Scriptures and the Lutheran Church teach according to the Scriptures. - Then he shall come who will show the few points of doctrine in which both symbols agree. And if he were to come, oh, what a poor confession of the unlearned would come to light! But it would still be a confession, and the Uniate obligation would still have a meaning. But as long as the poor confession is not in black and white, the Uniate obligation to the confessional writings is no obligation at all.

6 A conditional commitment to the symbols is further that, whereby one reserves that one can declare any doctrinal question, which is clearly answered in it, to be an open question, about which the church has not yet concluded, as soon as the doctrine, around which such question turns, is again doubted and fought. The pastors Grabau and v. Rohr have learned this trick during their visit to Germany, but have practiced it badly here. After their return here, they declare the question about church and ministry to be open questions, which our confessions had not yet sufficiently answered, and yet later write in the Informatorium that they had sufficiently explained to the Missouri Synod their false doctrine of church and ministry from the confessions.

proved. So first the confessions are said not to have answered the doctrinal question about church and ministry, then they are said to have answered it again clearly and explicitly. If this is not a contradiction, I do not know what is. - In this open question history, the scholars also prattle a lot about development. The teachings of the church and the ministry are not yet developed, they say; but now the time has come when they will develop completely. Oh yes, they will develop like a snarl of twine, so that either everything will become confused or nothing will remain. No, cousin, I don't want to have anything to do with the history of development. I think we should stick to the old, simple doctrine of our confessions, which has been proven through battle and blood and has now stood firm against all the gates of hell for 300 years, and will also, God willing, stand firm until the last day, yes, until eternity. What the highly learned people of our time develop, we want to care little about; their developments are nothing for our one; when you read them, your mind stops, and you do not know whether the developers are crazy, or the reader. I praise our old confessions, which speak so simply of such high things that even a child can understand what they say, that one understands and can also be edified by it.

7) Finally, this is also a conditional commitment to the symbols when one says: I accept all the confessions, but they must be interpreted historically and not predominantly dogmatically. This is what the pastors of the Iowa Synod said. I must tell you, dear cousin, that I could not quite understand this. But think of it, the synod itself was like that, it didn't really know what to do with it. It said that it was self-evident that no scripture, not even the Bible, could be interpreted correctly if one did not take history into account and pay attention to the time and circumstances in which the book was written. The Synod further said that Mau could not reasonably think otherwise than the Iowa Synod wanted to say so much with its historical interpretation: What Luther and the Symbols said, e.g., about church and office, ban and key power, they said to the papacy, therefore it has its validity only to the papacy and may not be held up now in our time to those who are not papists. However, the Synod meant, and I also mean, that if papist errors now appear in the midst of the Lutheran Church and many so-called Lutherans steer toward Rome in the aforementioned doctrines, the statements of the symbols would still be valid against them. The unfaithful, papally-minded Lutherans could therefore not say at all: You must not hold against us what Luther held against the pope; for we are not papists! - —

Now the question came up: Why can our Lutheran church not be satisfied with any such conditional commitment to its confessions? - Answer: Because such a conditional commitment is 1. contrary to the purpose of the symbol and 2. also contrary to the purpose of the commitment to the symbol.

The purpose of the symbol is threefold. 1. It shall be a confession, from which everyone can recognize what is believed and taught in our church and what is rejected by us as error. 2nd, It shall distinguish the church from all sects and false churches, just as the flag in the army of war distinguishes it from the army of the enemy. 3. a doctrinal standard for the ministers of the church, that is, a rule and guideline for what they should preach about matters of faith and how they should speak about them. - By a conditional obligation, the church servant 1. does not give a round, open, honest confession, and the church does not know which teachings of its symbols he considers scriptural and which not, indeed it does not know what he thinks of its confessional writings at all, and whether he does not perhaps secretly reject them altogether. Whoever signs the confessions only conditionally does not declare himself openly and freely against all sects and false churches, so no one knows whether he regards them as enemies to be fought or not, and whether he will not in the end betray the churches to these enemies. He who does not sign the symbols unconditionally does not regard them as a doctrinal standard, does not promise that he will teach according to them as a rule and guideline, and reserves the right to deviate in doctrine from the confessions where and when he wants. How, then, can the church be satisfied with only a conditional commitment to its symbols?

The purpose of the commitment to the symbols is this: The Church wants to assure itself that its teachers have the right understanding of the Holy Scriptures and the faith of the Church they serve. The Church wants to ensure that its teachers have the right understanding of the Scriptures and the faith of the Church they serve. The Church wants to bind her teachers and pastors by a sacred promise that they will teach her faith as she professes it in the symbols, or, as soon as they cannot, or can no longer, because of conscience, that they will then resign their office and not disturb the Church by deviating teachings. If this purpose is to be achieved, the church must demand an unconditional commitment to its confessional writings. If she did not want to do this, if she wanted to be satisfied with a conditional commitment, what would be the consequence? Answer: Then it would leave its pastors and teachers free to believe and teach whatever they wanted, then every false spirit could take an oath on the symbols and force itself upon it as a teacher, then it would have no security at all, that not all possible false teachings would break into it, then it would also forfeit its sacred right to dismiss false teachers and preachers and to expel them from its community. In the case of unconditional obligation, however, even the most simple-minded Christian can confront the false teacher with the confessional writings and declare to him that he must either abandon his false teaching or, by law, can no longer be a pastor of the Lutheran church. - The synod said: "Let us consider where the church has gone, what would have become of it if it had not at all times had certain symbols and committed its ministers to the same! Therefore,

those who undermine the solid walls of the ecclesiastical symbols should know what they are doing. If they wanted to allow a conditional obligation to the symbols, they would certainly not be acting in the sense of the Lutheran church; for in good times the latter would not have obligated all its church and school servants otherwise than unconditionally to its confessions.

One more question was raised: What is to be done if one cannot take the unconditional oath to the symbols because of conscience, or if he has taken it and later can no longer agree with the teachings of the church? - To this was answered: Our church takes the oath only from those who can take it with a good conscience; it does not want to force anyone to take the oath, but the reason it demands it is because it wants to know whether the person who wants to become a preacher or teacher with it is heartily in agreement with its faith, because it wants to know whether he is convinced that the teaching of its symbols agrees in all points with the Holy Scriptures. Anyone who is not convinced of this should not even apply for a Lutheran church office, because he does not have the faith of the Lutheran church. If, however, someone says, perhaps out of a false conscience, that he cannot necessarily be committed to the symbols, so that he is also incapable of assuming a Lutheran church office, then he should not be employed in this state of mind at all, least of all should he be admitted to church service* with a conditional oath. If, on the other hand, someone has sworn to the confessions, but later can no longer agree with the Lutheran doctrine in all points, then, if he is an honest man, he will resign from his office, or if he does not do so and stubbornly holds to his deviating doctrine, then the church must depose him.

So much for today, dear cousin! The letter turned out to be long and also a bit erudite. However, the erudite does not come from my head, but from my pocket book. Nor must you think that I wrote you everything that was in the lecture and what the Synod said about it; nor that I wrote it as beautifully in order and as sharply as the learned professor. No, I only wanted to give you a foretaste, so that you can rejoice with me that the Synod

stands so firmly on the symbols. The paper itself you will read later in the Synodal Report and in the Lutheran. It will also be printed and distributed as a pamphlet. God grant that it may bring to many Lutherans the blessing it has brought to me! You see, Heinrich, since our pastor brought the symbolic books into my hands, I have read them diligently and have always loved them, but now after the synod I love them even more; for now I know all the more what a great treasure our church has in them. - Hereby commanded to God Our Lord Jesus Christ be with Thee and

To your faithful cousin Ernst.

From the church.

(A passage from this year's preface to the „Kirchenblatt für die ev.-luth. Gemeinden in Preußen.“)

People who seek the salvation of their souls as the highest jewel and recognize it as the task of their life in this world to win Christ and to be found in Him, such people and disciples of Christ exist everywhere, as far as the name of Christ is preached, that He is the Son of God, came into the world, suffered, died, rose from the dead, to make sinners blessed and to bring them into heaven. Although Christianity is divided into different confessional congregations, they mutually recognize that even in congregations of other confessions there are believing Christians, children of God and heirs of eternal life. Whoever wanted to deny this, would thereby make himself known as a heretical spirit, as completely blinded and frozen in self-love. Even the Roman Catholics, although they do not want to see anything good outside their ecclesiastical community and condemn everything that does not adhere to the pope, do not dare to claim that Christ has no disciples outside their community and that the sermon of Christ, preached elsewhere than in their houses of worship, is powerless. They do not bring it to this extreme heresy, to this grave sin of declaring dead that which is born of God and has won Christ. God arranged it in such a way that in ancient times the Roman Church (which was still orthodox at that time) defended the proposition that baptism in the name of the Triune God was valid, even if it was performed by false believers, and this teaching, which the Roman Church still preserves today, prevents it from seeing anything of Christianity apart from itself. Otherwise it would gladly do so; but now it recognizes baptized Christians outside itself, it must necessarily widen its ecclesiastical circle of vision. Of course, she wants to be the church of Christ alone; she does not give up this proposition; but she admits that outside her community there are people who belong to her in spirit and power, and even if she does not want to see anything of the church outside herself, she nevertheless widens her circle of vision.

spiritual way their boundaries beyond themselves. And we Lutherans are far from wanting to surpass the Roman Church. Although we wholeheartedly and with "full conviction acknowledge our creed to be in accordance with the Holy Scriptures in those points where it deviates from the creeds of other communities, we do not have the slightest decency to admit and are in complete agreement among ourselves that the preaching of the Word outside our community is powerful and that baptism is a bath of rebirth and renewal of the Holy Spirit. And with joy we perceive the effects of the Holy Spirit outside the boundaries of our fellowship, even if we must wish with all our hearts, for the honor of God and for the sake of our fellow Christians who are separated from us by different confessions, that their confession of faith might be cleansed of all errors. But he himself is certainly dead who has no pleasure in life apart from him and does not rejoice when a poor Samaritan finds rest for his soul through faith in Christ. For whoever recognizes Christ as the bridegroom of his soul and has found peace with God through faith in Him, the name of Christ is so dear and valuable to him that he has no greater joy than when a person finds salvation for his soul through faith in this name. (Cf. Phil. I, 18.)

But it is not so easy to see through whether the Roman church, even if it is certainly neither the only nor the true church of Christ, is not right in the proposition that the visible church of Christ on earth can be and is only one, in all articles of faith, so that everything that calls itself or is called the church of Christ apart from this one cluster is not the church of Christ and therefore should not be called so either. If the Roman Church were right in this sentence, we Lutherans would naturally have to declare ourselves to be the one and only Church of Christ on earth; and even if we admitted that there were scattered believing Christians apart from us, we would still have to speak just like the Roman Church and say: these and those clusters that call themselves Christian churches are not churches of Christ. And even if there are so many believing Christians in them, they are not churches of Christ, but these believers are scattered children of God, scattered among heretics and sects; the church of Christ is only one and that is us.

Obviously, in our time Christians are seeking the understanding of the mystery (or mysteries, as it is called in Greek in Matthew) of the Kingdom of Heaven, as this Kingdom on earth is represented in the Church of Christ. God grant grace to this search and teach us to search humbly, so that we may find the truth through the grace of the Holy Spirit and not fall into error, thinking we have grasped it, for God gives grace to the humble. - By all means

This question is not in Christianity; on the contrary, its content has powerfully moved Christianity from the earliest times; but the mighty striving to give a clear, firm, incontrovertible answer to this question is nice And this striving will lead to something. The Lord

does not raise such questions merely to satisfy a scientific need; nor did the impulse come from the learned theologians, but from the spiritual movements among the Christian clusters, worked by the Spirit of God. *) We all - scholars and unscholars - see in our time the powerful effects of the Holy Spirit here and there; we Lutherans see them among ourselves and praise God; but we also see them unmistakably and powerfully outside our community; we see that from other Christian clusters, through the preaching of the Word, great things have been and are being accomplished among the Gentiles, so that even whole nations are being converted to Christ and calling upon His name. The Lord of his church must be on earth with the messengers who have done this and are doing it. We cannot do this without offending His work. And we do not want that; rather, we read with joy about the conversion of the Gentiles by preachers who were not sent by us; and when we read about the Roman Christians in China who confess the Lord Jesus to the point of death in the present time, we also rejoice. But on the other hand, we find in one and the other Christian community, in one and the other, this error and that in their public confessions, and in some cases gross errors. And then it becomes difficult for us to call congregations that confess such errors as if they were truth Christian congregations and to count them as part of the Christian church or Christianity. So we look back and forth and would like to know for sure how to speak and express ourselves according to the Scriptures and the will of the Holy Spirit, how to regard and respect such congregations and how to think of them. Individual living Christians we all recognize with joy here and there; but whether the whole congregations in which they live, whether they, with the errors in their confession, are to be considered congregations of Christ and are to be called such, that is what we ask ourselves and about this many a heart wriggles and cannot yet come to certainty.

In it, among all those who have a heart and mind for pure, Scripture-based

*) As a result of the spiritual revival, so that God the Lord has graciously sought out Christianity, the sense of truth in matters of religion has come alive in many Christians and thus the difference between the various Christian confessions, after it had long receded into the background, has again been brought to light. And the union attempted in Prussia as a result of the revival has had to contribute especially to making the doctrines of distinction of the various Christian confessions the object of consideration, and through it a mighty surging and surging of the spirits in the field of ecclesiastical questions has been caused.

The only thing that can be said about the doctrine according to the law is that he who cares about the salvation of his soul should adhere to such a congregation whose confession of faith the simple person recognizes as the right one from the holy Scriptures; But it cannot be indifferent to him who is quite clear about this, and who knows what he has to do for his person and where he has to go, whether he may consider other congregations as Christian congregations in addition to the one he belongs to, or whether he has to regard all other congregations that call themselves Christian as sects. The faithful young man (disciple) of the Lord wants to judge like his Lord; therefore, if those churches are sects, he does not want to call them churches of Christ; for if they are sects, he commits an injustice if he gives them the honorary name "churches of Christ"; - vice versa: if they are churches of Christ, he sins against them and against Christ if he calls them sects.

Certainly, we have every reason to humbly ask the Lord of the Church, in the feeling of our ignorance and lack of understanding, to give us enlightenment in His holy word through the Holy Spirit, so that we can find the right answer to our question. We will also have to wait in patience and continue to ask until He hears our prayer. We will also have to be content with the fact that one thing after another becomes clear to us and only gradually do we attain more complete clarity. We find that the Spirit of God has walked the same path of gradual chain with Christianity in regard to other pieces of Christian knowledge. And this will perhaps be all the more the case with the piece we are dealing with at present, since it can be assumed that the brighter insight gained will have consequences for the position of the various Christian clusters in relation to one another. *)

For my part, I would like to provide a little help in finding the right answer to our question; and so I will put here as my private opinion what I thought would be useful for this.

To answer the question whether the name "congregations of Christ" belongs only to the congregations formed around the Lutheran confession and whether the totality of these congregations excluding all others is the church of Christ, it seems to me of very special importance that the meaning of the word "church", the correct use of which is at issue in this question, be determined. Luther was not fond of this word, as he says in his Large Catechism in the interpretation of the third article, and says that the word is not German by nature (i.e., by its origin); in proper German it should mean "a Christian congregation or association".

*) Here we cannot agree with the honored writer. The church has never acquired the truth little by little. How the community of the right-believers and the community of the wrong-believers is to be regarded and to be called, the church has not to learn and to search first. D. R.

or in the best and clearest way: a holy Christianity". This is why Luther, in his translation of the New Testament, never translated the Greek word "*ecclesia*" by the word "church," but only by the word "congregation. But what seems questionable to me concerning the use of the word "church" is that this word is given a validity which the word "*ecclesia*," whose translation it is supposed to be, does not have in Scripture. If, in contrast to the word "congregation," it were used merely to express the unity of a sum of Christian congregations, as, for example, when we speak of the Lutheran church in Prussia, we include all the Lutheran congregations in Prussia with the word "church" and present them in their unity, then this use would be, if not to be recommended, at least to be tolerated; for there it is a mere collective word, as Luther uses the word "Christenheit" in order thereby to comprehend the sum of all Christian people in one. But if the word "church" is not used to cover a sum of Christian congregations or of Christian people, but to designate something that is above the congregations and yet is not Christ, but is situated between Christ and his Christians and his congregations, and yet is neither the ministry of preaching nor the means of grace that administer this ministry, and this something is then called the mother of the Christians who gave birth to them, to whom all Christians and all individual Christian congregations must prove obedience as their mother: Thus the word "church" is given a meaning which the word "*ecclesia*" does not have in Scripture. Wherever in the German New Testament the word "Gemeinde" (used by the congregation of Christ) is found, put the word "Kirche" (church) and see if you can bring out and force what is put into the word "Kirche". Truly, through the use of this word contrary to Scripture, a spectre has been created, which, despite all the efforts made to understand it, no one has understood, but which has rather brought about a great confusion of concepts.

To prove that I am not alone in my opinion, even in the present time, I will quote some passages from the book "Das Wesen der Kirche" (The Nature of the Church) by Julius Köstlin, which was previously published and recommended in the K.-Bl. Köstlin says in this book, p. 73: "Not only in word, but also in substance, "church" and "congregation," i.e., the congregation of the saints or believers, are one and the same on biblical grounds." He rejects, p. 72, on the basis of his examination of the relevant passages of Scripture, the opinion that "the church, in a stricter sense, should not yet be taken as one and the same with the assembled believers, but rather as a divine order, established also outwardly, in which God and Christ make their dwelling on earth, placed above those themselves among whom God dwells." Against the pre

But the accusation that "Protestantism, which does not want the relationship to be viewed in any other way than that of Paul," is made again and again without hesitation, as if the church comes to it from below, says Köstlin (p. 70). 70): "According to Paul's teaching, and thus also according to genuine Protestant teaching, the individual does not come to Christ and to the church from

below out of his own arbitrary impulse, but he is drawn by Christ's mercy (cf. 1 Tim. 1, 13 ff.), God calls him according to His eternal grace in Christ Jesus (Eph. a, 3), God Himself introduces him to His Son and makes him like Him (Rom. 8, 28. ff.). And secondly, since each individual is called by the word, other believers serve in the connection of each individual believer with Christ, although it is the direct work of the Spirit; this connection is itself already a connection with all others to the fellowship of the members; it, the connection with the head, is finally only maintained and promoted in just such fellowship (Eph. 4:16)."- The old teacher of the faith Quenstädt notes that the word *ecclesia* (in our German Bibles "Gemeinde") is used in the following passages of the New Testament to refer to the general ecclesia or church of Christ, namely Matth. 16, 18. where Christ says: on this rock I will build my church, Eph. 1, 22. where Christ is called the head of the church (cf. Eph. 5, 23-27.), Col. 1, 18. where Christ is called the head of His body, the church, 1 Tim. 3, 15. where Paul calls the church of the living God a pillar and foundation of truth. In all other passages of the New Testament the word *ecclesia* (in the single number as well as in the multiple number) is used of local churches, e.g. of the church at Jerusalem, at Rome, at Corinth, of the churches at Gestatten, etc., and thus by this word are designated clusters of people who have been baptized into Christ and confess Him and call upon Him, who in this and that place have been brought together to believe in Him through the preaching of the gospel. According to the Scriptures, there is one church of Christ and many churches of Christ. But the Scripture, when it speaks of One Church of Christ, does not have in mind the sum of the individual groups which have been gathered together in this and that place through the Gospel, but rather the people who believe in Christ and by faith cling to Him as their head, that is, what is called the invisible church and what Christ refers to when He says: "Fear not, little flock. *) Accordingly, we will probably

*) He who recognizes only one of the various religious parties professing Christ as the congregation or church of Christ on earth, calls this party par excellence the church or congregation (*ecclesia*) of Christ and the individual local assemblies of this party he calls churches or congregations of Christ (*ecclesiae*) and when he speaks of the general church of Christ on earth, he again means only the members of the congregations he calls belonging to Christ alone.

When we speak of the congregation or church of Christ as one (without wanting to oppose the Gentiles, Turks and Jews to the confessors of Christ in their visible appearance under this name as a bunch), we must get used to having the sum of His believers on earth in mind and to look for the unity of the church founded by God, which even the gates of hell are not able to overcome. This is the congregation or Church of Christ on earth. In addition, the word "church" is attached to individual clusters of people baptized in Christ's name and confessing Him. Such clusters are "churches of Christ." So make a distinction between the church of Christ and between a church of Christ. The church at Corinth to which Paul wrote was not the church of Christ badly and exclusively, but the believers and saints there were a church of Christ, in whose name they had been baptized and whom they confessed. Again, (I Cor. 12, 27.) every church of Christ, considered by itself, is Christ's body, in that it consists of individual members, who in it are united into one and into His body by the Spirit dwelling in them in the One Head Christ. And so it follows from what has been said that Christ appears on earth in individual clusters or congregations, in which the Gospel is preached and the Sacraments are administered. An outwardly formal union of all or several congregations into one whole is nowhere ordered by Christ. Rather, we find in the New Testament that the individual Christian congregations are regarded and treated by the apostles each as independent and apart from formal-legal connection with the others. Paul refers one congregation to the example of others and says that he orders it in such a way in all congregations, but he does not go further; just as he knows himself to be independent in the conduct of his apostleship and would prefer to work where no one else has worked before him.

He uses the word "Christianity" in the same sense. This is how the Roman Catholics speak, and, according to their whole conception of the church, they refer the above passages to their religious party as it stands visibly and unitedly in the world. But if it is conceded that several religious parties belong to Christ, then one cannot deny the individual ones the name of Christian congregations or churches (*ecclesias*), and so one speaks of congregations or churches of Christ, which are indeed all of these and in this respect fall together under one concept, but which are nevertheless also separated and divided from one another, in so far as differences are found in their creeds and they deny one another the communion of the sacraments in Holy Communion. To express this difference, one has added epithets to the common word "church," which one has at least attributed to the larger Christian religious parties (so Woltersdorf says in a song: "So sind der Kirchen vier" ("There are four churches"), as Roman church, Greek church; but to designate the community in relation to the pagans, Turks and Jews, one has made use of the expressions "general church" and "Christendom" or "general Christianity." - Those on the latter side will probably all agree that the passages cited refer to the congregation of true believers in Christ (to the *vere credentes* of our confessions).

has laid the foundation. Even the churches that are close to each other locally are not understood under one collective name; but the churches in Judea are spoken of, Paul writes to the churches in Galatia, and the Lord himself addresses his epistles in Revelation to the seven churches in Asia Minor as to individuals. The Acts of the Apostles and the letters of the apostles teach us that among the Christian churches at the time of the apostles the most lively and blessed intercourse took place in mutual giving and receiving; But a formal-outward connection of the churches by uniting them under a common government did not take place, and since neither commandment nor example of this is found in Scripture, we must confess that all forms of church government and constitution, by which several churches are connected with one another and made formally dependent on one another, are not of divine but only of human right. *) This was also recognized and taught by the Reformers, and it was precisely on the basis of this that they rejected the papacy; and it seems to me to be of essential importance that, in evaluating entire associations of congregations, the special position originally given by God to the individual congregation be taken into account and brought to bear. It must be easy to understand that an individual congregation - but I will go into the reality right away - cannot be called a Lutheran congregation because it is connected with a large number of other congregations by the same church regiment and thus outwardly belongs to an association that has its own special creed vis-à-vis other Christian congregations, which is in accordance with the Holy Scriptures; but that it must be denied this name if false doctrine, completely contrary to Lutheran doctrine, is preached and tolerated in it. For what is the use of saying that by law Lutheran preaching should take place in this congregation, if it does not happen and the congregation does not enjoy the gospel, which makes blessed those who believe it? How can the fact that a congregation is called Lutheran as a result of state treaties and in the conventional way prevent me from declaring it apostate from Christ, if it actually denies the Christian faith? That the gospel is preached in other congregations of the association of congregations to which it belongs, I cannot give it credit for, just as little as to call an open denier of Christ a true Christian, the circumstance can move me that in the congregation to which he is still counted, true Christians are to be found.

*) This is in no way intended to speak against the usefulness and necessity of uniting a sum of congregations into an external whole by appointing a common head leadership. But we must not forget that the individual congregation, mind you, together with the ministry of preaching (which God has ordained and without which a congregation of Christ cannot be) is a complete whole in itself.

Christians. The latter should be excluded from its congregation and the latter from its association of congregations; and the fact that this does not happen could well move me to declare the whole congregation and the whole association of congregations, in which leaven is tolerated, to be unclean, but not vice versa, those who are not excluded by sin, to be clean. Is it questionable to me whether I may call a congregation, in which Christ is preached as the Son of God and only Savior, a Christian congregation, because it belongs to an association of congregations in whose common confession there are errors - how can I have the decency to declare a congregation un-Lutheran, in which the Lutheran confession is undoubtedly denied? This seems to be clear and

plausible; and if only it were first taken seriously here; Then we would first be able to determine the boundaries of the Lutheran church, over which there is still a thick fog, and in this way we would gain a firm footing to proceed further and become strong, after we had practiced our duty in our own house and swept out the leaven, now also to punish the rest of Christendom, - after we had delivered the proof by our proceedings against ourselves that our adherence to the orthodox confession and our strict ecclesiastical sense is spirit and truth.

On the religious statistics of St. Louis.

While our dear America is striving to get ahead of the old world in the field of industry, so that old, out-of-fashion goods find few buyers here, the opposite seems to be the case as far as religion is concerned. At least this is the case here in the metropolis of the West, as we learned a few days ago to our not insignificant astonishment. It had been known to us for years that there was an old dirty building here on 7th Street, in which soon this, soon that Subject sought to enlighten the Germans here who had not yet been enlightened. We thought, however, that in any case the pantheistic philosophy would also be presented here, which, as is well known, has now displaced the old vulgar rationalism among the unbelievers in Germany, which methodically scatters reason out of the people, and has not eliminated it only in those places where it has remained, partly out of weakness of understanding, partly out of obtuseness and convenience. Nationalism, one can see too clearly, is nothing but a pathetic hypocrisy and deception of the country and the people, whereby one gives oneself the appearance before the ignorant people, in order to be paid by them as a Christian teacher, as if one were also teaching from the Bible, while one only twists the Bible in such a way that if a man interpreted an old pagan book in this way, he would be found guilty without a doubt.

circumstances would put us in the fool's house. However, a pamphlet published here a few weeks ago has convinced us that we have been caught in a bad deception. We see from it not only that the so-called community, which owns the above-mentioned building on 7. The pamphlet also makes us aware that the present speaker of the community to be enlightened, who bears the significant name Krebs, *) belongs to the kind of the most vulgar rationalists and therefore presents the stale fish of rationalistic phrases to his eager-to-learn listeners. That Mr. Krebs is a real remaining specimen of those vulgar nationalists, who had the big word in Germany a long time ago, but to whom a really reasonable person does not want to be counted there now at any price in the world, this is evident from the following, among other things. He speaks a lot of the "Father of the Universe", when he wants to become poetic, he borrows the wings for this from the well-known Witschel by citing some of his religious song rhymes; of the "Spirit of Truth" he says: if the same "inspires the existing and the coming generations, then the manes of Benjamin Franklin will also lead America's free citizens to the highest victory, to the defeat of every unseemly" (thus, of course, not the due!) selfishness. He further says: "God dwells in those who strive to become pure in heart," for, as is well known, the rationalists dispense with being pure in heart. The passage Matth. 7, 21, just as the devil once quoted Ps. 91, 11. 12. according to Matth. 4, 6; just as this famous rationalist normalizer simply omitted the words: "In all your ways," because they did not fit into his system, so too Mr. Krebs simply omits the word: "All," and writes: "Not those who say to me Lord! Lord! shall inherit the kingdom of heaven, but they that do the will of my Father which is in heaven." Our St. Louis interpreter of the Scriptures thus lets Christ say that no one may say Lord! Lord! He even proves from the Bible (by making the word "all" disappear like a conjurer) that all who call Christ their Lord cannot inherit the kingdom of heaven! Christ, he further says, "is not there where one considers oneself to be orthodox, but where one **believes to do right **)** and does it" (sic! what? here the gentleman seems to have abandoned his linguistic genius) "with all one's heart and out of love, and also judges others according to this standard, †) because, says

*) The previous one was the well-known Picker of sorrowful memory, who is still said to perform a kind of baptism for Geld.

**) What is set here with blocked and with bold font, has Mr. Krebs himself set so.

†) If it is true that it depends on doing right, then God have mercy on the rationalists! Then, according to the rationalist interpretation, doing right should be understood as making money, drinking beer and giving in order to get again.

Jesus, by their fruits you shall know them." In his conception of Christianity, he says, men would no longer strive for faith, but would seek to excel in works of love." And so it goes on.

If Mr. Krebs were to say that he wants to found a new religion which, like the Muhammadan one, takes up some things from Christianity, that would at least be honest; But that he wants to play the false game of vulgar rationalism, which has already been played out in Germany, all over again, and that he wants to abuse the ignorance of the people for the sake of swindling, to make them believe that the old, lost rationalism is the gospel of Christ, This is a swindle of the people for their money by means of a religious Merican puzzle, which is much more shameful than that of the local crooks, a swindle which, because it does not punish the police, of course, deserves to be pilloried in another way. *) The Lenke are not only cheated of their often hard-earned money, but also of their bliss in this life and of the last remnants of their common sense in this life. For whoever lets such a rational ape, of which Mr. K. is one, impose on him that his miserable anointing of light, love, God, All-Father 2c. is Bible doctrine, must necessarily lose his mind, if he ever had any. It is conceivable that thirty or more years ago there were thoughtless copycats who, without knowing that they were speaking blasphemous nonsense, interpreted the Bible rationalistically on the pulpit; For that was the time of Germany's deepest humiliation, in which the vocal leaders of rationalism had so dumbed down the people and the mass of preachers that most of them accepted and marveled at even the most anti-Christian for primitive Christianity and the most unreasonable for enlightenment with open mouths: - that now, however, since all the world of that time is devoted to the abolition of reason (under the title: rationalism, i.e. religion of reason). But that now, when the whole world is ashamed of that time of the abolition of reason (under the title of rationalism, i.e. religion of reason) as a time of the most shameful degradation and dislocation of the human spirit, that now, let us say, a man wants to carry on this humbug and collect the fruits of the condemnation of earlier times here - that is vile!

The Lutheran Dorskirchen Newspaper.

Now that this has been brought to us by Pastor R  thjen in Neu - Ruppın, a Prussian Luthera

It seems to have been calculated to make people believe that the money given to him was given for his meritorious spreading of true Protestantism, that Mr. Krebs had Luther's old faith song "Eine feste Burg ist unser Gott" sung at his laying of the foundation stone! Of course, this cannot be surprising; for he who, like the oft-mentioned, can cite the word of the living God himself as proof of his pagan-Muhamedan chatter, will even more not be so bold as to profane a song of faith by Luther for his own purposes. However, against such a hypocritical rationalist, a God-blaspheming Rewentlow, Bernstein and D  nzer are true models of

honesty.

In the meantime, we have just received the first three issues of the current year's newspaper, which we had not received for quite some time. We must confess, however, that we did not feel joyfully surprised at this reunion, but rather were heartily saddened, even horrified, by the change that had taken place in it. Far from this newspaper having better penetrated the Lutheran truth in the meantime, it has apparently become more and more confusing about it. Among other things, the February number contains theses on the doctrine of the church; it says, for example: "We therefore believe, teach and confess that even those who believe with all their hearts but do not yet profess either a gospel or the church of all believers, where the gospel is taught purely and unadulterated, do not yet belong to the church on earth in the sight of God and man. We believe, teach and confess that in our time we have recognized as the congregation of all believers, where the gospel is taught purely and correctly and the sacraments are administered according to the gospel, the church which has received the name of Evangelical Lutheran since the 6th century and has remained with the confessions of the fathers. We therefore reject that the church is the sum of the believers scattered in the world and known only to God". - If such a shameful doctrine, which tramples on the jewel of our church, the doctrine of justification by faith alone, can be tolerated within the Lutheran Church of Prussia, then God have mercy on this church. Then, we fear, she will inexorably approach a time when she will have lost again everything she has worked so hard for in her struggle against the Union.

In the March issue, the editor of the *Dorfkirchenzeitung* also shares the well-known theses on the mutual relationship of the congregation, the preacher and the lay elders, which we sent to Pastor Grabau 18 years ago, when the Saxon pastors who were in Missouri at that time had asked us to share with him the principles we had recognized. If the editor of the *Dorfkirchenzeitung* calls these theses the "Missourian church order established in 1840", we forgive him this, since he does so because he has been lied to by Pastor Grabau, who can only keep himself in Germany by impudent lies about us. We do not merely assume the latter, there can be no doubt about it, since Father Grabau has already repeatedly printed this lie both in his *Informatorium* and in his synodal letter. We call it a lie, not an error, since Father G. knows the origin of those sentences, which he himself demanded of us, quite well and in any case also knows so much that there is a world of difference between the exposition of principles about rights in conscience and an outward

Church Order is. However, if the

Those Prussian Lutherans of Germany. Lutherans of Germany, who are in contact with Father Grabau, would not only be so conscientious as to first carefully examine the reports sent to them by a party, but they would also soon notice the mischievousness of the reporter. But this is the curse of false doctrine, that it makes blind and unjust and always gives birth to new false doctrines.

Filling stones.

Mockery punished.

In Nauenburg there was an old, limping, mocking tailor who went to church on crutches, named Ludwig Quensel. When someone asked him, "Why are you limping?" he answered mockingly, "I limp into the church and out again; I don't see that God helps me, as the priest preached of the lame man that he had been healed. Then he fell silent and could not speak another word. When the priest Magnus visited him and asked why he did not speak, he began to weep bitterly. After he had lain speechless for three days, he began to cry again before his end and spoke these words

Words: Now I am blessed. With that he passed away. The divine punishment may have brought him to repentance next to God's word.

Dithmar.

These are bad fighters of Christ, who, as Harms says, instead of the sword drove the scabbard, and instead of the stone have a sweet (a sugar cookie) on their rifle.

The General Evangelical Lutheran Conference

shall assemble this year, God willing, on the fifth day of August, at Zion's Church, Cleveland, O.

All who profess the Unchanged Augsburg Confession without reservation are cordially invited. Confession are cordially invited to attend.

For understandable reasons, it would be very desirable if none of the worthy participants failed to notify me at least a fortnight in advance of their intention to attend the conference.

Upon arrival, please go to the parish house next to the church, No. 02 Bolivar St., east side of the city.

In accordance with the order I received, I have to inform you that our efforts to obtain railroad concessions have unfortunately been in vain.

Cleveland, May 14, 1858.

H. C. Swan.

Receipt and thanks.

By Mr. Th. Mother in the congregation of Mr. Pastor Daib	\$2.00
"of the congregation of Mr. Past. Ricmensneider	10.00 for which I thank the dear brothers in the name of my congregation most cordially.
Cincinnati, May 28, 1858.	

Theod. Wich mann.

With heartfelt thanks and blessings, the undersigned certifies receipt of the following gifts for St. Iohannes Lutheran Parish of Philadelphia:

e comm. of Mr. Past. Bayer, Town of Hermann, Wisc. \$4M

" , , , , , Saupcrt to Evans-

ville, Yes. 82.53

" , , , , , Roeder , Canada West,

and from Hin. Past. Roeder himself (\$1.75) - - 5.00

" " St. Peter's - Parish of Mr. Past. Fritze, Adams Co., Yes. 6.00

"St. Paul's parish of Baltimore, Md. 21.00 as relief from last winter's hardship.

Philadelphia, June 6, 1858.

A. Hoyer, Past. of the Ev.-Luth St. Jobannes Church of Philadelphia, Pa.

From Mr. Heinz at New Bremen for the College-

Budget	\$5.00
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"Gemcindeglicdern of Mr. Past. Birkmann for the college household 14 doz. Eggs and Bu. Peachcschnitz.

For poor students by Past. Selle collected in Rock Island at the weddings of Messrs. Lorraine and Hansgcn 4.70

"I- K. L. Moll by Dr. Sihler \$5.00, Hrn.

Roth \$1.00 and 6). Bierlein \$2.00	8.00
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"K. Mtaier of the Gemeinve at Frankenmuth

\$7.00, Mr. G. Bierlein that. \$3.00	10.00
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"H- Lossner by Mr. Past. Steinbach collected at the wedding of Mr. Dorkeuhagen in Milwaukee \$4.40, by Mr. Past. Steinbach \$0.60, by Mr. Schoolteacher Lücke collected at his wedding \$5.00, by the Women's Association in Sheboygan \$1.00- 11.00

Get

n. To the general Synodal Casse:

Don of the Gem. of Mr. Past. Br. King. Lafayette, Ja., collected in the Mission Station \$15.00

By Mr. Past. Sievers in Frankenlust, Mich. - 62.13 namely:

515.00 Collection in Saginaw City.

7.86, , , Frankentrost.

2>, 12 collections in Frankenlust.

1.00 from Fr. Schultheiß in Frankenlust.

1,00 " M. Schreeb " "

61 " Ph. Jung " "

1,00 " I. Abbclv " "

1,00 " Ms. Keitk " "

1,00 " H. Selle " "

37 " I. F. Eschenbecher " "

1,50 " Ebr. boss " "

33 " B. 51 och " "

33 " St. Engerer " "

2,00 " I. F. Helmerich " "

1,00 " T. Link in Amelith. " "

37 " M. Dollbopf " "

25 " P. Stephen " "

25 " A. Schmidt " "

1.12, " Cantor Müller " "

5,00 Collection in Frankentrost for the general pres.

For the general pres:

By Mr. J. Stricker from the communion treasury

the comm. of Mr. Past Schwan, Cleveland, O. 5.00 " Mr. Past. Miracle in Chicago, Ill. 14.00 viz:

510,00 Whitsun Collecte in the Gem. to Ro-

dend erg, Ill.

4,00 from (Mr. H. Thies in Schaumburg,

b. To the Synodal-Mission-Casse:

As a result of our "Hülferus" we have also received the following gifts of love

Through Mr. Past. Daib of whose Dröcigkeit-

Pursuant to §12.75

From the comm. of Mr. Past. Klinkenberg 6,2t

From the comm. of Mr. Past. Klinkenberg UM!

From the comm. of Mr. Past. Klinkenberg 5.55

From the comm. of Mr. Past. Klinkenberg 8.40

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From the comm. of Mr. Past. Klinkenberg 8.40

e. To the college maintenance fund, for the teacher gchalte:

By Mr. J. Stricker from the communion fund of the congregation of Mr. Past. Schwan, Cleveland, O. 5M " Mr. Past. Miracle in Chicago, Ill. 19W namely:

\$17,00 Pentecostal Collecte in the Dreieinigkeits- Gem. of the Hrn. Past. Selle, Crete, Ill.

2,00 by Hrn Joh. Diersen in dcrs. Gem.

"Mr. Past. Sievers in Frankenlust, Mich. ---- 14,M and indeed.-

§11,0l> Collections in Frankenlust.

150 by N. Götz "

50 " C. Bvhm

1,00 ,, H. Selle "

" Mr. Past. A. Sanpert in EvanSville, Ja. 15.00

namely:

53.00 from its lunnanuels comm.

50 ,, Wwe. Plomp.

2,00 " G PippuS.

2.00 collected on its child baptism on the 2nd day of Easter.

7,50 from the singing choir of the Trinity congregation there.

6. for poor students and pupils at Concordia College and Seminary:

By Mr. Past. Wunder in Chicago, Ill, for the pupil Nützet from the Young People's Association of the community of Mr. Past. Müller, Chicago

7,80 " Hrn.

Past. A. Hvpve in New Orleans for the

Students Herzer and Crull from the Ev.'Luth.

Zion comm. 51,K

namely:

§20.35 by the Gem.

17,00 " the women in the GdNi.

9.00 Collecte on the holy I. Pentecost.

5.30 " at the wedding of the school Ichicrs Hrtt. Cvnzetmann.

-F. Voehlau, Cassirer,

Correction.

No. 18 of this volume is thanked under the heading: "Received for Concordia/' for the sending of "13 bust shirts. This is a mistake; it should read: 13 shirts with bosoms. We "correct" this all the more gladly, as we know how the proximity association in Hm P. Besci's parish works for our institution with full love and sparing no effort. May this, like all such charitable associations, as well as individual benefactors, remember what is written in Job 31:20.

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St. Louis, Mo-,

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Volume 14, St. Louis, Mo. 29 June 1858, No. 23.

Submitted to the Concordia College lithograph.

At last a long cherished wish of many dear friends of our teaching institution in St. Louis has come true, and the present number of this journal can bring the dear reader a faithful picture of the institution. Here and there in almost all the United States, even scattered here and there in the mother country, live Christian people who are convinced that for the prosperity of our American Lutheran Church such an educational institution is an indispensable need, and urged by the love of God, have sent their prayers to the heavenly Father and opened a hand of mercy. This so inconspicuous, without any. The work started so inconspicuously, without any funds, once in Perry, Es., which shone only on the inside in the obedience of faith and love, became our present educational institution in St. Louis in 1850. The southern wing on the left of the picture, which the dear reader has in front of him, housed at that time teachers, pupils and caretakers, all under the same roof. This went on for a while under various restrictions and privations until, through God's blessing, the need became so urgent that the construction of the northern wing on the right of the picture had to be tackled in God's name. Through the gifts of love that the faithful stewards contributed from their earthly lives, it came about in 1852, and then the distribution could be made in such a way that the teachers, whose number in the meantime had been increased by our now blessedly deceased Lord

Professor Biewend lived with their families in the southern wing and the northern wing was used exclusively for the accommodation of the students, teaching rooms, library, kitchen and dining room. Next to it, the small frame house was built for the family of the caretaker, which our picture shows on the right side next to the northern wing. The faithful head pastor of the church, however, did not refrain from professing his support for our institution; he crowned the courage of faith that was able to leave a wide space open between the two wings already at the time of their construction, which first hope quietly filled in the heart, but then finally the Lord's mercy filled in the now completed main building. The Lord has done great things for us also in this undertaking. Who loves the preaching of the gospel and does not have his heart burning with joy and thanksgiving? Who has experienced in his soul the comfort of justification through faith alone in Jesus Christ? "And would not rejoice and exult that for the spreading of such blessed consolation among all peoples and all succeeding generations a great educational institution has been established among us, in which the young boys are impregnated with the wholesome doctrine, equipped with the weapons of light, and all the wisdom of the world is made subject to divine foolishness, so that the more and more crowds of enlightened and sanctified evangelical prayers flow out of it, in order to bring the pure doctrine, by the grace of God, to light through Martin Luther.

and be preserved for us in the last sorrowful time like a fire from the fire, preached over and over again and defended against all attacks of the devil and his clan? God help it!

May the same give you, dear reader, faithful love for this institution in your heart, that you cherish it as your dear foster child, yes, as a precious gift of the Lord, with all love and generosity, carry it and pray for it. So that the little picture, when it looks at you from the wall above the cornice in its delicate frame, will become more familiar to you, here follows a short description of what you see in the picture before you.

Concordia College is located in the southern part of the new St. Louis metropolitan area, three miles south of the townhouse, on Jefferson Avenue, about ten minutes walk from the right bank of the Mississippi River, whose magnificent waterfront, with the rows of hills on the Illinois side in the background, offers a beautiful picturesque view as seen from the upper floors. The immediate surroundings are only recently beginning to fill up with homes, but for more than a mile around we still see no contiguous rows of houses that would limit the feeling of freedom and rural independence, or even interfere with the free access of the refreshing cool air currents. The property itself, a gift from St. Louis Parish, encompasses two acres of land, large enough to provide the necessary space for such an institution. Now I will first lead you, as is right and proper, to the

oldest wing, the southern one on the linear side of the picture. (An architect would perhaps have to make a remark about the use of the word "wing", because in his art it is actually used to designate a building of a somewhat different shape; but it may well be that the word is convenient and we can see what it is supposed to designate here; although it would be nice if we could tell about an actual wing building). It agrees, as the eye teaches, in measure and construction quite with the northern one to the right hand. Its appearance is simple and plain, as befits the beginning, as long as necessity still dictates and the means do not allow to bear witness to the love that the children of the gods feel for the work of their lord and master. The width is 42 feet; the depth up to the covered porticoes, which cover the entire rear side on both floors and the ground floor, 36 feet; with the porticoes 44 feet; the height from the ground floor to the roof about 36 feet. Thus, the dimensions of the northern wing are given at the same time.

But an uninhabited house is like an empty bird's nest or a deaf nut, and so it should not remain in your imagination of our building, dear reader. Therefore, first place your finger on the two windows on the second floor of the main building, and behind them think of the esteemed president of our institution, the same one who has so sometimes delighted and visited you in this paper, surrounded by folios, manuscripts, mountains of newspapers, that one becomes frightened. Professor Walther and his family live in the larger part of the half of the house to the right of the entrance door. The remaining part and the other half, which is separated by corridors, serves on the second floor as the apartment of Rector Gönner, and on the second floor, as well as other rooms, the widow of the same Professor Bicwend, until the arrival of his eagerly awaited successor. On both sides of the ground floor there is a kitchen, a dining room and a pantry. The two floors together contain ten rooms, four of which are about 16 by 16 feet, four about 16 by 9 feet, and two about 16 by 12 feet in area. Under the roof there are two more bedrooms. The northern wing is divided almost in the same way, except that the long side of the second floor is divided into two rooms instead of three, like the corresponding room of the southern wing. Opposite, on the same floor, is a sick room for pupils who, in case of illness, must be removed from the large common dormitory that we find in the main building; and a teaching room. On the lower floor, Eonrector Schick lives on the right, and Subrector Saxer on the left. The ground floor is occupied by three pies, including a large one for the pupils of 32 by 16. feet, enough to prepare food for 80 to 100 people. The north wing thus contains six rooms of 16 by 16 feet, one of 16 by 12 feet, two of 16 by 9 feet, two attic rooms, and three kitchens, apart from the house corridors that run all the way through each floor.

Now the main building remains. Its front side offers a completely different sight: the flat masonry surface is interrupted in a pleasant way by the artificial addition of bricks; the resulting alternation of light and shadow, the arches, projections and cornices give a simple but pleasant decoration and fulfill what a building of such size requires, so that mau does not call it a cairn, but willingly grants it the name of the main building. Its width is 52 feet; the depth from the front of the staircase 56 feet, without it 50 feet: the height to the roof c. 56 feet, to the top of the bell tower c. 00 feet. The whole building is used exclusively for housing the students and for teaching purposes. It is calculated to accommodate about 70 - 80 students; the large dormitory, which covers the entire area of the third floor, would be able to accommodate at least that many. Up to now, the number of students present has fluctuated around fifty; sometimes there are a few more, sometimes a few less. The classrooms, however, which must also serve as living and working rooms, and which, five in number, are located on the second floor, would not provide sufficient space for so many students without, on the one hand, very much limiting the division of the teaching levels, and, on the other hand, putting the health of the students to hard tests. The five classrooms mentioned above are distributed in such a way that the three that look out into the garden at the back are intended for the high school students, while the two that look out at the front, each with two windows on both sides of the staircase, are intended for the students of the Theological Seminary. The lower floor forms a single large hall, or auditorium, intended for general school purposes: worship, examinations, music, etc., at present also for the installation of the library. Its significant width c. 47 feet wide; c. 47 feet deep (and height 18 feet is required partly to resist the effects of the hot climate, partly to accommodate audiences at public examinations and other such occasions. The ground floor gives a large common dining room and a washroom for the pupils. The projection in the middle of the front with the large stone main staircase in front of it, together with an equally deep entrance into the building, form a staircase that leads to all floors. In addition, the building has three exits to the outside on the ground floor and a connecting door to the kitchen in the northern wing; two connecting doors on each of the first and second floors with the corresponding porticos of the two

In the dormitory, such precautions have been taken that in the event of a fire hazard, there are three exits on three different sides, and in the worst case, a fairly easy escape over the roof is possible.

Around the whole building runs a wide footpath and driveway; in the front there is still space for some green plants; to the rear there is a friendly garden with a stable building in the northwestern corner; finally, to the north of the house and garden there is another beautiful playground on which the need for physical exercise can be satisfied, when the spirit, weary after the effort, strives to rest and recover.

Thus, dear reader, you now have, in addition to the faithful illustration, an accurate description of our Concordia College; and I

hope it will be warmly welcomed by you for the sake of the dear object. Of course, a picture remains a picture, and a description remains a description and is never as clear as when one sees with one's own eyes. Therefore, whoever wants to see more, let him come; and whoever wants to come, may count on a warm welcome. But there is one thing we can do in every place, separately and yet in holy fellowship: to give thanks to the Lord our God and to praise his name for all the works of his mercy. To Him alone be praise, glory and honor.

How the Unirt Evangelicals Exploit Löhe's Oelung.

It was foreseeable that the execution of a christening by pastor Löhe would cause great annoyance and blaspheme the enemies of the church. The world, for its own judgment - for "woe to the world for its trouble!" says the Lord - has never done otherwise: as often as an individual or just individuals in the church made a case, the world always took the opportunity to become more obdurate against the truth and to ascribe the sin of the individual to the church itself. It was in vain that the church itself testified against the sin of its apostate children, the hostile world always put it on its (the church's) account.

This has also happened as a result of the grave aergerniss, which unfortunately Löhe has given. Thus, among others, the unirt-evangelical pastor in Chicago, Mr. Joseph Hartmann, writes in the "Hausfreund," the organ of the "German united-evangelical synod in North America," in the number of June 1 of this year in an article with the heading: "Pastor Löhe or the Old Lutherans. "The above-mentioned gentleman, a Lutheran pastor in Bavaria, who for years has recruited the Old Lutheran Synod of Missouri with his disciples, has given the last rites to a dying woman on request. This act on the part of a pastor who wanted to be Protestant caused a great sensation in the Protestant countries. However, those who are not familiar with the activities of the Old-Lu

The one who has observed their progress with exact consideration of their first beginnings will not be surprised, because it is not a mystery to anyone who has known the history of the church for three decades that there is a prank in the background, that, to put it bluntly, the arch-enemies of the Protestant church are pulling the strings behind the scenes, without the great mass of the faithful knowing it. Hereupon Mr. Hartmann follows up with the news we have already communicated about how, in a recent meeting of the Catholic Pius Society, the opinion was expressed about Father Löhe's efforts, and he adds: "This is how it is with the Old Lutherans. Do you now understand, dear readers of the Hausfreunde, that Father Oertel, the editor of the Catholic Church Newspaper, could become Catholic? do you now understand that they would rather become Roman than, for example, Protestant, united and reformed? do you now understand why they hold private confession and the office of the keys in such high esteem? do you now understand why they heresy and condemn everyone who does not wear their color? Do you now understand why they demand from their faithful only blind faith and bigoted churchliness, and disregard true conversion of heart, true holy love, true faith active in good works? Do you now understand how it is that often open drunkards and immoral people can be leaders and elders in their congregations? Do you now understand their aversion against the genuine evangelical Americans? Do you finally understand their banishing, absolutizing, spying, in short their whole conspicuous activity and charges which often outrage the Christian heart? Whoever's eyes don't open at this; whoever's cheeks don't flush with shame at such Protestant brothers, is anything rather than a Protestant Christian." So much for Mr. Hartmann.

As saddening as it is to see how a man who calls himself an evangelical preacher brings forth so much "evil from his evil treasure of the heart" (Matth. 12, 35.), we Old Lutherans have reason to congratulate ourselves on this. The unrighteous in particular have the beautiful words "peace, love, do not judge, do not condemn" on their lips, so that many good simple-minded Christians, who take this for cash, are deceived by it. Heartfelt teachings, however, such as those given above in the Hausfreund, are best suited to open the eyes of even the most guileless Christian.

Mr. Hartmann, in order to give himself the greater credibility, claims, according to his own explanation: to be "more closely acquainted with the activities of the Old Lutherans", to have "observed their progress" and to know "the history of the church for three decades". Mr. Hartmann will therefore know: that the Missouri Synod, which he named, from the first day of its existence until today, has spoken out against a Romanizing direction, which appears here and there among so-called Old Lutherans, with the greatest seriousness,

that for this reason in particular it has been involved in the hardest battles with the Synod of Buffalo; that for the same reason seven years ago it sent its own deputation to Germany and, after the negotiations had proved fruitless, broke off with Rev. Löhe for a long time; that it is also for this reason alone that it has finally, because it has relentlessly opposed all hierarchical teachings and endeavors within our church, now been left almost entirely alone and for years almost in every respect has been left to its own devices (with its God and Lord); For the sake of its struggle against Romanism within Protestantism, it is now covered with shame and disgrace, and on this side and the other side of the ocean, it is reviled as a sect that is courting the favor of the people, that is taking into account the local deception of freedom, that is applying political-democratic principles to ecclesiastical conditions, and that is basically paying homage to the unrighteous direction of our time. What kind of attitude does this betray, when Mr. Hartmann, in spite of this, exploits Father Löhe's case to suspect our synod of being a preschool of Pabstism and a Jesuit machine? To burden a disliked community with the aberrations of individuals, who are fought against by it with the utmost seriousness and who happen to bear its name, because for the sake of the same name one can give a semblance to its defamation before the ignorant people, that is without doubt a much more contemptible Jesuitism than that which Mr. Hartmann accuses Pastor Löhe of.

If, furthermore, Mr. Hartmann tries to get the ignorant rabble on his side by applying "banishment and absolution" because the so-called Old Lutherans "hold private confession and the office of the keys in such high esteem," do not want to become "evangelical, unirt and reformed," he tries to prove that the so-called Old Lutherans are on the way to Rome, even secret Jesuits - he thus proves either his ignorance or his mischievousness. Either he does not know that the Lutheran Church has in its catechism its own main section on confession and the office of the keys, and that Luther declared: "If a thousand and a thousand worlds were mine, I would rather lose everything than let the least bit of confession come from the churches. either he does not know that Luther and the entire Lutheran Church never understood how to enter into an ecclesiastical external unification with a permanent internal doctrinal disunity - or he only interprets the adherence of the Lutherans to Lutheran doctrine and practice as a sign of the inclination towards Catholicism, because he wants to appeal to the boundlessly ignorant people and to best the so-called old Lutherans. Lutherans suspicious and hateful, although he knows quite well that just

See: Luther's warning to those at Frankfurt a. M. to beware of Zwinglische teachings and teachers. Anno 1533. works, hatt. Edition XVII, 2152.
strict Lutheranism is the most decisive opposition to Catholicism and that it was precisely Luther through whom God led Christianity out of the Babylonian prison of Pabstism, so that if God had not once sent a Luther, Mr. Hartmann would in any case still be kissing

the paws of the Pabst.

Ignoring other distant denunciations by Mr. Hartmann, since "public lies are not worthy of an answer," it is finally an impertinence, grandiloquence and hypocrisy without equal when he, comparing his unit with our Lutheran congregations, reproaches the latter that in them "true conversion of heart, true holy love, true faith, which is active in good works, are disregarded, and in them open drunkards and immoral people can be leaders and elders. It is certainly true that when our Lutheran preachers come to congregations that have arisen from the care of unrighteous or unrighteous tenants, the situation in them is often sad enough, and it often takes unspeakable effort with teaching, admonishing, punishing, and years of sour work in great self-denial before a truly Christian spirit of active faith and true brotherly love and a truly evangelical discipline and order prevail in such congregations. But where our pure Lutheran doctrine finally penetrates, it also proves its divine power to make blessed and thus also holy all who believe in it, to the glory of God in the most glorious way. If a comparative visitation should ever be made in our Lutheran congregations and at the same time in his unorthodox congregations, we have no doubt that Mr. Hartmann would really "be ashamed of his own unorthodox brethren, even of himself" and he would wish that he had never brought up this point in front of everyone.

Finally, in order to be fair to ourselves, we must mention that the editor of the "Hausfreund" had the good sense to add to Mr. Hartmann's submission our testimony in the "Lutheraner" against Löhe's history of the Oelungs, by which the editor of that paper indirectly declared Mr. Hartmann's attacks on our synod to be unjustified.

The "Informatorium" and our catechism.

In the newest number of the "Informatorium" the beginning is made with an essay, which has the purpose to trample on the blessing, which our dear Dietrich's catechism could possibly give. For this purpose it is claimed that our Catechism is the "catechetical textbook" which "Dietrich wrote in 1613 as a professor in Giessen for the students"! The "Informatorium" wants to prove how foolish it is to publish such a book.

for school use. However, Pastor Grabau is in a strong error here. Our catechism is not the same as the catechism institutions that Dietrich wrote for students (that is, for high school students), but rather the **"Short Catechism Doctrine,"** which Dietrich himself extracted from that larger book **for the lower schools** in 1627 and processed for the latter. However, our catechism for the more mature youth and for adults also contains a number of questions, some of which are taken from Dietrich's larger catechism works; only these are, so that the little ones are not overloaded with these questions, marked with asterisks as questions to be omitted for the little ones, and this has also been expressly pointed out in the preface. Pastor Grabau would therefore have done better to speak out about the contradiction in which he has placed himself against his own Dresden Catechism in the doctrine of baptism, as has been proven to him. But this is how this gentleman does it: if something is proven to him particularly clearly for everyone, then he either does not answer at all, or he waits a lukewarm time before he speaks about it, until the impression of truthfulness, as he hopes, has faded from the memory of the readers again. In the meantime, he makes a point about subjects to which he can paint a color even sooner; however, even there he never responds to the reasons held out to him, but makes a broad mustard with which he hopes to reassure the great majority of his readers who are accustomed to "unconditional obedience."

Another strong misconception is that we Saxons, as Past. Grabau writes, that we Saxons did not introduce the Dresden Catechism in the years 1840-45 in order not to appear "Grabauian". For it so happens that in these years the Dresden Catechism was really introduced in our country, and that it later disappeared from our schools little by little merely because it was no longer available, for the new edition published (we do not know when?) in Buffalo did not come into the book trade; but how difficult it was for Past. Grabau a copy of his catechism was to be obtained from a so-called Missourian, for this we could bring a curious example from our Synod, if it were the case with Past. Grabau's well-known character, it would be worth the effort.

He knows quite well that the Dresden Catechism is nothing less than "Grabauian. Thus it happened once that Pastor Grabau was highly incensed against a theologian about the Missourian doctrine of the church, to whom he had shortly before given a copy of the Dresden Catechism as a gift. The theologian was leafing through the book while Mr. Grabau was making his remarks and came across his 284th question: "Why do we say 'I believe in a church'? I believe in a church?" which question, together with the answer, we have also included in our Diet

rich catechism (see question 294). Behold, says the theologian, according to this question your Dresden catechism teaches just like the Missourians! Grabau starts indignantly, but soon recollects himself and continues in a fatherly tone: "Yes, you don't understand, my dear child. (!!) If the Dresden catechism is already too Missourian for Mr. Grabau, then it is natural that he is filled with great anger against our dear Dietrich. It hurts him that we now have a catechism which, God willing, protects our beloved people from the seduction of papist-minded so-called Lutheran pastors and pulls the sheepskin off them. However, we do not doubt that if we had introduced the Dresden Catechism, Grabau would have abolished it from the beginning as a "Missouri" heretic book.

When the latter throws around the swearword "FuchS", he only shouts out his own name like the Kukuk. He was reproached for teaching against his own Dresden catechism. What does the fox do now? He knows what it means to him if he lets his followers notice that he once galloped off in blind heat against the Missourians to the point of heresy of his own catechism. He therefore keeps silent about the fatal sack and only lets print a large piece from Luther, most of which does not belong to the sack, but what belongs to it has long since been put in the right light in the "Lutheran".) Thus, he gives himself the appearance of having answered, distracts his readers from the main matter at hand by this clever maneuver, and thus, on top of it all, gets fullness for more than five pages for his dwindling "Informatorium". Isn't this a fox prank like no other? **) Such a one is also this (to mention this here at once): Long years ago, Past. Grabau suspected the young preachers sent to America through Löhe's mediation, when they approached the "Missourians", already because he feared that they would be chiliasts; now that the Missourians have to fight a hard battle against this kind of gushers, but these gushers belong to his friends, ***) now he overlooks the chiliasm as a weakness. Isn't that a fox policy again?

*) What Pastor Grabau criticizes about our teaching on the effects of baptism are mostly things that he accuses us of. We leave it to our correspondent to prove this to him, if he deems it worth the effort.

Father Grabau will, of course, be horrified that we call him a fox and attribute fox pranks to him, because this gentleman starts from the principle that he may well allow himself to do such things against others, but that they, of course, may not do them against him; with him it is subtlety, with others it is rudeness.

As is well known, the lowans are decided chiliasts as good disciples of Löhe, who himself recently preached and published a sermon in defense of chiliasm.

The Informatorium and our hymnal.

In the June 15 issue of the same paper it says: "When the Missouri hymnal appeared in print ten years ago, it was obvious that the hymnal of the Buffalo Synod, which had already appeared in 1842, had been taken into account when the Missouri hymnal was written. At that time, the Missourians had understood how to lead their plow with Buffalo's help, without mentioning the Buffalo

hymnal anywhere."

We answer to this: 1. Since we have not given a source, we would not have thought of the Buffalo hymnal, even if it had been our source.

We did not take our hymnal from the Buffaloer, but from our own stock of about 30 - 40 older hymnals.

Since we did not copy the songs ourselves, but left this work to someone else, we let it happen that those songs already selected, which were also found in the Buffalo hymnal, were copied from the latter for the sake of the newer orthography, but without the Buffalo additions.

Later we regretted this imprudence, since we saw that thereby bad mistakes had come into our hymnal. To give just one example, we saw only later that Pastor Grabau had changed the 10th verse of the hymn: "Zeuch ein zu deinen Thoren", but in this perhaps first poetic attempt had been so unfortunate as to make the verse a whole line too short. Compare the first edition of our hymnal (No. 141) and that of the Buffaloer (188).

Pastor Münkel's verdict on Löhe's oelung.

(From the Verdeschen "Zeitblatt.")

Pastor Löhe. Since the events in Neudettelsau have already made the rounds of the newspapers, it is probably time to say a few words about them. Löhe performed the last christening on a distinguished patient of his institution. The incident is already something old from the year 1856, but Löhe still recommends this holy apostolic use in his most recent writing, and will still stand by his words that he has considered everything well, will stick to it until the end, and hopes to stand by it before Christ's judgment seat. Does Löhe want to give his church Catholic sacraments? He does not talk about that. The last chrismation is not supposed to be a sacrament, but a compliance with the command of Jam. 5, 14. We have to leave it up to his interpretation what the chrismation is for him. In any case, it is more to him than a ceremony. "The official prayer with its blessing is to be recommended for the relief of bodily need and to be put into the light.

the". It is therefore a means by which the official prayer works miracles. However, this is not the Catholic sacrament and is also not a sacrament in our sense. It is only disconcerting that Löhe, on his own authority, designs a liturgy for this act with prayers, responsories, etc., which is of considerable length with frequent crosses, as if he had a separate church there, in which he himself makes the church ordinances; a freedom that he also uses for the Holy Communion in his institution. It has a special charm for his artistic nature to write everything in forms, orders and ceremonies; and besides, he may well believe that he can all the more surely convey the blessings of heaven to the congregation. If he used to do too much in his Methodist practice, he has now turned into the opposite and expects salvation from such orders and institutions until the millennial kingdom brings heaven back to earth.

However, that liturgy of the Eucharist has caused the most offence precisely because it is taken from the Catholic agendas and, with some liberties and changes, still retains all the essentials, often literally, which give expression to the Catholic view of this sacrament. It cannot be lacking, therefore, that the Oelung should mean whatever it wants to Löhe, it must come into the Catholic train, as it is supported by the Roman liturgy. And this will happen all the more, since this Catholic achievement does not stand alone. The public papers have already reproached him for his imitation of the Catholic religious order and monasticism, and the Catholics, who are praying diligently for his conversion, write of him (Augs. P. Z.): "That honorable direction, which we must call within Protestantism one that is regressing toward Catholicism, is probably most pronounced among those Lutherans at whose head stands the pastor Löhe. The same has now also introduced the last oelung in his parish. However, we must be eager to hear what the ecclesiastical regiment in Munich has to say about this." (As is known, the same has forbidden the innovation.) But one would like to put a question mark on these Catholic hopes. Lobe is far too sovereign a man to submit to the mute obedience of the Roman Church, even if he may praise the Holy Virgin and all the saints more highly. He may praise the Blessed Virgin and all the saints more highly than we think is good. There is much rather a second Irving in him, if God does not preserve him. May he keep his hand over him in grace, so that he may pass the abyss safely!

Suspension from office.

Mr. Ch. Friedrich Nestmann, who, as readers will remember from No. 18. of the "Lutheran", some time ago wrote an essay against one of our pastors and against our whole synod with the motto: "Whoever does not have Christ's spirit is not his," which essay the Methodist apologist took up with great pleasure as a delicious means of throwing muck at the Lutherans, this Mr. Nestmann, formerly a member of the Ev. - Lutheran Synod of Southern Illinois and pastor of a congregation near Jonesboro in Illinois (which had expelled one of our preachers because he did not want to pay homage to chiliasm), has now been suspended from office by a committee of his synod at the Olive Branch because of his misdeeds. - Unfortunately, it happens all too often that precisely such people, who have a conscience branded by sin, play the role of the greatest zealots for living Christianity and against so-called formalism. We are eager to see whether the Methodists, who have listed that clean subject as a witness for true godliness against us and have emblazoned with him in their apologist, will now be so honest as to confess to their readers from which dirty source they have drawn their arrows against us. According to their experiences, it is to be expected that they will take Mr. N. as a persecuted witness of truth into the fold of their church, which is only filled with the "spirit", and that they will employ him as a useful weapon against the activities of the "spiritless" Lutherans. Since Mr. Degmeier of the "United Brethren in Christ" has also used Mr. Nestmann as his authority against the Lutherans in his "cheerful ambassador" (Dayton, O.), it would, however, also be possible that the latter would now be permitted to continue his role as a "United Brother in Christ" in the garb of the same.

(Submitted.)

Cleveland church consecration (West side.)

On the Feast of Trinity (May 30, 1858), and on the following day, the local Trinity congregation, which has recently separated completely from the Zion congregation on the east side, had the joy of being able to consecrate its church, built in the course of the previous year entirely in the Gothic style, to the service of the Triune God.

Since some readers will not be unhappy to hear something about the building itself, I will first write the following:

The church, built entirely of brick, is 60 feet long and 36 feet wide; however, there is a 14-foot-deep annex at the back for the altar, and the tower projects 9 feet in front, so that the entire length is 83 feet. In the lower room, partly lying in the ground, there is not only a beautiful spacious schoolroom, which can comfortably hold 200 children, so it can also be arranged for two separate classes,

but also a friendly apartment consisting of 5 rooms for the schoolmaster. The tower, at the mess end of the church holds on the Floor 19 feet square and now has a height of 80 feet. The truncated roof it now supports will later be replaced by a 60-foot spire; it is built so strong that it can support 2 to 3 bells without any danger. Above the large entrance door, on the keystone of the arch, are the letters S. I. O. (i.e. Soli deo Gloria God alone the glory,) and the year NOOOOI^VII. Above this door there is a large gothic

window consisting of three sections, and above it, as well as on the south and north side, a round sound hole. Through the main door, one first enters a spacious hall, the ceiling of which is formed by a Gothic cross vault built of bricks; opposite the entrance, a door leads into the schoolroom; on both sides are the stairs to the church proper. The church is 24 feet high on the sides and 32 feet high in the middle; the ceiling is slanted in the middle. Three large windows on each side provide the necessary light; a fourth illuminates the stairs. Turning to the rear, the tower, after entering, three steps lead to a raised room in the latter, which comfortably holds 50 to 60 people. Above this 11-foot-high space is then the room for the choir, or organ, which can hold the same number. From here, the choir, altar, and pulpit can be most comfortably seen.

overlook. The former occupies a space 16 feet wide and about 17 feet deep. It is raised three steps above the floor of the church and separated from it by a Gothic railing; steps lead up on both sides. The height of the choir niche is, probably 26 to 28 feet; above the arch enclosing it are the words, "God's word abideth for ever." On either side of the choir hang the song panels; on the left another panel with the inscription: "Lord, I love the place of your house and the place where your glory dwells." Ps. 26:8, a special gift from a local member. The altar is again raised two steps; between these steps and the aforementioned railing is a clear space 16 feet wide and about 7 feet deep. To the left of this space is the tastefully crafted baptismal font. The altar itself, with its back wall, is built in pure gothic style and has a thoroughly ecclesiastical appearance. The four niches on the back wall will soon house the figures of the four evangelists. High candlesticks with wax candles and a beautiful crucifix already decorate the altar. At the, through the nave

The pulpit, built in the same style as the altar, is the most beautiful decoration of the church. Its base is formed by a stone, which contains the documents testifying to the confession and the past history of the congregation, and on both visible sides of which are carved the sayings John 8:31 and Isaiah 28:16. A more detailed description is, without drawing,

not possible. The altar and pulpit are the color of black walnut; the covering is made of blood-red velvet with gold. On the same side where the pulpit stands, a glass door leads to the friendly sacristy, which is reached from the outside by a special staircase.

Ceilings and walls are appropriately and beautifully decorated with frescoes, so that the whole makes a lovely and solemn impression. We owe the above-mentioned painting (for the most part) to the love of one of our brothers here, just as many things were prepared by individuals. The whole thing was built simply, but tastefully and solidly by Mr. Karl Griesse, whom I would like to take this opportunity to recommend to other communities.

Now to the celebrations of the inauguration; where the kind reader will allow to start a little further backwards.

After our previous little church had been removed from the building site on June 25 and 26, 1857, the first preparations for the new building began on the 29th. On August 30, the substructure had progressed so far that the above-mentioned stone, which forms the base of the pulpit, could be laid. In the afternoon at 3 o'clock the congregation (at that time not yet separated) gathered in the old church and then moved in procession to the new building. In addition to H. Past. Schwan, there were also Messrs. Past. Kühn and Stricker were present; unfortunately, Schreiber, still suffering from dysentery, could not attend. Just as the festivities were about to begin - bang!! there was a crash! What? The supports of one of the large cross beams, which were to carry the floor of the church, had given way. The crowd, standing head to head, caused not only too much weight, but also a swaying movement. With a loud cry, the crowd dispersed as fast and as far as it could go. But behold, the beam did not break, but in spite of its 34 feet length, it bent about 1-1/2 feet deep only, and without further disturbance the celebration could now be completed.- Why do I mention this? In praise of God! Because we have to thank him alone, who had commanded his angel to protect his children, that we did not have to lament all kinds of wounds, even loss of human life, on that day. No one was hurt; all had escaped with a mere fright.-After the song "Allein Gott in der Höh sei Ehr, u. s. w." had been sung, S. Past. Schwan gave a very appropriate speech on Hagg. 2,5-10; in which he not only put to shame the blasphemies of the surrounding "Samaritans", but also encouraged the congregation in the work they had begun. Now the documents: a Concordia book, a hymnal, a congregational order, a list of all members of the (district) congregation, an outline of the history of the congregation so far and some numbers of the Lutheran and other (secular) newspapers 'were put into the boxes intended for enclosure.

lays. The historical summary was first read out and then signed by all the community officials during the singing of the song "Praise the Lord, the mighty King of Glory," etc. Each of the above-mentioned pieces was placed in the stone with a corresponding blessing. Each of the aforementioned pieces was inserted with corresponding blessings; likewise, the box enclosing all of them was inserted into the stone and closed by the builder, whereupon the congregation sang a joyful: "Glory be to the Father and to the Son," etc. H. Past. Kühn now held the closing speech on Is. 28,16. which was followed by prayer, blessing and singing of hymn No. 11. - Eleven months later we could hold the consecration of the church.

The rainy weather that preceded this holiday for several weeks and lasted until the last day caused everyone to worry that the celebration would be greatly disturbed. But behold, although the sky was still cloudy in the morning, towards 7 o'clock, the clearest sky could be seen. It was as if God wanted to show us that He was looking kindly from heaven at His faithful congregation, redeemed by Christ, who wanted to gather in His honor. The congregants were also present in large numbers. The day before, Pastors Jüngel, Kühn, Engelbert, Stricker and Bühl (from the Ohio Synod) had already arrived, with guests from Liverpool, Holmes County and Akron. On the feast morning itself the brethren from Cleveland, Newburg, Euclid, and North Dover came with piles.

The celebration began in the old church with the hymn: "Kyrie, God the Father forever and ever", and so on. This was followed by a short prayer of thanksgiving for all the good done so far and the verse: God bless our departure. Now the procession arranged itself: In front eight young girls with flower wreaths, then the banmeister, Mr. Griesse (with crowned hat) with all those who worked on the church; the former carrying the church key. Further: Mr. Gils, with all the schoolgirls; Mr. Cantor Brauer, with all the schoolboys; the present seven pastors in regalia; the virgins, the youths, the women, the men. It was indeed a respectable procession, and I am also pleased with this procession, because it was a public testimony to our God, His teachings and His work. It moved through the nearest main streets, so that the church was pretty much bypassed. Arriving in front of the latter, everyone formed a circle and sang: "Up to here God has brought us" (No. 336). After the powerful singing, which resounded splendidly in the open air, had ceased, I received the key from the master builder, and with the words: "Lord Jesus, you who have the keys of hell and death, who open and no one locks, who locks and no one opens, in your name I open this house to your service! Move in with us! Amen"-I opened the door. In the most praiseworthy order, all the congregants followed and filled the festively decorated room. A melodeon brought for these days gave the necessary music. "Come Holy Spirit Lord God" (No. 134) resounded.

now for the first time in this place. "Glory be to God in the highest!" was then proclaimed at the altar, and with moved hearts the congregation vigorously joined in: "To God alone in the host be Ebr" (No. 1.) This was followed (by S. Past. Schwan) by greetings, antiphons, appropriate collects and the actual act of dedication. Now the dedication song (No. 168) and reading of the prayer of

Solomon, 1 Kings 8, 22-63. After the faith was sung, H. Past. Kühn preached the sermon on Luk 19, 1-10, from which he introduced: "How we receive Jesus into our hearts." The sermon was immediately followed (after confession and absolution) by the consecration prayer. After the song "Create in me God a pure heart!" followed the distribution of the Holy Communion. However, for the sake of the shortness of time and to avoid disturbances, only the pastors took part. This service closed with a joyful: "Now give thanks to God" (No. 346).

In the afternoon at three o'clock, S. Past. Jüngel preached on Rom. 12,5. from which he presented: 1. our glory in Christ 2. our union with one another.- On the second day in the morning S. Past. Engelbert preached on Luk. 21, 13-35, from which was presented: the Christians' sadness, Christ's consolation and the fruit of this consolation.- In the afternoon at three o'clock the dedication of the school took place. Even before the appearance of the school children, led by their teachers, the place was filled with listeners; even more, when those took their seats; until far out into the street stood head to head. With the song: "The best friend is in the sky", we began this friend loud praise at this place. After that, H. Past. Bühl addressed the parents, following the words of Luk 8, 4 - 15, in which he stated the reasons that should motivate a Christian congregation to establish and maintain a congregational school, as well as emphasizing the blessing that rests on it. The children now sang in three voices the song: "Praise the Lord all ye Gentiles" (344), after which I gave a closing word on Mark. 10, 14. to the whole congregation, to the parents and children in particular, and finally formally consecrated the school in the name of the Triune God. After the following prayer, the whole congregation sang: "Let the little children come" (No. 414,1-4.), but the children, to the delight of themselves and no less of the elderly, sang several secular and spiritual, serious and funny, polyphonic songs. In order to give the sheep of Christ a physical foretaste of the love of their Savior, cake and sugar were distributed in abundance. While happy faces had already been seen, they were now transfigured all over. After No. 9 of 3 was sung, the assembly dispersed.

May the Lord keep these festive days long in the memory of those who celebrate them, as a reminder of His kindness; may the congregation always look upon their now completed beautiful church as a monument of the

The goodness of their God; as a memorial that they will always remember the words of Jacob: "I am far too little of all the faithfulness and mercy that you have done for your servant.

But to you, dear brothers and sisters in the faith, who could not be here and share in our joy, I now call out after this message: Rejoice with us, for the Lord has done great things for us, and we are glad of it!

J. C. W. L.

Ecclesiastical message.

Candidate H. W. Rincker, hitherto a pupil of the Seminary at Fort Wayne, has been duly called by the German Lutheran congregation at Terre-Haute, Wigs Co. to be its pastor and, at his request, has been publicly and solemnly ordained to his holy office by the undersigned, by order of the Presidency of the Middle District, in the midst of his congregation on the 2nd Sunday after Trinity, June 12 of this year. The ordination was public and solemn.

Terre-Haute, Ja, June 14, 1858.

Carl Fricke.

A hearty farewell to all friends and brothers in the United States and especially to the community of the Synod of Missouri, Ohio and others! It was here in Baltimore, in whose harbor the ship, our present home, lies, that I landed almost 11 years ago and was allowed to begin the work in the preaching ministry for which I had come over. The next year after my arrival, the aforementioned synod accepted me into its fellowship and has since then, with its gifts of faith and knowledge, edified me and encouraged me to work, and has borne my weakness with patience. Everywhere in the various ministries God entrusted to me, in Baltimore, where I found sure help and comfort in my work in the country and have been respected as a particularly close friend of the congregation to this day, in Philadelphia, where I had to carry on the work of the Lord for more than 7 years in an ever increasing scope, in New York, where preachers and congregation of the Trinity Church entered into such a brotherly friendly relationship with me, everywhere God has turned many faithful friends' hearts towards me according to His grace: Praise and thanks be to Him for this! From this circle, in which I have found so much encouragement and edification and an ever more cheerful effectiveness, I am now torn away by illness.

I had been suffering from a disease that had prevented me from working for years, had disturbed my home life, and had increased so much in recent times that I decided to seek help in a change of climate after consulting a doctor. I did not want to flee from God's holy cross and the test of my faith, but I was allowed to use the means God gave me to remedy the suffering, God's providence and God's fingerprints. Whoever understands my

In fact, when I was forced to leave sooner than I had thought, my congregation in Philadelphia also confidently surrendered and, although pressed by particularly great poverty at this time, quickly collected significant support for my travel expenses among themselves and surrounding friends and lovingly assisted me until the last moment. In Baltimore, then, by God's grace, I was granted to preach for the last time on Luke 10:38-42 in the same church in which I began my preaching in this country almost 11 years ago with Luke 12:32, and to once again, after many years of prayer, to speak of the One who is necessary.

I was not able to personally express my gratitude for these last as well as for all the kindnesses of many years. It was not possible for me to express my gratitude personally to the donors for these last as well as for all expressions of love in many years: However, the Lutheran will lend me space to do so. God's blessing, peace and joy in the Holy Spirit to all congregations and individual Christians who love the appearance of Christ; God's blessing, strengthening of faith, strength and joy especially to the congregations and Christians who build the church in the fellowship of the Synod of Missouri Ohio and a. St. in obedience to the Word of God and cheerful confession. May the faithful God build churches and schools on our most holy faith, comfort and refresh with His sweet gospel in sorrow and temptation, and help that we all, whether on this side or the other side of the sea, may be true unto death and receive the crown of life! Amen.

Baltimore, d. June 14, 1858.

August Hoyer.

At Philadelphia I received as a voluntary contribution \$39. 25 cts. and at Baltimore K79. 32 cts. A. H.

Two portraits, drawn in folio on stone by Mr. Emil Vogel in Baltimore, have come to us, which we hereby recommend wholeheartedly to all Lutherans in America, especially to the members of our Synod. Both portraits are of great value both for the sake of the noble men they represent and as excellent works of art. One is the portrait of the unforgettable founder of the German Lutheran Church of North America, the Most Reverend

Dr Heinrich Melchior Mühlenberg, of Einbeck in Hanover, born Sept. 6, 1711, died Oct. 7, 1787 at Philadelphia, Pa. The other picture is that of our venerable General President, the Most Reverend Rev.

Friedrich Wyneken.

Some might wish that the latter is not taken from an older light image.

However, our dear Herr Präses was not able to sit with the artist, as he hoped to prevent the publication of his portrait in this way. We can assure, however, that the present bust portrait also represents our Wyneken in speaking features with the facsimile of his handwriting.

The price of each copy is \$1.00. and they can be obtained through Mr. Otto Ernst in St. Louis, or through Mr. Schäfer and Coradi in Philadelphia, or through Mr. Schwegmann in Fort Wayne. Both pictures are suitable for an extremely lovely room decoration of a Lutheran family.

Announcement.

All members of the Electoral College of the Lutheran Synod of Missouri, Ohio and other States are hereby kindly requested to assemble at the time of this year's General Conference at Cleveland, at the home of Pastor Schwan at Cleveland, for the purpose of filling the vacancy of Director of the College at St. Louis.

Ferdinand Sievers, d. Z. Secretär.

Frankenlust, June 21, 1858.

Conferenz displays.

It is hereby brought to the attention of the honorable members of the Fort Wayne District Conference that the next summer conference, God willing, will be held at Fort Wayne on July 9, 10 and 12, as usual. The small conference will be held on Thursday afternoon, July 8, and the teachers' conference on Saturday afternoon, July 10. Br. Schumann,

d. Z. Secretary.

The Michigan District Conference will hold its next meeting from Friday the 13th, through Monday, August 16th to Detroit.

W. Hattstädt.

The General Teachers' Conference will assemble this year, God willing, on the third of August at the home of Mr. Teacher Bartling at Addison, Illinois, about 20 miles from Chicago. -

The dear brethren are requested to be here in Chicago not later than noon on Monday, August 2, and to present themselves at the residence of Mr. Lehrer Fischer, or at that of the undersigned.

Chicago, June 25, 1858.

Th. E. Bünger.

The General Evangelical Lutheran Conference

shall assemble this year, God willing, on the fifth day of August, at Zion's Church, Cleveland, O.

All who profess the Unchanged Augsburg Confession without reservation are cordially invited. Confession are cordially invited to attend.

For understandable reasons, I would appreciate it very much if none of the worthy participants failed to notify me at least a fortnight in advance of their intention to attend the conference.

Upon arrival, please go to the parish house next to the church, No. 92 Bolivar St., east side of the city.

In accordance with the order I received, I have to inform you that our efforts to obtain railroad concessions have unfortunately been in vain.

Cleveland, May 14, 1858.

H. C. Swan.

Receipt and thanks.

(The lenient givers want to graciously excuse the intentional delay).

Several members of the German Lutheran St. Peter's Church in Eden, N. I. have donated -23,25 to the German Lutheran Jm- manuel Church in Orlean, N. I. for the construction of its church. - For this gift of Christian love, the undersigned, in the name of the congregation, expresses his heartfelt thanks to the generous donors and wishes God's temporal and eternal blessing for it. May the faithful Father in heaven soon provide us with the most necessary things, so that we poor people may finally have a church.

I. H. Dörmann, k.

For Theodor Zacharias of Hm. Past. Desert man in Detroit	2,00
and from the local ZöglingS-Casse	3,00
" Bruno and Theodor Mießler of the Young Men's Association at Fort Wayne-	10,00
" Heinrich Walker of theJ'mglingsvercin of theTrinityS Commun. in Cleveland	5,00
"EaSper nail from the young men's club in Cleveland 4	.00
" W - Henke from the Virgin Club in Cleveland 6	.78
and collected at the wedding of Mr. F. Finkemeier	3,13
"Karl Böse from the community of Mr. Past. Köstering	5,00
"Julius Friedrich, from the collection of Mr. Past. Müller in Chicago received	10,00
namely: Bon Mr. W- Stünkel -2.00, drSal.	
-1.00; K. Koch -1.00; W. Raitel -3.00; surplus of the Collecte at the Wochengottdicnst, on the south side of the city -3.00	
From Mr. Hemrich	0,60
From a Fi round near Chicago -- 2.00	
For G. M. Zucker collected by Messrs. G. Ottuer -1, M. Hubinger -4, at the wedding of Mr. H. Heidenberger -2.58, at the wedding drs Mr. J. Graus -3, by Mr. L- son -1,	
by the congregation at Frankenmuth -5.80, at the wedding of Mr. L. son collected -3---20.38	

Get

L. To the Concordia College Building:

By Mr. Obermeyrr in St. Louis	1.50
Don of the comm. of Mr. Past. Sievers, Frankentrost	
Mich.	7,37
>, the comm. of Mr. Past. Saupert, EvanSville Indiana. 7.38	
ByMr. Past. Lehmann, collected onSebastian	
Popps wedding	7,00
"Mr. Past. Miracle, collected in Chicago at the wedding of Mr. Past. M. Stephan - - - 8.28	
d. To the synodal treasury of the wcstl. district:	
From the Gem of Mr. Past. Miracle, Chicago Ill. 7,00 Pentecost Collecte of the Gem. of Mr. Past. John,	
Cole Campe, Benton Co, Mo.	5.65
From Jmmanuels - District in St. Louis, Mo. 11,15	
Trinity District in "	14,90
By Hm. Past. Miracles collected at the Kind.	
baptism of Mr. Jakob Ninker, Crete, Ill - - - 5,00	
"Mr. graves of N. N.	0.25

E. Roschke.

For the Synodal - Casse mittlern District:

From the Gem. of Hrn. Past. Nütze!	\$6,00	
" " "	" Heid	8,75
For the Fort Wayne seminar building:		
From Mr. Adam Weimer in the community of Mr. Past. Schumann	z,00	
For the support of Mr. Past. Calf:		
From the comm. of Mr. Past. Heid	io,38	
" its branch municipality	262	

C. Piepenbrink.

a. To the general, synodal treasury:

Through Mr. Past. W. Hattstädt in Mouroe, Mich. -151.03 and namely:
- 3.00 from the Gcm. of Mr. Past. Lemke.
5.00 " " " " " " Nauschert

10,00	,	,	"	""Wiistemann.	
2.75	"	,,	,	""Gräbner.	
2.68	""	"	,	"	,, Geyer.
10.00	""	""	""	Trautmann.	
6.75	"	,	,	"	,,Beyer in Town

Hcрман.

1,71 " " " in Shebovgan, from the cent cash.
6,80 " " upper JmmanuelS comm. of Mr. Past. Thickness.
2.58 " " under the JmmanuelS- " " Pastor Dicke.
2,32 " " Gem. zum Krippllein Christi des Hrn. Pastor Dicke.
3.10 " " " on the Mcqnon River, WiSc.
1.00 " " " in Town Granville, Wirc.
4,00 " " " Freistadt.
6.00 " " " Frankenmuth.
17.53 " " " " " Milwaukee.
10,00 " " " of Mr. Past. Hattstädt.
2.30 " " " in Town Wilson.
2.88 " " " des Hrn. Past. Hattstädt.
Surplus of the bill of exchange 1,50 Wechselgebührcu 1,38 0,93 " " " in Jrankcntrost.
12,00 " the gentlemen pastors: Rauschert, Wiistemann, Gräbner, EiSseller, Geyer, Wagner, Stecher, Ahner, Günther, Fürbringer, Kolb, Brose ä -1.
10,00 from the pastors: Trautmann, Steinbach, Stephan, Auch, Hattstädt ä -2.-
2.30 from Mr. Past. Thickness.
1,00 " " " Missionary Mießlrr.
1.50 " " " Teacher Prater.
6.00 " the gentlemen teachers: Nüchterlein, Dietz, Bo. your. Dreyer, Lücke, Netzlaß L -1.-
6,00 from the community of Mr. Pastor Lemke.
10,00 " " " " " Lochner.

For the general pres:

From the Evangelical Lutheran Trinity Parish of the
Mr. Pastor Theodor Wichmann in Lincinnati - - -15,00

d. To the Synodal Missionary Fund:

By Mr. E. Roschke from N. N-50
From the Trinity District of the congregation in St. Louis - - 7,55 Collecte on the second PHngstday of the Gcm. dcs Lord
Pastor Loeber in Frohna, P>-rry Co, Mo 3. 20
Collecte der Gem. des Hrn. Past. P. Beyer in Altenburg. Perry Co., Mo. 16,75
By Mr. Past. Sievers in Fr^mlnst, collection there on TxiniratiSfeste'- 7,27
By Mr. C. Kalbfleisch of the municipality of Mr.
Pastor Roads in Collinsville, Ills. collection at mission feast 71.45
By Mr. Pastor Wunder of Mr. D. Werfelmann in the parish of Mr. Pastor Stubnatzy, Thomton Station, IllS 4,10
By Mr. G. Brauer in the Gem. of Mr. Past.
Swan in Cleveland, O 1.00
Rev. Hattstädt, Monroe, Mich. at 39.66, to wit:
- 3.00 from Bodendörfer in Freistadt. WiSc.
7,10 " the Gem. dcö Mr. Pastor Beyer.
11.75 " " " " " Lochner.
7.61 " " in Monroe, namely:
-1.72 from school children.
1.63 at the wedding of Mr. Kaumcier ges.
1,63 " " " " A. Giersch "
1.00 by Mr. Spüth, Jr.
35 " an unnamed person.
1.28 from the readers of the mission sheets.

For Minnesota:

From the community in Frankcntrost-IO ,20
e. To the college maintenance fund: for the teachingxgchalte,
From the community in St. Louis-22 .00
namely -11,00 from the Dreicinkgkcits District, -11,00 from the JmmanuelS District.
" of the congregation of Mr. Past. Wolfs 4,60
By Mr. Pastor Sievers in Frauenluft 1.08 and namely 65 cts, collection in Amelilh on Trinitatisfeste; 18 cts from St. Roth in Fraukcnlust and
25 cents from an unnamed.

ck. For poor students and pupils at Concordia College and Seminary:

By Mr. Graves from N. N-25
From the congregation of Mr. Past. Mctz in N.-Orl - - 23.00 for the student Lutz.
By Mr. Past. Sievers for the student Schulz- - - 20,00
By Mr. Past. Wunder for the pupil Moll from theGem. dcs Hrn. Past. Sellmann, Elkgrovelll. 2,50
For the student Nützel- 8,06
namely
-2.50 from the JünglingS-Vcrein of the congregation of Mr. Past. MüUer in Chicago, Ill.
4.31 by members of the Cbicago Postoral Conference.
1.25 from N. N. in Cbieago.

For the **Lutheran** have paid:

the 12th year:

Gentlemen: W. Friedrich, A. Gcuder.

the 13th year:

Messrs: Schimmel, Schwertfeger, H. Surcop, I. Auperle 2Ex., W. Friedrich, Past. G- W. Wall, A. Horch, Past. A. Schicrenbeck, C. Groß, Fr. Thürwächter, H. Bruns 3ex., A. Dobn 7ex., I. Bundenthal, G. A. Nanzenbergex 14ex., Past. H. Stcinle, Ph. Fey, C. Gerke 50 cts, C. Bohn, Meyer, Fährle, Cd. Müller, Schmdel, E. Zimmermann, Pastz. P. A. Raßmusen, Past. H. Dörmann 2 Ex.

the 14- year-old:

Heirm: Peter Engellandt 4 Ex., G. Bipvus, Fr. Durggrabc, Mr. Burggrave, I. Friedlein, W. Friedrich,' Gerst, H. Grüning, H. Holzgräfe, D. Hübner, Jde, Lan- gele, Lettermann, Maaßberg, Schimmel, Schwertfeger, Um- bach, König, Meicr, Schulze, H. Richter, Past. H. Wun- der, A. Thiele, H. Brackmann, Past. I. I. F. Also 4 Ex. Past. F. Sievers 25 Ex., Past. G. W. Wall, F. Scha^ chameier, Past. I. G. F. Niitzel, G. Bäcker, Rev. H. ^chierenbeck, Past. I. Ehrhardt, I. Langenfelder, Rev. H. Dörmann 5 ex., Bro. Thürwächter, Rev. H. Grätzel, A. Bohn 40 Ex., G. A. Rauzenberger 43 Ex., Past. H. Stcinle, Ph. Fey, Ellrnberger, Sudbrink, G. Pfcisser, Past. F. W.Jobn 4 ex., A. Geuder, Past. Th. Wichmann -38.50, G. Hammer, C. Baals, F. Schleier 5 Ex., C. Kert- scher, M. Ehrli'nger, Past. P. A. Raßmusen, H. Scheele, C. Stöckmann, F. v. Berge, Past. P. WambSgans 19 Ex., G. Bvhnbergcr, W. Pinkepank.

the 13th year:

The Herrenn D. Hübner, F. Schachamcier, G. Meier, Pastor J. H. Werfelmann.

F. W. Barthel.

Misprint in No. 22.

Page 175, Columne 3, line 19 from top read instead: To a gospel - to the pure gospel.

St. Lonis, Mo-,

Printing of the Synodal-Druckerci by Aug. Wiebusch u. Sobn.

Volume 14, St. Louis, Mon. July 13, 1858, No. 24.

To the dear members of our synodal congregations.

"Grace, mercy, peace from God the Father, and from the LORD JESU Christ, the Son of the Father, in truth and in love, be with you!" Amen.

With the last issue of the "Lutheraner" you received an image of our Concordia College drawn on stone: No doubt you received it with heartfelt joy. It is also a lovely monument of God's faithfulness to us poor sinners. For if the Lord had not been with us, the mustard seed of our college would never have grown into such a large, beautiful tree, which can now receive so many under its branches and is already receiving them. But you have certainly also rejoiced over the little picture because it presents you with a work that, to the glory of God, bears loud witness to the faith and love that God has worked among us. For, no matter how much the world and all our enemies may revile us, they should not take away from us the fact that faith planted the tree of our college and love watered it. Except for a few things voluntarily offered to us, you yourselves have raised everything that was needed for the construction and furnishing of our college buildings. And we know that many of you have contributed to make this building an ornament.

of our church, who himself had no hut of his own or who was hardly able to protect his own dilapidated little hut from snow and rain. Far from wanting to flatter you with this public recognition, it should rather only provoke you to ardent praise of God, who has given you the grace that you could sacrifice with joy your earthly goods, which you had to a large extent acquired with difficulty, for heavenly purposes; therefore you should say with Ephraim: "I will be like a green fir tree; in me your fruit will be found. Hos. 11, 9.

Unfortunately, our college is also a testimony to the fact that not all of those who enjoy the means of grace within our synod in a pure and unadulterated way are adorned with faith and love as they should be. For if this were the case, all would certainly have contributed at least something to the establishment, maintenance and demand of an institution which is the planting garden of our church here, in which those are equipped who are to break the bread of life for our fellow redeemed and especially for our children one day. But this has not happened. Many members of our synodal congregations have not yet participated in this godly work. Therefore, the committee in charge of building the college has not only had to make not insignificant interest-bearing loans, but is also often at a loss when it comes to keeping the promise made to the workers.

This is the reason for our present address to you, beloved brethren, to inform you that there is still much need for a charitable donation until we can call the beautiful building sent to you in the picture completely ours. But since, as I said, there are still many in our synodal congregations who have not yet opened their generous hands for our college building, we turn to them first. Yes, dear ones, who at present enjoy the grace of the pure preaching of the Gospel and the participation in the unadulterated Sacrament, mean that you have to thank this grace, next to God, to those who have sacrificed their time so that institutions for the equipment of righteous preachers could be established and maintained. Without their willingness to sacrifice, you would be here in the distant new fatherland without preachers, without a church, without public worship and would languish here like Israel in Babel. If you have now recognized even to some extent what a benefit and how necessary the preached Word of God and the enjoyment of the sacraments are, and if there is even a spark of love for your fellow redeemed and especially for your children in your hearts, should you be able to withdraw from it when it comes to maintaining and promoting an institution for the education of preachers of the pure gospel? Do not think: "The small gift we might give will not matter!" Consider, rather, if each one gives the small gift that he has

If you were to offer a sum of money that you can sacrifice, it would become such a large sum that it would cover all the debts of our construction at once; for you know that drops become streams, streams become rivers, and rivers become lakes. Remember, if you do not take part in the sowing now, you will not be able to take part in the harvest that will come from it. And what is the main thing, the support of the education of preachers of the gospel is a work commanded by God and therefore also pleasing to him: if you now stand in faith, you cannot help it, you must, when you consider this, thank God when you are offered the opportunity to do such a work commanded by God and pleasing to him.

Although we do not doubt that this brief reminder will move many who have done nothing for our institution until now to finally remember their Christian duty, we fear that if you, beloved brothers, who are always the givers among us, do not open your charitable hands once again, our institution will continue to suffer under the oppressive burden of debt for a long time. So we dare, however timidly, to call out to you: Let the Brunwein of your love continue to flow over our institution! Do not yet tire of offering some of your temporal blessings for it now and then! Hopefully you all believe us teachers in your institution that we are not so insistent in asking for your help for our sake, that we rather often feel deeply ashamed, as often as we look at the beautiful building shining from afar, which we now inhabit with our dear pupils, when we think how many of those who helped to build this building with their generous gifts have to make do in a lowly log cabin; and that we, too, if it would serve the cause, would live and teach with a thousand joys in a small log cabin, and would also thank God for such an inn and planting place of the pure beatific teaching. We know, however, that you recognize with us, since the means for this are available in our synod, that it is to God's glory if an institution dedicated to the spread of the pure gospel already bears witness to your love and esteem for the pure gospel by its inviting appearance. So let our request find a good place with you and connect with your prayers that God may keep us teachers in the zeal of our profession and in his truth and bless our work on our pupils, even more distant gifts of love. Be assured that every cent will be conscientiously earmarked for the purposes for which you offer it. In due time, you will receive a detailed and specific report on the use of your gifts through the "Lutheran". God's richest blessings be upon you, through Jesus Christ. Amen!

(Submitted.)

Against the chiliasm.

With heartfelt joy we have read this writing written by Pastor J. Diedrich, which has already been indicated and recommended in No. 12 of the Lutheran. Admittedly, there are some statements with which we cannot agree, or which we perhaps do not quite understand because of their brevity, but we do not let this deprive us of the joy caused by the strong and decisive testimony of the author against chiliasm. Therefore, we are permitted to share some of it, which will certainly be very welcome to the dear readers of the Lutheran for the instruction and strengthening of their faith.

The author recognizes with great clarity how important the chiliastic doctrinal dispute will also become for the Lutheran church. He says p. 5: "We do not want to persecute all and every friend of any chiliasticism and exclude them from the church; however, the day must come when we will have to be excluded from the chiliastes, if we have not excluded them beforehand. Therefore, we wish that we speak out against each other freely and try to convince each other now, since it is still going on without any great commotion and the far-reaching effectiveness of the chiliastic doctrine has not yet become generally known. What is the use of the chiliastes to sneak around in secret? Let them refute us if they can. Let them listen to us in love, and we, for our part, must mean that this disease comes from the sin of our whole church. We have been so busy in mere thoughts and have almost completely lost the real world under our feet; - what wonder if some now also dream of another world? Oh, would we all unite, rather to conquer the real one again and to rule it as it can only be ruled by Christ's disciples, namely, by willingly bearing the cross of Christ under shame and mockery, and also by letting our children bear it until the last day dawns!"

The overview of the history of chiliasm is also very instructive. We see from it partly how this atrocious heresy was almost always in the wake of the most desolate and ungodly fanaticism, and partly it explains to us how it was possible for it to find acceptance even among some ancient church scholars.

The author says p. 6:

"The first Chiliast was Cerinth, that Jewish-Christian false teacher whom sckon John fought at Ephesus. Most of the Jewish Christians, the so-called Ebjonites, had a reverse false doctrine. According to their opinion, at the baptism of Jesus (who was a son of Joseph) the spirit of God had united with him, and thereupon he had made generally known again the wisdom which since the first Adam had always been known secretly only by a few. The valid prophets would have a false, external, They had a carnal religion, because they talked a lot about the kingdom of Israel and looked for salvation in external changes of the people. These people now seem to have been spiritual agreements of the old Essaeans. Against them stood Cerinth, in whom proud Phariseeism was stirring. Also according to his opinion Jesus was Joseph's son and received the divine through the baptism; but since he could not penetrate with the Jews and therefore was crucified, the divine, the spirit, would have separated from him

again. This spirit, however, would one day unite with him again, and then Jesus would return in glory and become a Lord. He said that he would establish a thousand-year kingdom in which its citizens would enjoy constant pleasure. - Both the Ebionites and Cerinth are very far from the truth. They want to
The latter thinks of a finite world kingdom full of carnal pleasure.

"Chiliasm, however, is also found among church members of the first times, especially in Papias; but one must not judge it so strictly. It was not through idle musings that some of the Christians of that time came to this conclusion; first of all, the church was fiercely persecuted by the pagans, and the Jews took pleasure in it. But these Christians knew that they were standing in the truth and that Jesus must have the victory and that with his church: so they imagined an outwardly glorious kingdom in this world, which he, coming again, would rule on the last day.

will create. Her heart demanded a strong counterbalance against the displeasure over the unjust persecution. But in such desire there was also something carnal and therefore their teaching was not pure. They did not recognize the glory of their time, which we now admire because of the holy martyrs: they were still too close to their cross, just as Mary and John had once only stood weeping under Christ's cross, which is the highest delight of the Father and of all God's children. There was something right in the thoughts of those ancient fathers, for Christianity had to come to all peoples and leaven all mankind like a leaven, and for this a certain external and temporary victory was necessary. This came about when Constantine
the Great Christian. Those ancients foresaw this, but they overestimated it. That they did so may be easy for them to understand. forgive them because they were greatly martyred by the persecutions, and mainly because their exaggerated hopes of the earthly future of the Church did not, after all, persuade them to refrain from fighting and working for the present Church."

"In addition, these chiliasts had to fight against the Gnostics in the church, who did not want to know anything about the kingdom of Christ, but found all glory in their doctrine (which was also full of horrible errors). Against them it was necessary to defend the kingdom of Christ on earth and in flesh and blood. - This was done even more emphatically and quite unilaterally by the Montauists in Phry-

gieih who first found much approval in Rome itself and in many places, but in the end were excluded from the church in all places. They believed in new prophetic revelations, like today's Irvingians, with whom they have much similarity, spoke with tongues and prophesied Christ's near future together with an earthly kingdom in glory. An old church father even, Tertullian, belonged to them for a long time. After him, however, they have found no more defenders and have perished in wild rapture".

"Through Montanism, however, the church was made wise on the whole, so that it now feared chiliasm forever. Already in earlier times, of course, the testimony against it has never been silenced. Faithful guardians have always warned against it, especially Cyprian; and the Alexandrians, Clement and Origen, according to their whole spiritual direction . . fought him most fiercely.

"The nullity of the old chiliasm was fulfilled by God through the entry of the world's authority into Christianity, and when this point was reached, chiliasm also fell silent. Later, when Christians saw themselves persecuted again, it appeared with even less right than before, even in the midst of the Roman Church among some persecuted sects and orders. With new violence, however, chiliasm proliferated among the Anabaptists during the Reformation. They spoke of new outpourings of the Holy Gospel (which can be heard in all places even now), they had faithful prophets and prophesied of the millennial kingdom, for which they did not refrain from wielding the sword. They perished with disgrace, but from them chiliasm crept back into the related Reformed, and later even into the Lutheran church, and became all the more general in the times when people were generally dissatisfied with the organization of the church."

"Luther was able to accept the Second Coming of the Lord as very nabe because of the needs of his time; however, according to his whole view of Christianity, he had to be an enemy of chiliasm. What the chiliasts want from their dreamed kingdom, Luther wanted to see done by the Christian authorities, as far as it can be done on earth. Nowadays, this has mostly fallen away, so chiliasm appears everywhere anew and this sign should be taken very much to heart."

"Our church has rejected chiliasm from the beginning: it means it when in the 17th article of the Augsburg Confession, after the confession of Christ's return on the last day (and not before) and of the resurrection of all the dead at the same time, it adds at the end: Item, some Jewish doctrines are rejected, which also prove true now and then, that in the resurrection of the dead all saints, the pious, will have a worldly kingdom and will destroy all the ungodly. There is nothing to it, If this or that one now says: my chiliasm or Spener's is not rejected here, - it is all and everyone rejected, and even if one had forgotten to expressly reject it at Augsburg, the sober view of heavenly truth and of earthly humanity, which prevails in all our confessions, will never be able to get along with chiliasm."

"In accordance with our basic creed, our true church teachers have all rejected chiliasm, both coarse and subtle. The gross one was taught by the Anabaptists after raw carnality, the subtle one with spiritual pleasures was taught later by Petersen, also Bengel, who set the beginning of the millennial kingdom in 1836. Petersen also taught the return of all things, and Bengel was not willing to condemn it. The very finest one is taught by Spener, but this too has been rejected by the faithful confessors. Spener believed that after many struggles of the church, the papacy would finally be overthrown, pagans and all Jews would be converted, and that a time of glorious triumph would finally dawn for the church still in this world. Our sorrowful time alone, however, was reserved to leave at the same time with all possible forms of chiliasm, even by those who call themselves Lutherans. - First, the New Israelite sect was formed in England, whose founder, Johanna Southcote, pretended that she would give birth to the new Messiah. Although she died in 1814, false prophets continue their work. This sect also celebrates Saturday instead of Sunday. Moreover, the main leaders of the English mission to the Jews are zealous chiliasts, and how chiliasm, which had already been rampant in various forms in Germany since Petersen, Bengel and Spener, has now, since English Christianity spread its efficacy here, completely taken over in our country, completely crippling the sense of the actual struggle against the world and filling souls with fantastic, rapturous hopes, we have already lamented above."

When the author searches for the reason why chiliasm is rising again in our time, he finds it especially in the dissatisfaction of many believers with the present ecclesiastical conditions. He says p. 1:

"Now a time of great and deep decay is behind us; the church resembles a vast field of ruins in which no one really wants to feel good. The discipline of life has almost fallen away everywhere, and almost nowhere is the pure doctrine taken even somewhat seriously. Now that religious questions have come to the fore again and new interest in the kingdom of God has awakened, there is great discontent among Protestants of all kinds about the state of the church. The partial awakening makes the general ruin only more recognizable, and drives the infinite consolation of the world, which is becoming more and more aware of its enmity against Christ, to tear down the last bulwarks of the old church as quickly as possible. Miraculously, those displeased new believers help in this. - They abandon the real world as a hopeless one and flee from it, dreaming again of a glorious kingdom of Christ that will suddenly come into the world from heaven. From This general mood has given rise to various thought-formations, which, though they fight among themselves, have in their essence grown out of the same cause. Some of them are highly fantastic, others less so, but we must be clear about all of them.

"The Mormons pretend to be the saints of the last days; they want to present the kingdom of Christ in glory soon and have obviously fallen away from the Scriptures. The Irvingians want to gather the church now and present it gloriously adorned, because soon the Lord will appear. The saints of the salon in Württemberg, Hoffmann and comrades, want to establish Christ's kingdom as an exemplary world empire under the protection of the German Confederation and the Great Turk; but they think that streams of blood will only help it to come into full existence. This is a clear trombone note; but ridiculous and terrible at the same time. Another, otherwise closer to us, thinks that the Antichrist will soon come over from America to Europe and cause great turmoil here, whereupon the believers will flee to Africa and set up the millennial kingdom there in the warm sand. The Jewish mission, especially the English, hopes for an early conversion of the Jews of all countries and for the return of these converts to Palestine, where they would build a new temple on Zion, establish the sacrifices and form a great, world-powerful empire under One King, to which all other Christian countries would then behave like vassal states. According to their opinion, the prophecies of the old prophets are still fulfilled to the least part, and the old Pharisees would be right, who could not see the fulfillment of the law and the prophets in the distant Christ with his poor apostles. It seems rather that the Jews converted the missionaries to the Jews than that they were converted by them."

"All of the aforementioned phenomena are very adventurous; others seem less so, but rest on the same foundation and are just as much a misjudgment of Christianity. Far and wide people are tired of the struggles and are disgusted with the present form of the church. - Therefore, they dream of a temporary return of Christ in glory, a resurrection of the bodies of the righteous and then a kingdom of Christ, in which Christ, together with those resurrected and the believers on earth, will establish a great kingdom of world power and rule for a thousand years.

I will claim for a long time, under which the unbelievers were completely held down. Some leave this and others that of the indicated characteristics and, however, in the essence they think all the same."

"Still others teach that the church will one day, and perhaps soon, after great struggles, stand above all in glorious, unprecedented flourish, and will for a long time utterly hold down the unbelievers."

"So then we see the crass, the subtle, and the most subtle chiliasm side by side."

Against all these different chiliastic dreams, the author declares p. 5: "It is impossible for us to approve of any chiliasm: according to our mei-

In this way, he violates the whole of Scripture and the true tradition of the Church. It is important, however, to conduct the investigation of it in detail from the Scriptures, although we are inclined to think that nothing new can be brought forth from them than what the Church has always had. Chiliasm has such a tremendous influence on the whole of Christianity that to preach it in any form would be to introduce something quite new: and if we believe it, how can we in good conscience avoid preaching it publicly and especially? We believe that the church has always had all wisdom in Christ, and we do not consider the Scriptures to be a book from which any particularly clever person could find something that would suddenly change the form of everything that has been done up to now. - —

What the dear author recommends as an antidote against chiliasm is to be taken very much to heart, when he says p. 3: "No, not beautiful dreams of high glory, but real repentance over our real sins is necessary for us. Above all, we should break the false doctrine, which is still being flirted with everywhere and which is being deliberately spared, without any consideration and get rid of it; we should get rid of all pride, because it is never suitable for the kingdom of grace.

After the author refutes the chiliasm with sayings of the holy scriptures, he passes on p. 36 to the question "of the (necessary final) conversion of all Hebrews," which he also decisively rejects in the remaining part of his writing on the basis of divine word. Among other things, he also points out how uncertain the descent of today's Jews from Abraham is, by noting on p. 39, "It can be accepted in good faith, as it is claimed and proven according to human nature (which does not have much to do with it); but if anything religious is to be based on it, it is too uncertain this time; and so it will probably always be.

Finally, we cannot refrain from the excellent interpretation of the passage Rom. 11, 25. 26: "Blindness happened to Israel in part, until the fullness of the Gentiles came in, and thus all Israel was blessed.

to lead." The author explains p. 43: "But the question is, which individual people are the true Israel at any time? Now he (St. Paul) has already explained in detail in the 9th chapter that Abraham's seed or true Israel are always only the faithful and never the children according to mere fleshly descent IV. 7. 8). Believers, however, will never be all Jews according to the prophets; but only the sticky ones IV. 27.) and in addition in the new testament many former Gentiles according to Hosea (v. 25.) Likewise he speaks express-

Galatians 4, 26. and rejects all reliance on any descent v 38. Those who are in Christ are Abraham's same and heirs according to the promise (v 29.) therefore also the true Israel."

After the author has proven what we actually have to understand by "Israel" according to the word of God, he continues p. 44: "Blindness happened to the Jews in Paul's time, and as far as they are blind, they are not Israel in the true sense of the word. This will continue to be the case until the fullness of the Gentiles has come in,

That is, it will happen until the last day. The scattered Jews will be a warning to every people to see the seriousness of God, so that they may beware of pride and false security. But when the fullness of the Gentiles will have come in, then all Israel will be blessed, i.e. in this way (account in Greek). This does not mean: then, at that time, or afterwards, even the evil nest, the wicked dross, will be converted; but then God's people will stand there in their totality, so that they will be overlooked from all nations. The fullness of Israel does not come about through the complete conversion of a single people, but through the gathering together of all God's children from all peoples and from all times. But it is quite rightly from Jerusalem and from the Jews who were first called by the prophets. The reluctance of many of them did not stop the growth of Israel, but only encouraged the Gentiles to continue to be called. Nevertheless, God did not completely close the door of grace for the individual Jews who had not yet been converted at any time, but every single soul can still return and become an Israelite again. God is pleased to give sight to the blind at any time and to remove the error from those who have long since been called, if they are converted."

These excerpts will be the best recommendation for the booklet indicated. May this fresh and decisive testimony against chiliasm, which sounds to us from the mother church of Germany in such a strengthening and refreshing way, find many readers among us, bring us rich blessings and encourage us in the fight for the jewel of pure doctrine commanded by God. H. Fick.

(Submitted by Past. Beyer.)

Explanation of some foreign words.

V.

If perhaps the reader feels like speaking in a learned way, just to hear how it sounds, or to exercise the tongue, then he may only summarize the already explained foreign words in a sentence, and make use of it; certainly only in the cellar or otherwise in places where no one hears it, because otherwise it sounds silly. He can perhaps say: Materialism wanted to destroy religion by inference, philanthropinism by education, rationalism by impudent denial, while supranaturalism sat down against all, but also remained seated until it dried in the sun. In this way a union between the 4 or 5 words would be brought about, which is probably not irreproachable, but for this very reason just as good as the Prussian one. In the last essay, I promised an explanation of this word, but I find that it is easier promised than kept; for as easy as the word is to explain, it is difficult to speak in such a way that *man* does not make enemies. If I wanted to say: Union means in German "the united states", then *lausende* would not be satisfied with it, and say, I have given a most incomplete explanation out of hatred against *cm* great work of modern times. If, on the contrary, I say: Union also means "the unification of your churches into one; as it happened in Prussia and other countries, so this is a most cumbersome explanation, which must be illuminated a little further, if I do not want to be mistaken by all Lutherans and by my own heart, that I am speaking the word of faith mongering. The best thing in this case will be, I do it myself, as the *Unirten* do quite often, I praise all, in order to be praised by all according to the well-known old saying: "Honesty lasts longest," with the new addition: "Because it is worn out the least." - First, then, the praise of the Union, i.e., the unification of Reformed and Lutherans into a third party, into Protestants. With inmost conviction I say of it, it is a mighty, princely, wondrous, divine work of the nineteenth century. Even the strictest Unionist can be satisfied with this, for I would like to know who wants to give any work even higher praise. Now, however, every Protestant in your pronounced sense of the word is asked to read no further, otherwise he must either get angry or let the Union go. To the Lutherans I declare my heartfelt opinion: It is my conviction, gained after much reflection, that the Union is a wretched, cowardly, unnatural human work of our last, saddened time. It may now seem as if I am contradicting myself a little here; only

In our days, one has learned to uniren greater contradictions, and I, too, will be free to try this art.

It is a recognized fact that the Lutheran and the Reformed churches are two different churches, and I must add that they differ in the basic doctrines of Christianity. While the Lutheran Church believes in the union of divine and human nature in Christ, the Reformed Church wants to hide it. While the Lutheran Church seriously guards against a mixture as well as a separation of the divine and the human and teaches an intimate communion, the Reformed Church separates the two. While the Lutheran Church takes the sacramental words of institution and believes them as they read, the Reformed Church wants to understand them and must therefore twist them. While the Lutheran church in the doctrine of election and reprobation goes straight to the abyss, before which the apostle Paul stands amazed and exclaims: "O what a depth" 2c. and therefore says: God has indeed chosen from eternity in his reward all those to eternal life who will be blessed,

but not according to an **unconditional** decision, but in Christ, and even less those who have already been rejected from eternity due to an unconditional decision, and who will be lost, so skip

the ref. church this depth, and teaches a ver-

The condemnation of those who are lost, according to an unchangeable decision of God. These few points already show that there is no less difference between the Lutheran and the Reformed doctrine than between white and black, day and night. Since the Reformation, attempts had often been made to eliminate this difference by peaceful means, which, of course, could only have been done in such a way that black would have been white and night would have been illuminated by day, but all attempts at unification failed because black did not want to be black and night wanted to be day; or, according to another reading, because the Lutheran stubbornness could not be dissuaded from the wording of the Scriptures. Until the 19th century, therefore, it remained that both churches pursued their way side by side. But it was reserved for the age of great inventions and mighty works to unite the two churches in entire countries by means of power struggles, and to force upon them a constitution that no longer wanted to recognize Lutheran and Reformed, but only Uniate, Protestant Christians; according to which the distinctive doctrines of both churches (and which would not be distinctive doctrine?) were no longer to be presented, but only an unobjectionable, reasonable interpretation of Scripture, i.e. a superficiality that was neither cold nor warm, was made the law. Unfortunately, the mass of Lutherans in whole countries gave way to violence, the union came about, but it is precisely because of this a mighty, better, violent, miserable work of man.

To the peaceful discussions about the

In the course of the first teaching, scholars of God from both sides, invited and protected by princes, used to come together and hold a public discussion. It happened not infrequently that many of the listeners were convinced, left their church and turned to the other. If a prince did this, the entire national church had to follow, and those who did not want to could leave the country. In 1613, Prince John Sigismund of Brandenburg converted to the Reformed Church, not out of conviction, but for the sake of an inheritance. This time, however, no word of the prince would help; his Lutheran subjects did not want to be reformed, nor did they want to depart from their Concordia formula. Then the prince became a tyrant and, like all tyrants, a coward. He ordered everyone to get along with each other in a Christian way and to approve the teachings of those of other faiths. He rejected the Concordia formula, and deposed and failed those who did not want to or could not submit to such power dictates. At that time, the aged Lilius, the faithful Reinhard, the faithful Paul Gerhard and others had to taste the often praised love of the unrighteous, and were driven out of the country into misery. However, neither cunning nor force helped this time; the Confessing faithfulness awoke. Confessional loyalty awoke all the more the more mau tried to kill it, and so the Elector saw himself compelled to change his power decrees himself in 1668. However, what a prince could not do, a king could. After rationalism and supranationalism, albeit on somewhat different tracks, faithfully maintained the adherence to the confessions

Frederick William III succeeded in implementing the principles of John Sigismund and introducing a new Uniate Agenda. Whoever contradicted was deposed or imprisoned. Soldiers sent mau to the conversion work to the religion of love, which at gunpoint! I am disgusted to write further about this; but the reader will recognize that the Union is indeed a princely, but at the same time a tyrannical, cowardly human work.

If a man came before us, who put a pigeon and a fox together in a cage, and told us, he wanted to increase the creation by a new kind, wanted to draw a fox with wings or a pigeon with paws, then we would shake the head, and say, this is a miraculous crazy idea; with this man it must be either not quite right in the upper mind, or he must belong at most to the natural scientists of our century. - But an unnatural fruit is the union. Both churches, which are more different than pigeon and fox *), were locked into the state cage, and had to become a third one, which is neither Lutheran nor reformed - one does not yet know at all what it is supposed to be, but which is called "unirt-evangelical".

It is self-evident that we are speaking here of the Zwinglian-Calvinian Reformed Church, insofar as it is so, not insofar as it is still a church. after the gospel preached by the soldiers and interpreted by the bayonets. Is not the Union therefore a miraculously unnatural work of man? But there is no question that God allowed this misfortune to befall the Lutheran church, just as he allowed the children of Israel to be led away into captivity, that it was thus a divine work of chastisement for the indifference to which man is so inclined by nature. Just as the Israelites were promised to return as soon as they sought God and their king David, the Lutheran church also has the promise that it will be delivered from its shameful bondage as soon as its children return to their good confessions. But to those who have been torn out of this Babel by God's grace, it must constantly cry out to the leaders: "Stand firm over the confession, watch!"

The "Friedensbote," published by the so-called Evangelischer Kirchenverein des Westens (Protestant Church Association of the West), contains the following in a report on a conference held in St. Louis of the middle district of that city

"It was unpleasant for the assembly to have to confront an Old Lutheran sect. A protest was lodged against an unconscionable defamation which the editorial staff of the Altlutheraner - Blättchen, published in St Louis, was guilty of against our Lutheran church association. The congregation declared that it would not argue with the above-mentioned people any further; and the writer of this paper believes that it has done the right thing. Let Prof. Walther in St. Louis have the office of a "Satanic angel" who beats others with his fists; he is indeed not to be envied for it, and he will have no reward for it in heaven.

So much for the "Messenger of Peace."-

There we have the old story; when a dog is hit by a stone, it barks or rather emits a not very melodic cry, and the more it does this, the more it shows how badly it has been hit. The above moaning of the gentlemen of the Evangelical Church Association of the West, Middle District, also proves how deeply the dignity, which has been reproached to them in various ways in the "Lutheran," must have penetrated their conscience. If they grumble about it, it has nothing to say. It only shows us that our testimony is not entirely ineffective. Such dishonest scolding is too harmless for that. It brings no harm to anyone. The names that the unintelligent gentlemen think good to attach to us can only bring us honor from their mouths. They are our testimony before God and man that we have no fellowship with them and keep away from their abominations. In particular, the expression which they have associated with the name of our dear Professor Walther, the faithful witness of the truthfulness of Jesus Christ, is of great importance to us.

sti, comforting, because it reminds us of the word of the Lord, Math. 10, 21. 25.: The disciple is not above his master, nor the servant above his lord. It is fitting for the disciple to be like his master, and for the servant to be like his master. If seven householders have called Beelzebub, how much more will they call his householders? But woe to the blasphemer!

But the behavior of the gentlemen of the church association towards our testimony against them also has a terribly serious side. In their cursed arrogance, they seem to want to stop at scolding and to forget that God's wrath is also present for them, which is already effectively demonstrated in their evil conscience. With affected arrogance, behind which they only want to hide their evil conscience, they set themselves high and look down with contempt on the people who tell them the truth because of their conscience. With the insolence of obdurate deniers, they briefly reject all responsibility; at the same time, they show their embarrassment: they are too proud to repent, they are unable to defend themselves. They are struck with blindness that they do not recognize the blasphemous sacrilege of their religious mongering, and in spite of all serious conduct of truth, they continue to brew truth and lies in their unruly witch's cauldron. It is repugnant to them, instead of serving the idol of their own carnal reason and their own weak thoughts, to bend their hard necks in obedience of faith under the gentle yoke of Jesus and his pure, unadulterated gospel. And then they also want to preach to the people in their "Messenger of Peace" that the "Old Lutherans" would go to hell, but they, of course, would go to heaven!

May the Lord have mercy and not let this sharp word be lost.

(Submitted.)

The Right Church.

The "right church" is currently the subject of much dispute, not only with the pen in the hands of scholars, but also with words on the part of the common people. The latter is probably happening mainly among those who have already more or less fought a similar battle in Germany, e.g. with the Union. Now it is certain that a so-called "layman" can often provide evidence that convinces even the learned. Can this not also be the case in the dispute about the right church? Who wants to deny this? For many years now, many a pen has been written to nought about the article on the church, and the dispute has not yet been settled. This moves me not to conceal the following short, but striking proof of a man about which is the right church.

Maybe (I don't really know) some people will come to the true conviction.

Listen with attention! Where is the right church? Never again with you Lutherans! Why then? Because you have confession, especially private confession. With pastor S. it is also not quite right; because he also has a kind of confession. So tell me, where is the right church? The Herrnhutters (Brethren congregation) have no confession at all; they let all their people go to communion without confession. But why the right church is with the Herrnhutters for this very reason, I will tell you: Christ also had no confession.

Here I would like to give you, dear reader, a good advice, so that you are immediately convinced of this truth, namely this: Do not search further in the Holy Scriptures, otherwise you might be misled whether these are the true marks of the true church; indeed, you might end up with a great distrust of the church, which has no confession at all, not only because it has always been in the Christian church, but also because so many passages in your Holy Bible might encourage you in such distrust: "You shall not give the sanctuary to the dogs, and you shall not cast your pearls before swine."

A. W.

(Submitted.)

Church consecration.

On the 2nd Sunday of the month, the Lutheran congregation founded by the undersigned two years ago in Grand Rapids, Mich. had the joy of being able to consecrate its St. Immanuel's Church to the Triune God. Since then, the congregation held services in an empty Reformed church. Our new church building is built in the gothic style, and has a massive basement for the school, a protruding tower 80 feet high from the ground up; it measures 56 feet in length and 33 feet in width. The church stands on a hill at the corner of two streets, almost in the center of the city. From it, one enjoys a magnificent view of the city, the steamboat-run river and part of the Grand River valley. Since the building is visible from almost all sides, it is rightly called an ornament of the city. The interior corresponds to the exterior of the church, pulpit and altar to the east, to the right the sacristy; the former is a magnificent

work of a parishioner and has the shape of a chalice. The drapery is made of delicious dark red velvet and was provided by our women's association, which had decorated the church with flowers and garlands on the feast day. Towards the west, towards the street, under the tower

me is the entrance, which first opens into a vestibule and above it is a beautiful gallery for the singing choir.

Our celebration was enhanced by the active participation of Pastors Sievers and Hügli from Saginaw. The former preached in the morning on the Gospel of the Feast, Luc. 19, 1-10, and dealt with the conversion of Jesus Christ to us in this time of grace. He directed the attention to the following three points: 1. our misery, as long as the Lord Christ does not dwell with us.

2. the great mercy of Jesus Christ to come to us poor sinners.

The Lord's love intention in this.

Rev. Hügli preached in the afternoon in English on Ephesians 5:27. He took occasion to speak about the church, and in the first part treated the essence, or properties of the church, and in the second part answered the question, "Where is the church?" - —

The undersigned provided the liturgical part of the service.

Although the costs of the building and the building site are significant, God has graciously helped us through, despite the lack of money, so that relatively few debts remain; we must especially praise the liberal support of our English fellow citizens, who helped us with a contribution of nearly 600 dollars to promote and complete the construction.

Thus, the gracious, merciful God has erected a monument of His miracles here as well, has proven His name, and has proven Himself to us as our faithful Immanuel. For this we give him praise, honor and thanks. May the congregation now also be and remain faithful to him, and strive to become more and more his congregation, without spot or wrinkle, holy and blameless; and by word and deed praise God the Father in heaven and proclaim his name. Proclaim his name. Amen.

F. W. Richmann, Past.

Your Bible - where?

I would like to see where your Bible is and whether it looks like the one that is read, or like the one that a pious elector saw and asked the owner: Do you also read in it? and received the answer: Two chapters daily, electoral graces! Then the prince put a ducat in the Bible and the Bible back in its place. After a year and a day, the Elector comes again, reaches down the Bible, asks as he did the year before, and the person asked answers as he did the first time. Then the Elector opens the Bible and the gold piece is still lying right on the spot, to the great shame of the liar and lazy man. Again, the blessed Dr. Henbner in Wittenberg had a godfather in books, to whom he sent a Bible for confirmation and put a five-half bill inside;

The godfather is annoyed that it is nothing more than a Bible and puts it away. A decade and more passed; the godfather, who had received the gift, had become a man and his path went through tribulation and hardship; then he was driven to take out the Bible; he opened it for the first time; how surprised he was by the sudden find! Nothing could have been more desirable to him; he hurried to exchange the cash ticket; but - it was no longer valid, it had lapsed. But the word was still valid, which was dearer to David than much silver and gold; the Bible word had not expired, never expires again, and can be exchanged at any time for cash and correctly, whoever understands faith. But now the story, because of which I write and which I told my confrères today, because they wanted to marvel when I gave them the Sermon on the Mount of the Lord Jesus to learn by heart. In 1850, the Bible messenger traveled through the Black Forest and came upon places where the Bible was still lacking or lying unread in many homes. In one village he asked a gathering of young people: what is their occupation in their free hours and especially on Sunday? they answered: they know nothing to do! Then he remembered something. He received permission from a Christian friend to give away a number of beautiful new wills on her account; he immediately asked: don't you have any wills at home?-answer: no!-Well then, to the one of you who undertakes to learn the Epistle to the Ephesians by heart in the course of 2 or 8 months, I will give such a new will! He showed it high. Never before had they seen such beautiful and cute testaments; there was general admiration and joy, and they began to say among themselves: "You, I am learning! I too!" and soon the whole crowd shouted: "We all want to learn! He wrote down the names: 57. And he did the same in several other places. And when he returned after a few months, he got rid of all his testaments properly, for they had learned faithfully and were able to pray the letter to the Ephesians mostly without offense. And such a desire to learn had taken them that they promised to memorize another piece of the New Testament even without new reward. In a place where the Bible bearer first spoke to the older people and asked them whether their children would like to learn the Epistle to the Ephesians by heart, they shook their heads apprehensively; but through them he invited the youth to a meeting, and 144 young people came forward, young men and maidens, servants and maids. At last a mother came with her seven-year-old child, all shy: "My child has been pestering me all morning for a will, and when I said to him: "But, child, you can't learn a whole epistle by heart! he said to me: "Is it possible? - Of course it is! said the Bible bearer, and the mother went away with her child. And when he returned at the appointed time, he overheard them all,

10 to 15 at a time, for two evenings, and they had learned well, a wonderful zeal had come over them; not only the 144 wanted to learn more, but also 60 others desired to earn a new testament, and those who did not want to learn were looked down upon as people who despise the good. On Sundays and also on weekdays in the spinning rooms, learning took place; older people themselves asked to be given a task; many asked for the understanding of individual passages and verses; several came to the knowledge of salvation through such learning and gave up the life of the world. A very poor girl, who had become blind in her 16th year and was now 32 years old and very ignorant, wanted to learn the Epistle to the Ephesians if someone would read it to her; a seven-year-old girl took over, and behold, the blind girl passed the prayers best of all. At present, there are learning associations which have already learned 3 to 5, even 9 letters by heart, among them the Epistle to the Romans and other larger ones. For many, this learning has become such a blessed business that they can no longer leave it. The Bible Messenger and his assistant have 2161 students in 85 towns, including two in Rome. But the friend who gave the New Testaments, was she willing to make such a sacrifice? Until then, she had given as much as was necessary! But now she alone could no longer perform such a service and has asked the Basler Bibelgesellschaft for support for this purpose.

But is this the first time that entire chunks of The Holy Bible have been memorized? Oh no, in the 12. Century, where in France the good merchant of Lyon, Peter Waldus, had the holy Bible translated into his mother tongue at fine expense, thereby a so> enormous movement arose, sat the pope the ban curse on the "Waldenses" pronounced and the terrible blood judgment, it Inquisition, paid, in order to exterminate them, which were scattered by and by more than 800,000 over Europe-then united associations of young and old people, learned by heart; When they gathered for their worship meetings in hermitages and caves, one would stand up, begin a chapter and speak it, another would continue with the next chapter, and so often an entire Gospel was recited. "There will sooner be a lack of wood to burn us than of people among us who are willing to be burned for the sake of their faith; from day to day we multiply, and the word of God endures forever!" cried one of their heroic leaders. And their cruellest enemy, the Inquisitor Reinerius, testified of them: "They instruct those among them who are learned and eloquent in the Holy Scriptures, so that they may learn the words of God. They instruct those of them who are learned and eloquent in the Holy Scriptures, so that they learn the words of the Gospels and Epistles by heart, and there they cannot be helped, because they are always armed with passages of Scripture!" A monk was sent among them to convert them, then also a famous Parisian professor. But both soon returned and declared: they had not heard so much from the Holy Scriptures in their lives as in the few days they had argued with these heretics! and even the little children had known how to interpret the biblical doctrine of salvation better than in many disputations the most learned people!

is your bible in?

(Piger a. S.

Church message

Mr. R. Voigt, having completed his studies at Concordia College, St Louis, having received and accepted a regular call from St. John's Parish, Sulphurspring, Jefferson Co. District Praeses, Pastor Schaller's, was ordained and installed in his office by the undersigned on the 2nd Sunday after Trin.

May our Lord Jesus Christ give His servant a cheerful, confident spirit and adorn him with many blessings!

E. Wolff

The address of the dear brother is:

U,6v. U,. VoiZt, Xiiinrn

ssoKerson Oa., Jlo.

The General Teachers' Conference will assemble this year, God willing, on the Third of August at the home of Teacher Bartling at Addison, Illinois, about 20 miles from Chicago.

The dear brethren are requested to be here in Chicago not later than noon on Monday, than August 2, and to present themselves at the residence of Mr. Lehrer Fischer, or at that of the undersigned.

Chicago, June 25, 1858.

Th. E. Bünger.

Display.

The undersigned bookstore, which, although not exclusively, is for the most part engaged in theological publishing and assortment, especially of the Lutheran confession, hereby humbly announces that since last March it has established a bookstore in Leipzig, the center of the entire German book trade, and that from there it intends to expand its activities into further circles. The "Lutheran" is read in the United States by many who may find this useful to know, especially those who purchase books from Germany in larger parthies. It is known that from Leipzig all German books can be obtained much more quickly and cheaply than from any other place. We are gladly prepared to prove this to any inquiries that may arise by communicating the more detailed conditions that we are accustomed to imposing on solid business friends. We recommend ourselves for your favorable consideration in case of occurrence.

Iustus Naumann, bookstore in Leipzig and Dresden.

192

The editor.

WMWK--

Receipt and thanks.

We have received the following gifts of love for the construction of our new church building:

From the congregation of Mr. Pastor Hahn	55.00"	"	Löber	6.1>0
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"Metz 21,00
"Remlickc 9,00
"roads 4,00
"Bünger 83,10
"Lebmann 8,00
" " " " "Dttmann 9,00
" " " " "Schaller 26,75
" " " " "Föhlinger 10,01"
" " " " "Reichhardt > 7,00
" " " " "Worsclmann - - 5,00
" " " " "Schmidt 3,0
" " " " "Nützet 6,<D
" " " " "Lhner- 1,50
" " " " "Dnlin 20,20
" " " " "vr. Gotsch.... 8,00
" " " " "Grätzel 4,00
" " " " "inAltenbrqbyHrn/Dr. Bünger 18,5<

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"a member in the community of Mr. Past. uüchle 0,50

For these precious gifts we express our heartfelt thanks to you, dear friends, and wish you the richly promised reward of grace from our He-in-le-u Christ. You have obliged us to double gratitude, when we think in which desperate and money-poor situation we are living at present: yes, when we must openly confess to ourselves that it would not have been possible for us to make even a start on the church building that has become so necessary, even though we have to admit with regret that a large part of the audience could not find a place with us. Now, however, encouraged by support and brotherly help, we have made a start in trusting in the merciful God, and think that we will soon get so far with his help that we will be able to finish our building from the outside for the time being. I am very sorry that I cannot record the names of the donors individually here, because the lists in question were burned during the recently reported steam fire. But geung that it has awarded Dsk, which no fire can rob it of.

Peoria, Ills, June 22, 1858. on behalf of my community.
Ms. Böling.

Subsequently, the following gifts were received for the repayment of the church debts of my congregation, for which the Lord our God may likewise bless the generous givers abundantly "according to His gracious good pleasure.

the congregation of Mr. Past. Fricke in Zndianuapolis	5.60
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""in St. Louis by Mr.

W. Schuricht	4,00
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""des Hrn. Past. Brohm in

New York 5

tor Hoppe in New Orleans	10.25
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" "" ,," " Past. LauperiinCva. S

" " " in Saginaw, Mich. by Mr.

„ Mr. Pastor Günther

"derZions-Gemeinde desHerrnPastorWolff -----7

dkL. A letter with \wedge^c . Kl $ll > 0$ from the community of

Pastor Lehmann at St. Louis did not arrive and was probably lost

Cumberland, Md, May 26, 1858. f. i. biltz.?

For a widow:

collected at the wedding of E. H. Klanstermeier \$10.00 "	collected at the wedding of H. Melcker	4.00
---	--	------

To support Concordia College and family one ton of butter, scraped to	III.00
---	--------

of which by W. Mandel P 1.00; F. Graue 82.00; A. Heivorn.81.00; F. WeissSI.00; W. Böger 80.50; O. Ahrens 80.50; F. Dcgcuer 82.00; E- Abrens 81.25; F. Bolberding 81.00; H. Bolberding \$1.00; Degener 87.75.

Wr Wesemann, delayed by error, from the Addison Gemunde, Ill. 34.00

"W. Stellhorn, von A. Sinnen in Fort Wayne 4.00 " C. F. Th- Grebe I. von F. Rudloff 6.00 " W. Bartling, vom Jünglings Verein in der

Parish of the Lord Pastor Liek	5.00
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"L-s chick, of the Young Men's Association in Cincinnati 4.00 " A. Mennick e, of the Young Men's Association in Alten

burg	20,00
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" Johann carpenter from the municipal treasury to Wilsbtre 1	.00
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ans of the NeidenbachS community	1.00
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from Mr. Pastor Werfelmann 1 .75

by Mr. Kolb P0.25, by Mrs. Schmidt §1.00 1.25

dwig Kolb, from the Hcrrn Pastor Beyer -. - 2,50 from the Hcrrn Pastro

7,67

teacher judge	2,00
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gesamiucht ans the wedding of the Lord-. Past. E.

Rolf 3M

from Mr. Pastor Steinbach 1,55
 "C. Nagel, through Mr. Pastor Strikter gesam
 melt at the wedding of Mr. E. Böhning > - - 5,00 ,, H. Evcrs, from the congregation of Mr. Rev.
 Swan Cleveland 4 ,00
 "Fr. Kestel, of the Young Men's Association of St. Paul's Parish in Baltimore, through Rev.
 Kevl 5, 00
 " Max. Bröning, by Mr. Pastor Keyl to
 Baltimore by the women's club there..... 10,00

Salary."

For the teaching staff at Fort Wayne:

From the meant of the Mr. Pastor Föllümger\$14

,25

For seminar construction:

From the congregation of the Lord Pastor Wichmann - - > 12,35 " " Trinity congregation of the Lord Pastor
 Lindemann 25,00

" " Parish of Mr. Pastor Trautmann 10,00 ,, Mr. M- Gottfried in Tceumseh 1,00

For the Synodal - Casse mittlern District:

4,<19 C. Piepenbrink.

Received

for the preachers' and school teachers' widows and orphans 1. gifts:

By Mr. Herling at Lcmreville ViM
 ,, the congregation of the Lord Pastor Deib 12,35 By Past. König, on the child baptism of Teichmüller
 collected 1,25
 By H. W- Bünge r m St. Louis ssou
 " T. H. Dicke in ^t. Louis i „9>
 " the congregation of Mr. Pastor Schlicpsick 5,50 " " ,, Kunz 2,00
 " W'-twe Partenfelder in Saginaw- 1.00
 " of the Trinity congregation of the Rev.
 Sauperl .-> 9, 05
 ,, Wittwe Plomp - 050
 By Mr. Past. Heid, by. I. Klein, G. Joachim,
 A. Truht, G. Schäfer ck \$1.00 4 .00
 By C. Reuter, I. Mach, A. Kalb, A. MccS, W.
 Schars L 50 Cts. 2,50
 " B Reuter, I. Tress, I. Jung, L. Reiner, Ms.
 Grezel, Mrs. Wolf, Igfr. Birk 4 25 Cts. 1.75 " Cd. Kertscher in Chicago 0 .50
 " the parish of the Rev. Stubnatzy - - - 12.00 " , " " "" Lange in St.
 Charles ^75
 2. contributions.

Vozz den Herren Profe|oren, PastE und Lehrern- R-emeinchnetor, Küchle, Saxer, Böbling, Eirich, Hahn, Jungk, Crämer, Dr. Gotsch, Grüber, Q. Gotsch, Ruff,
 Ottiuan, Franke, Volkert, Löber, Strafen, Weist, Gönner, Nidel, Schwlz. Beyer, Sallmann, Hattstädt, Wyneken, Bürger, Banling, Brohm, Bcrnreuir, F. Bünge r Tb.
 Bünge r, Baumgart, Braudstcitrner, Dctzer, Deib, Dicke, Crk, Frederking, Günther, Hcid, Holls, Hoppe, Hei- uemann, John, lüngel, Kunz, Klinkenberg, Kübn,
 Lochncv, Lemke, A^Lange, Metz, Multanowskv, Näbel, Rennicke, Roschkc, ^auer, Stecher, Sommer, Stephan, Schürmaun, Trautmann, Walther, Wolf,
 Wallschläger, Zaget, Lücke, Kundin^er, Dulitz, ^Fyneken, Skcll^mann, Horst, Nicpp- ling, Fick, Geyer, Lckuhmann, Brohm, F König, Ran- schert, Sievers, Rudel in
 F., Wunder, Selle, Polack, Stul^ natzy, Lehmann, Hattstädt, Fürbringer. Prater, Fritze, Dchachameyer, Skeinbach (5)

I. F. Bünge r,

s. To the general synodal treasury:

By Mr. Pastor Schürmann, Jackson Co, Ja.
 by N. N. daselbst\$5 ,w
 "" Lochner in Milwaukee, Wise.-- 23.50
 namely:

b20.0lt of N. N. in its community.
 2,00 " Tar! Schlössow) from Mr. Past. 0,50 ,, Martin Schlössow > Fürbringers Gem. 1.00 " Carl Hilgendorf) in Freistatt.

For the general pres:

From the comm. of Mr. Past. Keyl in Baltimore, Md. 47.86

b. To the Synodal Missionary Fund:

By Mr. Past. Hover in Philadelphia 1.00 and namely:

H0.50 by Ph. Bohn.
 0.25 ,, Eduard Müller.
 0.25 " Fr.

From the community of Mr. Past. Keyl in Baltimore, Md. 7,39 " the schoolchildren of Mr. Teacher Nvskcte in St.

Louis- 1 ,50

From the Trinity District of the congreg. in St. Louis 5.65 By Hcrrn Pastor Holls in Centrcville, Ill, from ' whose congregations, collected onKinder-Sckui- fest 8
 .25

" Mr. Rev. John, ColeC amp, Mo., of Fr^M. 1.25
 Bon der St. Johannes Gem. des Hrn. Past. Scholz
 to Minden Ill , bell bag Collecte on 2tcn Pentecost 8.00

For Minnesota:

From some school children of Mr. Lebrer Dcffer 2,50

Znr College Untcrhalts-Kasse:

for teacher salaries,

By Mrs. Werner in the parish of Hcrrn Pastor Wichmann in Cineinnati 1.00
 By Mr. E. Roschke from Mr. Pastor Skeinbach

in Sheboygan, Wisc.

- 10,00

"" Pastor Brauer inPittsburg, Collecte be
 ner Gem on the Feast of Trinity 20,10

From St. Louis parish 22.00

namely-

F! 1.00 from Trinity District.

11.00 „ Immanucis „

Bon of St. John's Parish of Mr. Pastor Schwiz at Minden, Ills, Collecte on the First Day of Pentecost 8.00

By Messrs. I. Rauch and N. Boore, Collecte

of the commun. of the Hni. Past. Bilz amBine Hill 5.00 Von der Gern, r cs Hrn. Pastor Birkmann in Water-
loo, Ills. 4.75

For poor students and scholars at Concordia College and Seminary:

By Hcrrn Pastor Kcvi in Baltimore----

32.51 namely:

P17,5l of scnier lKemcinbe - for poor stu- 15,00 hom Nábvercitt; interpret.

e. To the maintenance fund for widowed woman, Prof. Biewend:

Through Mr. Pastor Schaller, from the congregation of the

Hcrrn Past. Schliepsiek in New Gehlenbeck Ill. 5.50

" ,,,, Keyl in Baltimore

6.00

namely -

\$5,00 from Nä'hvercin - OKmeinde

1.00 from I. F,...c. there

By Mr. Past. Schob; in Mineeu, Illö.

- - - - 3,75

83,00 Collection on the child baptism of Mr. Hckfsorcdiger N- Riebet.

0.50 from one uugmanmen.

0.25 The same?

F. Bohl an, Cassirer. '

For the **Lutheran** have paid:

the 12th year:

The gentlemen: I. Hausbaltcr, C. Rothe, F. Hcinike.

the 13 year old:

Hcrrcn: I. Haushalter, Past. W- Hattstädt 54,60.' Hetzuer, Röbrborn, D. Garbisch, G- F. Mvdn, C. Rotbe, F. Heinicke, H. Lemke, Past. Tirkc.iann 4 Er., Ph. Jung, Ph. Frankenbach.

the 14th year:

The gentlemen: Th. Wnrmb, Schlcs, Olivßling, I. Küfncr, G. Schäfer, W. Wenkc, Winehorst, Chr. Bcyer.3 Er., I. P. Schmidt, NI. ureidel, C Stack, D- Garbisch, Garbisch sen, F Bublitz, Fcllbaum, W. Leitsch, F. Feier- tag, H. Meier, M. Mcibohm, I. Krüger, F. Ackermann, G. Kricke, I. Wilbc. 6). F-. Poppy, Past. N. Klinkenberg, Zm Lewcst, Havcrbcrg, ^E^nholt, Dorffmeicr, Knocke, T. Patt ick, Brockmann, Ablbrandk, Middcndors. G rittmann, Wclmer^F. Heinicke, L. Dikng, H. Lemke 3 Ex., Pastot I. G. Lauer i Er., C. Piepenbrink 4 Ex., Dcffner, G. Buchholz, Ph. Jung, H. Niarschdorf.

the 15th year:

Messrs: H. Beeke, G. Kratzer, Past. F. A. Deckel,

the 16th year:

Mr. G. Kratzer 50 Cts.

Correction.

In No. 22 qnittirte?5,00 to the general Synodal-Casik 85,00 to the Synodal Miss. Casse and S5,0o to the College Unterhalts Casse of Mr. I. Stricter in Cleveland, O-, are not au^ the Communion Casse of the congreg. of Mr. P ä st. Schwan daselb st, but to the congreg. of Hcrrn Past. I. Stricker in Independcnce, O..

In the case of the S6.0<> receipted in No. 23 from the Gem. of Mr. Past. Lemke and H 10.00 from the OEM. of Mr. Past. Lochner, by Mr. Past. Hattstädt, is the closer regulation for the general Präses from the Setzer ans gelapcn. - The general presbytery of Mr. Past. Hattstädt to the general' synodal treasury are, as a result of subsequent declaration, to be regarded as .53.00 by the congregation of Mr. Past. Wagner, to be considered. F. Böhl a u, Cassirer.

Volume 14, St. Louis, Mon. July 27, 1858, No. 25.

In honorary memory

of our dear brother who had an accident while bathing on June 8,

because. Past. J. P. Kalb,

born the 1st of July A. D. 1828,

Deceased the 8th of June 1858.

"Whom the Lord loveth he chasteneth," therefore every individual Christian, and so also every Christian community, must confess with God's Word, and give heartfelt thanks to the fatherly love of our God, that he thus doeth for our benefit, that we may attain his sanctification.

And so it was nothing other than the chastening love of our heavenly Father that on June 8, in the afternoon between four and five o'clock, he took our beloved brother, J. Paul Kalb, while he was bathing in a millrace of the "Maumee" river, not far from the seminary, by a quick and easy death from this sorrowful, laborious life and moved his soul up to the community of his eternal joys. It is true that he had not gone to bathe alone, but in the company of his dear friend, Prof. Fleischmann; but al5 the latter, some distance away from him, suddenly saw him disappear and rushed to his rescue, since he knows how to swim, so, after he had already succeeded with the expenditure of all his strength in bringing his beloved close to the shore, after God's imposition, suddenly

his arm was paralyzed, his consciousness was robbed from him, so that he could no longer grasp his friend, could no longer see him, could no longer wrest him from the depths into which he had now sunk, and only with extreme effort, more dead than alive, reached the not at all distant shore, where he lay unconscious and could only utter a loud, persistent "Alas" from his pummeled chest: After a few minutes, the miller from the nearby mill came rushing with his servants; but since they did not know how to swim and were not in possession of a canoe, they could do nothing but hurry as quickly as possible to the seminary, about 1/3 of a mile away, and report the bereavement there, which Professor Fleischmann had in the meantime described in more detail. Thereupon, the best swimmers and divers of our students ran down as fast as possible and dived through the whole area where the dear brother had died; but they could not find him; even the attempts of an English man were in vain. In the meantime, they sent to the city for a canoe; but even after its arrival, all the efforts made that evening and during the night, as well as on the two following days, were in vain to find his body. In the meantime, such frequent and heavy downpours fell that the river joined the millrace and flooded the countryside far beyond. Nothing could be done to find the corpse; however, a search for the body was carried out.

The English newspaper has published a copy of this notice, with the request especially to the shore dwellers that, if the body (described by the genus) should be brought to the shore, it should be reported immediately in the seminary, with the assurance of an appropriate, decent reward. For "even though the earth is the Lord's, and what is in it" even the waters must give up their dead at the last day, it had nevertheless for the Christian feeling of all of us and especially of our so suddenly widowed sister Christ, whose faith was upheld by the Lord through the sweet consolations of the Gospel, that we could not find the dear corpse in order to plant it as a seed of the happy and blessed resurrection in God's graveyard and to bury it in a Christian and honest manner. It was not until the tenth day after the accident that the constable of the neighboring township appeared at the seminary and indicated that the body had been washed up on the shore five miles from here, and desired three witnesses to appear before the coroner. They immediately followed him, and in the evening at 5 o'clock the body, unfortunately very disfigured and decomposed, was already on our township graveyard, where he was immediately buried, after which Prof. Crämer gave a short, consoling speech. and was closed with the four-part chant of the pupils: "Jerusalem, thou high-built city,".

On the following Sunday, the 8th p. Trin. in the afternoon, the actual memorial service took place.

The first sermon for our blessed brother took place in front of a very large congregation, namely on Isaiah 57:1.2, which was held by Prof. Crämer.

His theme was:

The gracious and extremely comforting counsel of God, since he often hurries with his saints out of this life, and also snatches them away from earth by a sudden death and accident.

Since then the three pieces were traded closer:

1. That the Lord, the merciful God, would save them from disaster;
 2. that they may come to rocky and eternal peace from all the strife of this age; and finally:
 3. that they may rest from all the toil of this poor earth in their chambers and slumber sweetly toward the blessed resurrection,
- with continuous application to the man so painfully torn from us, so that in the 1st part it was not only pointed out that the early deceased was in poor health due to overstrain. It was not only pointed out that the early deceased, whose health was completely undermined by overexertion in the zealous pursuit of his ministry, despite the apparent improvement in recent times, could easily give way to a protracted and painful sickbed and an associated, to him so agonizing, complete inactivity, but especially also that the Lutheran Church of our day and especially also of our synodal association, so undeservedly blessed by God, because it so little recognizes the time of the gracious visitation, when the Lord, after the abominable apostasy, has nevertheless placed his lampstand on the altar again out of incomprehensible grace and mercy, serious punitive judgments may well be in store for us, if we do not repent righteously, rally faithfully around the confession of our fathers, hold the gifts given to the church in high esteem, and bear the fruits of the Gospel abundantly. But in what does the fatherly discipline of our God consist, in which he has taken us anew by the so sudden and unexpected departure of our first brother? In my opinion, in this,
1. that we do not place our hope for the future of our church in this country on the existing gifts of grace, i.e. the preferably gifted younger brothers. The Lord taught us this a few years ago through the equally rapid departure of the two brothers Volk and Eisfeldt, who came into office from the seminary in St. Louis, and whose faithfulness, efficiency and excellent gifts justified the most beautiful hopes,
- that after the older brothers had gone home, they would wage wars in the Lord's field of theological knowledge as well.

To a similar school has brought us, well now

Again, the Lord took him away through the sudden death of his dear brother Kalb. It is true that he was not as physically strong and healthy as those two brothers, but his earthly hut was rather worm-eaten and dilapidated due to his serophulous constitution, nervous irritability and especially his chronic throat disease; But, as sometimes the Lord, for the sake of the noble treasure he has placed in such fragile vessels, keeps Liese himself for decades, contrary to expectation, and prefers to do his work through physically weak and spiritually challenged instruments, so that he himself may receive all the more honor, so here, too, one could give room to the hope that God, according to his custom, would also take care of our I. brother Kalb, and that he would have given him the chance to live in his own house. He has given him so many noble natural gifts and graces for a probably longer beneficial service to our dear church. For we only praise God's grace and gift when we remember with what depth and seriousness of mind, sharpness and clarity of understanding, energy of will and character, with what diligence in study, especially of Luther's writings, which he not only literally extracted with tact and judgment, but also organically appropriated and transformed into flesh and blood, he was especially gifted. And God's grace manifested itself even more gloriously in him that these excellent natural gifts were thoroughly inspired and permeated by the Christian attitude of faith and love, and were combined with the spiritual gifts of teaching, pastoral wisdom and governing, and were used in the constant faithful service of the orthodox and confessional, i.e. Lutheran church. For this was his love, his joy, and his crown; for it he lived, suffered, and fought, and the latter not in the sense of so many pietistic-confessionist, church-order-riding, Old Testament-legal, state-church, hierarchical-romantic form Lutherans, of whom a good number can be felt today on preaching and teaching posts, as well as in writings, over and over, but as a true son of Luther, i.e., as a faithful witness. i.e. as a faithful witness and defender of the pure evangelical doctrine, especially of the justifying faith, and as a determined enemy and denier of all that clouds and falsifies this doctrine, of finer and coarser doctrines of works and lawmaking, back and forth even under the mask of flush Lutheranism, but at the same time full of heartfelt compassion for the souls seduced by such doctrine.

This faith was then also the lifeblood that flowed through his entire practical Christianity; hence his self-denying zeal for service, which, as his neck improved, would not let him rest and rest in various subjects of teaching, especially in music, to serve the seminary; hence his faithfulness and efficiency in his ten years of office, in which he showed a rare combination of firmness and flexibility, of evangelical and spiritual values, that was ahead of his years.

He was a man of leniency and punitive zeal, of sustaining patience and thoroughgoing earnestness in governing his community; hence the prevailing keynote of his fresh, free, cheerful nature in fraternal circles and social behavior; and although it sometimes

happened here, through hastiness and bad manners of the flesh, that hasty speeches and rash judgments, and boldly dismissive remarks were made, which had the appearance of being presumptuous and arrogant, this was really only an appearance; For in part, such things did not come from personal irritation, but rather from objective indignation against dishonest or dull and half-hearted attitudes in people and books; in part, there really dwelled in him, despite the occasional appearance of the opposite, a sincere, honest heartfelt humility, and with all his open, frank nature, he was still far from arrogant self-conceit.

From the same faith, then, with all the liveliness of his natural temperament, came his Christian patience in his manifold bodily sufferings, in which the Lord separated the gold of faith more and more from the dross; and therefore, no less, the brotherly love, also for us teachers at the seminary, with whom truly Ps. 133,1. was fulfilled: See how fine and lovely it is that brothers dwell together in one accord; for through the same faith inwardly and through the same confession outwardly and through the basic Lutheran views flowing from both for the doctrine and discipline of our pupils inwardly and outwardly united and essentially one, there came also in main matters in all ways to mutual understanding and lovely unification, where at first divergent views emerged; Hence his unintentionally beneficial influence on our students, who, despite his short stay at the seminary, already felt an unfeigned respect as well as a heartfelt love for him; hence, finally, the healthy honest relationship in which he lived with his trusted spouse, a righteous handmaiden of Christ. In sum, this true living faith in the Lord Christ and the evangelical nature flowing from it carried and permeated his entire knowledge, action and conduct.

The fatherly discipline of our God, in which he has taken us through the quick moving of our dear brother out of time, suffering and strife into the blessed peaceful and joyful eternity, consists further in this,

2. that especially we pastors and lay, mindful of the certain death and the uncertain hour of it, are all the more urged by this sudden death to keep in mind the words of our most beloved Savior, since he says: Joh. 9, 4. "I must work the works of him who sent me as long as it is day; the night is coming when no one can work.

Shouldn't we be busy there, and not just the older ones, but the younger ones as well,

Brethren, consider every day of official work given to us by God's grace as possibly the last, and be diligent with a fervent spirit even in small things, in every work of faith and in all labor of love?

Should we not use every hour of the perhaps only sparsely allotted working time all the more diligently for God's glory and for our congregations, and also for the edification and improvement of each individual in them, and in this walk after him who, with untiring, searching shepherd's love, also went after the sinner, Mary of Magdala, the adulteress, Zacchaeus and finally the thief on the cross, so that he, with caring shepherd's faithfulness to the 99 already righteous, as for example his disciples, was just as tenderly aware of the fact that the 99 already righteous were being treated by him, and at the same time, with holy zeal for the purity of the doctrine and the house of God. He was so tenderly aware of his disciples, and at the same time he was so inflamed with holy zeal for the purity of the doctrine and the house of God, that it was said of him: "Zeal for your son has eaten me up". In the end, should we not take more and more care of ourselves, so that if Christ is too high for us, we may imitate and emulate Paul, who, apart from his high gifts, was so fervent in his zeal for pure evangelical doctrine, and in cursing wanton false teachers, and therefore so fervent in saving love and in constant exhortation of everyone? even by the silent, yet so emphatic language of tears, and was so indefatigable on both sides as long as it was day, because he, in himself nothing but a poor, even the noblest sinner, yet in Christ by faith was nothing but a righteous one, and by this faith in evidence of the Spirit, and in the power of his ministry, was true?

Yes indeed! In view of such deaths, and bearing in mind the devil's cunning and our flesh's sluggishness, it is important to take care of ourselves, so that we continue to live by grace in the direction of our ministry, and are inspired and carried by justifying faith, so that the tribulations do not soften us, the struggles and storms do not make us forgetful or angry, the hypocritical people do not tire and grow weary, that the times of outward tranquility do not make us securely dull-eyed, that this or that effect of the divine word on this or that soul does not make us complacent and haughty, that the failure to see the fruit of our labor does not make us fainthearted, that the income, which improves from time to time, does not make us sluggish and lax, that the examples of false Christians in and out of the preaching ministry do not make us money- and world-caring-minded; For it is impossible that we do not harm our souls in one way or another, and while we constantly teach our people the good and right way, we ourselves go astray, or are only wooden guides, and become reprehensible before God, if we do not first and last take care of ourselves in watching and praying, praying and fighting, in diligently using the means of grace for our own souls, in being as faithful as possible in carrying out the ministry we have been commanded to do, in holy earnestness in slaying the old Adam, in willingly carrying the cross of the body and the cross of the soul placed on us by the Lord.

The sum of this constant attention to oneself is the constant faithful attention to Jesus, the crucified, the beginner and perfecter of faith. The more a person has godly practice and skill in this, the more he will pay attention to himself as a Christian and shepherd, and the more skillful he will be and become. He will have to take care of the flock, which he is commanded to do, as long as it is day, before the night comes, when no one can work. But then also in him the lovely promise will prove true: "The teachers shall shine like the brightness of heaven, and they that lead many to righteousness like the stars forever and ever.

"Whom the Lord loveth he chasteneth," this is what the hospitable Father and heavenly Educator also wants to emphatically put to heart in this sudden death.

3. the congregations of our synodal association.

It is now 11 years that our synod has existed, and in that time it has grown from 15 to 140 pastors, and from c. 10 to 100 congregations: It is certainly a rare grace and gift that within a strong ecclesiastical association the same pure doctrine of the divine word resounds every Sunday from 140 preaching stands, and especially the same precious gospel is preached, in which Jesus, given up for our sins and raised for our righteousness, is offered to all penitent hearers, and in Him forgiveness of sins, life and blessedness are offered without ceasing, and are given and sealed by faith to those who believe in Jesus through such preaching.

It is also to God's glory to confess with heartfelt thanksgiving that His Word does not return empty in any congregation, but works in these and those souls repentance toward God, faith in our Lord Jesus Christ, and righteous godliness, also that the congregations are increasingly coming under the discipline of the divine

The Lutheran churches in Germany are now coming out of their former neglect and ignorance and are gaining a more and more Christian and ecclesiastical shape, so that here, merely through the effectiveness of the divine Word, without all legal coercion by church authorities, we possess and practice many things that the better-minded pastors in the Lutheran churches of Germany still long for in vain, We possess and practice many things that the better-minded pastors in the Lutheran churches of Germany still long for in vain, such as proper, God-pleasing church discipline, confession, in this and that congregation already private absolution with preceding private confession, orthodox hymnal, catechism and agendas.

In the same way, the congregational meetings in this and that congregation already testify to a pleasant congregational life, in which God's Word rules according to the church confession, so that neither, in good American fashion, the voting mass of the individual congregation members, nor

on well hierarchically, the parish priest with or without the church council runs the regiment.

No less is there a lack of individual true Christians in almost every congregation who are righteously active in the works of faith and in the labor of love, which is driven by our synod partly for the preservation and partly for the expansion of the church; indeed, thank God, there are individual congregations who, as such, lend a hand and promote the common good.

But if one compares the sum of the teaching and guiding forces of our synod and the faithful diligence of the same, even among the individual sheep of the flock of Christ commanded to them, with the voice of the actual results, especially in the works of faith and love, and mostly in the care and maintenance of our teaching institutions, which is undeniably our most important work for the future of the church, one is vividly reminded of Luther's complaints, which he raised as early as 1527, that is, 10 years after his first testimony, about the great ingratitude against the gospel and the stinginess of so many congregations, saying that this and that place, which in former times under the papacy had 30-40 lazy bellies, i.e., monks, with ease. i.e. monks with ease, now barely provides the necessities for a Lutheran pastor. The situation is similar here, too, and proves anew the old, sad truth, how the flesh always pulls the divine grace and the gospel to spite, and few Christians are among the many hypocrites. No Lutheran among us wants to be a faithless hypocrite and papist, but most do not realize that a faithless hypocrite is no better off before God than the latter, and that faith, which is followed by no works as a guilty gratitude to God for free grace and forgiveness of sins for Christ's sake and as the fruit of new obedience and a willing and joyful spirit, is only dead in itself and nothing but empty imagination, delusion and self-deception. I do not want to be the

We should mention the fervent brotherly love and willingness to sacrifice of the Pentecostal church at Jerusalem, as the Holy Spirit tells us in Acts 1:1. Spirit in Acts. 2, v. 4. but only to say that if every member of our synodal association did out of love what every Israelite had to do out of the compulsion of the commandment, namely, give back to the Lord the tithe of his annual income for the preservation of his own congregation - and of our entire synodal system, It would be difficult if the preachers and teachers were so poorly and meagerly maintained, and the general synodal treasury would almost always be in need to pay the salaries of the teachers at our ecclesiastical educational institutions, even though they are on average lower than at similar educational institutions of other synods.

But of what is such an omission a clear proof? Of the fact that the great God Mammon, even though he will reward his faithful servants with eternal torment and chastisement one day,

The Lord Christ, however, has also bought all these mammon servants, who deny him so shamelessly by deed, while they confess him with their mouths, so dearly with his holy blood of God and also says to each of them from the cross: "This I have done to you. He also says to each of them from the cross: "I did this to you, what are you doing to me?"

The Lord must of course say to such lukewarm Laodiceans who say: "I am rich and have enough and need nothing, and who do not realize that they are wretched and miserable, poor, blind and naked," - he must of course, according to his unfathomable love and mercy, before he spits them out of his mouth, first say to them: "Those whom I love, I punish and chastise; so be diligent and repent. Rev. 3, 14.

And such a salutary punishment and chastisement and such an opportunity for repentance the faithful God has wanted to give especially to the congregations of our synodal association, as recently through the retirement of the same Prof. Biewend, so now through the sudden death of the same Father Kalb; for presumably the latter, too, would have become an excellent teacher and educator at our local teaching institutions, even if his throat ailment had prevented him from preaching loudly.

May this twofold love-blow of the faithful God be taken seriously to heart by all the congregations of our synod, but especially by those who until now have been so lazy and unfruitful in good works for the common good, for righteous repentance, and may God achieve His gracious redemption of them, so that He will not be compelled to exercise even harsher similar chastisement against us. May He do so in mercy! Amen. - —

Fort Wayne, June 1858.

W. Sihler.

(Submitted)

Obituary

to the **pastor J. P. Kalb**, who died blessed in the Lord on June 8.

How fraternally we wove together here,
United in love on the One GMNd!
The truly unifying thing was found, so that the Fridden angels were enthroned with us.

There, alas! -as if from cloudless skies . * Violent thunders roll down before us, And lightnings drive in the earth's clods,
Which now mightily cleave the 'Geeinte:

So suddenly our hearts were split,
When the wailing cry rang out to us,
That a lover flowed out of the body, whom we hoped to keep for a long time.

A wave grave swallowed up the precious hull! - —
In the bosom of the waves she wanted to recover, Oh yes! -there was chosen for you by the Lord For body and soul of recovery fullness.
So you succeeded according to his counsel! The wonderful God, who over petitions snatches us out of our miserable huts, So that we sing Hallelujah to him above.

Just now you had sung in the choir
With organ tone: "Adorn thyself, O dear soul, Prepare thyself, leave the den of iniquity!" O dear friend, how beautifully you have succeeded!

"Only he who stands in faith can grasp such a song;" Thus you revealed your life
And your love's goal, your desire;
And that is why you had to leave us. -

I saw your wringing of hands body to body; i
Back to us, I daresay, thou wilt return! Then I tried to ward off your journey home, And I wanted to force you to stay here.

In vain, - an angel lames my strength and senses, He carried you upward into eternal peace; We are divorced - and yet unfortunate;
What you will gain, I will also gain one day.

Ph. F.

(Submitted)

From Lutheran hymn after E. Koch.

Casper Melisander, (Bienemann) a native of Nuremberg, born in 1540, was so knowledgeable of the Greek language that Emperor Maximilian II sent him to Greece as an interpreter, where he changed his name from Greek to Melisander. In 1571, after accompanying several posts and suffering persecution, he became a doctor of theology in Jena and soon after, a teacher of the children of Duke Johann Wilhelm of Weimar. After he had administered his office there for three years with such fidelity that the

duke left his sons in his will as his last will that they should always take good care of him, he was nevertheless expelled after his patron, the duke, had closed his eyes, and even a fall from grace, which the widowed duchess Susanna made to the Elector August, could not avert the misfortune from his head. He was accused of being a follower of Flavius. After living in exile for a long time, he finally came to Altenburg as a general superintendent and introduced the Catechism examinations there, which were very beneficial for the instruction of the youth and the Christian education of the people. There he also concluded his walk of faith on September 12, 1591. He wrote several songs, the most famous of which is: Lord, as you will, so schicks with me.

Melisander wrote this song in 1574 when the plague was approaching. His pupil, Princess Marie, learned this song from her teacher in her tenderest childhood and later, out of love for it, chose the first words, Lord, as You will, as her symbol. A Christian farmer in Altenburg had arranged a wedding for his daughter. When the last meal was finished and a song was to be sung, he wanted to have no other than this song. The day after

He lay down on the sickbed, on which, after a short time, strengthened by this song, he ended his life.

Martin Moller was born near Wittenberg on November 10, 1547, the son of a poor mason. From his birthplace, he went to the city school in Wittenberg every day as a boy, then, at the age of nineteen, he went to the Gymnasium in Görlitz, then became a cantor in Löwenberg in Silesia and, in the same year, a deacon there. He then became pastor at Kesselsdorf, then pastor at Sprottau and finally senior pastor at Görlitz. One year before his death he lost his face through the stamen. Because of this, he had to have the texts read to him and then meditate on them, because he still wanted to preach the Word of God, which had become so dear to him, to his congregation. In addition to this hardship of blindness, there were also severe stone pains, which finally consumed his vitality on March 2, 1600. He was a man of heartfelt piety, who gave many edifying writings, prayers and songs to pious hearts. His most famous songs are: O Jesu süß, wer Dein gedenkt 2c. and Nimm von uns Herr, Du treuer Gott, but the latter is also attributed to Barth. Ringwald. With the 6th verse of this hymn, Dr. Hartmann in Rothenburg freed from all fear and challenge a woman who had been severely challenged and who miserably complained how she had unspeakable distress, fear and challenge because she had sinned against the Holy Spirit, denied Christ and had blasphemous thoughts against Him. He advised her to sing this song, to go with him to church and to appeal to the grace and mercy of God and to the wounds of Christ. After the service, she joyfully came running to him and shouted: it helped! Our appeal has helped. Well then, God will continue to help, was the comforting and encouraging answer of the pastor.

Martin Böhme, born in Lauban on September 16, 1557. In his seventeenth year, his cousin took him to Vienna when a terrible plague broke out in Lauban as a result of his time, where he earned his living by teaching for two years. Then he went to the University of Strasbourg. When his father died, his mother called him back to Lauban, where he immediately became a school servant and in the same year a deacon. In 1584 he accepted a call to Breslau, but after only two years the magistrate of his father's city called him back and gave him the position of head pastor, which he took up with great joy of the whole community and to which he served for 36 years with great benefit. He died in his 64th year on February 5, 1622. His most famous songs are: O King of All Honors 2c. and O Jesu Christ, my life's light. This noble song, in which the soul is made aware of the bloody suffering of the dying Christ.

The song, which is presented to the Savior as a fertile ball, as it were, from whose every nest she can take down and enjoy all the incomparable fruits of consolation, soon became extraordinarily popular and is also used by many, especially at deathbeds. The ancients therefore do not know how to honor this song enough with all kinds of beautiful titles. Schamelius calls it "the consolation of the dying from the holy suffering and death of Christ"; Jer. Weber "a journey through death into eternal life," others "a pilgrimage to the grave of Christ," "a dedication of the suffering of Christ to blessed dying," and still another says: "I would wish that; the exceedingly beautiful little prayer everyone would know by heart and use in his agony. Michael Bergmann, who was expelled from Bohemia for the sake of the Protestant faith and died in Breslau, painted a prayer opposite his bed in his last fatal illness. In his last fatal illness, Michael Bergmann ordered a painted crucifix on the wall opposite his bed and had this song sung to him. When he was asked whether he desired a refreshment, his answer was: Christ is my refreshment; but he concluded his pilgrimage with the words: Lord Jesus, I know for certain that today I will be with you in paradise.

Philipp Nicolai, born August 10, 1556 in Mengerlinghausen, in the county of Waldeck, where his father was pastor and inspector of the Waldeck clergy. Philipp was now preacher under changing fates in different places; first in 1576 in his birthplace, next to his father, then in 1583 in the monastery Hardeck, from where he was driven out in the same year by the papists, because he showed great zeal and faith in defense of the evangelical faith against papists and Calvinists and therefore wrote many pamphlets. He then came to the Lutheran congregation under the cross in Cologne in 1586, then to Wildungen in 1587 and then to Unna in Westphalia in 1596. Here, in 1597, a plague spread over the whole of Westphalia and raged in the cruelest way, so that in a short time over 1400 people died in Unna. He himself, however, although many of his closest blood friends died and his own house was seized, remained untouched by the plague. During these days of misery, he spent his time in daily contemplation of death, turned his thoughts away from the world and immersed himself in the question of eternal life, about which he became quite happy in spirit, so that he gave the title of his writing, in which he recorded his contemplations at that time: Joyful Mirror of Eternal Life. From Unna he finally came in 1601 as a pastor to Hamburg to the St. Katharinenkirche. Here he was introduced in his 52nd year to the joys of eternal life on October 26, 1608. Among the four songs he wrote, the most famous are: Wachet auf! ruft uns die Stimme und Wie schön leucht't uns der Morgenstern. The former of the

Both songs, which are based on Matth. 25, 1- 13, are a delicious pearl in the hymnal circle of the Lutheran Church. It spread into all hymnals and has even been translated into the Malabar, Portuguese and Danish languages. The melody, rightly called the king of chorales, was probably invented by Nicolai himself at the same time as the song.

The second song: Wie schön leucht't uns der Morgenstern, is by Nicolai was also written around the year 1597, while the plague was raging terribly in Unna. One morning he sat in great distress in his quiet workroom, and swung in his spirit to the Savior and Redeemer in the face of the misery and death that surrounded him. this delicious song. He was so completely absorbed in blissful enthusiasm that he even forgot about lunch and let nothing interfere with his poetry work until he had finished the song.

had. When this finally happened in the afternoon at 3 o'clock, he is said to have been immensely pleased and quite He was enraptured when he came to his own. He gave the song the title: A spiritual bridal song of the believing souls of Christ Jesus their heavenly bridegroom placed over the 45th Psalm of the prophet David. In joy and sorrow this song was the favorite song of our old evangelical congregation. They sang it first at the wedding ceremony, then at the communion, but most of all it was heard at the deathbeds of Christians who had stood in faithful love for their Savior and were now called to the marriage of the Lamb. Even in the non-place this song sounded and helped those condemned to death to the sweet consolation of death. It is not easy to find a song or a verse of a song mentioned so often in the descriptions of the lives and deaths of the blessed than this one.

Valerius Herberger was born in Vranov in Wielkopolska on April 21, 1562. His father, a furrier, spent a lot of time on He often said: "This son has to study and if I have to, I have to beg for it. When he took him to school for the first time He went to church with him beforehand and called upon God to make him a vessel of mercy and a useful instrument of the church. Nine years old, he lost his father and had to go through the school of poverty at an early age, which is why he often said afterwards: "Poverty hurts, that's what I experienced. The mother was very sour to provide for him, she had to feed herself and her three children for two years with the grüzmühle. Valerius almost had to become a shoemaker, because that was what his stepfather wanted. Only his mother's sister, a butcher's wife, took him in. Herberger took her back when she was old and fed her for six years, until the end of her life. Above all, however, his godfather, Pastor Martin Arnold, took care of him; he became his second father and brought him up in 1579.

to Freistadt in Silesia to a baker's boarding house, so that he could study there. His father's prayer was answered. There he was able to pay for his studies for three years through the charity of many high and low people. He then studied theology in Frankfurt and Leipzig. God held his protective hand over the pious and diligent young man and saved him several times from apparent mortal

danger. Three times he was in danger of being murdered; one time he was killed.

Once a thief who had sneaked into his parlor to find money wanted to shoot him to death; five times he was in danger of water and once he could have lost his life by a heavy fall from the cave. At the age of one and twenty he became a deacon in his father's town and six years later a pastor there, whereupon he married Anna Rüdiger, the daughter of a local councilman. He thanked the Lord for this honorable wife, full of the fear of God and the simplicity of the deaf, as a faithful companion of faith and life, of prayer and sorrow. He calls her a daughter of godliness and modesty, a le-

The church was a perfect example of true humility, a mirror and paradise of domestic bliss. Since 1595 Herberger had to suffer a lot from the Catholics, because they tried to take away one church after the other in Poland. In 1604 the congregation had to cede its church to the Catholics and could still be happy that it was allowed to build a prayer house from two newly purchased houses near the Polish gate, to which Herberger, in the first sermon which he held in it on the holy Christmas night of 1604, attached the name "Christ's little manger" by calling out: If the Child Jesus does not have room in the inn, he has room in the manger. Here lies

Christ in the manger, ohn Ende ist die Herrschaft sein, sang Petrus von Dresden already 200 years ago. Of course, today it is said: Here lies the hunted out Jesus, it will not always lie. But the greatest misfortune was yet to come. In 1613 the plague came to Freistadt and killed 740 people in the first weeks, in total 2135 people, because it lasted for 17 years, until 1630.

During this difficult long tribulation Herberger worked on his distressed community as a faithful helper, body and soul. He visited Although they sometimes beckoned to him from afar to stay behind, he paid no attention and at least stepped up to the window and called out to them a word of comfort. He buried many a corpse in the first period, when the plague was raging so cruelly, with the graves of the dead all alone. He went ahead praying and the gravedigger led the corpses after him on a cart, on which a little bell hung, which was supposed to warn the people to stay in the houses, so as not to be infected. His consolation was this: He who has God in his heart, a good prayer always in stock, a proper profession in his conscience, and does not go out foolishly where neither

If a man still calls for the welfare of his neighbor, he has a strong guide that no plague can get to him. In fact, he and all his family were spared the stranglehold of the angel during this entire plague period. Nevertheless, he thought hourly of the approaching danger of death, and in 1613 he wrote the song: Valet will ich dir geben, etc. (I will give you valet, etc.). He also did not leave his congregation, which had become so precious to him in love and sorrow, although he was often offered respectable church offices. His sermons can be found in his evangelical Herzpostille, his epistolary Herzpostille and in his Stoppelpostille, which was published after his death. Most famous, however, is the book he wrote under the title: Unnalía vei, i.e. the great deeds of God of Jesus, of the whole Scripture core and star. Since 1615 he had his eldest son by his side as a preacher. In order for the measure of his suffering to be full, he had to experience the horrors of the Thirty Years' War. In 1622, wild swarms of Kosacks came to the area, which his enemies wanted to use as an opportunity to pick him up. But here, too, the Lord helped him; he was warned by an honest captain, as Justus Jonas once was in Halle. Finally, in 1623, he suffered a stroke as a messenger of death, when he was supposed to preach on the 19th Sunday after Trinity on the gospel of the gout-ridden man. On February 21, 1627, he was again struck by a stroke. But afterwards he still preached a funeral sermon, which he concluded with the words: Farewell, poor earth and ashes, farewell! My Jesus unharness me, I am just what Abraham is, I long for rest; Lord, I commend my spirit to you. Immediately after this sermon he was laid on a twelve-week bed, from which he did not rise again. He endured his pain with great patience and often cried out: Jesus, oh be and remain a Jesus to me! Then he passed away gently and quietly on May 18, 1627, just as the bell struck 12 midnight.

He wrote, mostly in his later years, several songs, the most excellent of which is: Valet will I give you, etc.. There are several Latin and Polish translations, and this song has even been translated into the Malabar language. Dr. Val. Löscher, in Dresden, since he noticed in all kinds of illnesses that the time of his departure was near, had this song sung after the sermon on the third Sunday after Epiphany 1749, when he was still enjoying Holy Communion with the congregation, as his farewell song, so to speak. And really this was his last sermon, because soon afterwards he was struck by a stroke and died. With the final verse of this song Val. Preibisch, pastor of Glogau, closed the funeral sermon he held at the poet's funeral on Luc. 10, 20.

"She is dear to me the precious maid."

Mel. What God does is well done.

Yes, the precious maid is dear to me, Ill' cannot forget her, And all that is said of her, It has possessed my heart!

It stands for true

Quite clear as day

Their splendor before my eyes: No enemy can move me!

How should she not be dear to me in her rich beauty?

How can I not rejoice in the sweet sounds of heaven, which your chaste mouth makes known to me?

How shall I not joyfully spread your high praises?

But she is gloriously adorned as Jesus' pure bride!

She is entrusted with a treasure to which every prize is due.

The hoard of souls,

The pure word, The pure sacraments Preserve them to the end!

It eliminates every error, Will only tremble at the word;

She hates the wild noise of the zeitgeist, captures reason.

Your faithful mind accepts all that God the Lord has given and needs for eternal life.

The devil also hates her and would like to devour her:

But he who took away his armor, He will not let him succeed!

Whether day and night With cunning and might He assaults her horribly: She stands in God's shield!

Even if the world with its army is completely repugnant to her

And the wrath of the wicked weighs heavily on her, and she almost lies down:

But soon the power of the Lord will show itself to the proud crowd - He will quickly silence them.

O God's wife, precious maid, you are dear and precious to me;

Whether even the enemy sues you hard

And leads into the cloudburst fire:

I keep

Getren an dich, Gehts auch auf Kreuzeshöhen, Ich will nicht von dir gehen!

I shall not be offended by your shame and disgrace:

You only go after your bridegroom and wear the ties with him.

In all adversity, even in death, you follow His words to the gates of heaven.

In this last time you must bear a low name, but you need it in the Holy Controversy and can say with joy: Lutheran is a whole Christian, who confesses God's Word and separates himself from heretics!

Your noble gold, your holy ornament is visible only to faith;

Outwardly you lie under pressure, The enemy wants to rob you:

But fights here

Only for and for - There you will reign triumphant Uno with the Lord!

Yes "dear to me is the precious maid Uno can not forget her;

Praise, Ebr and breeding of her one says, She has possessed my Her;!"

I praise it aloud:

She is the bride, whom the Lord has chosen, who does not lack one! - —

Mission Festival in Collinsville, Ills.

Our community mission festival this year was determined by the neighboring pastors and deputies on the occasion of the last synodal meetings in St. Louis on the 2nd Sunday after Pentecost. Mau feared very much that the feast could be bribed by few out-of-town guests, since the persistent rain had made the roads almost groundless. Therefore, the joy was all the greater when, despite the persistent rain, guests from far away arrived on foot on Saturday. Our Lord God also wanted His house to be full. For the sky barked itself after midnight, and in the morning guests came from near and far, so that the church became crowded and many had to take their seats outside. At half past nine the Hanpt service began. The singing was accompanied by music. After the conclusion of the customary altar service, Rev. Schaller of St. Louis ascended the pulpit and preached on the words of Christ: "Prayer to all the world 2c." He showed that these words of Christ were a fulfillment of two thousand years of promise, in that God had promised many times in the Old Testament that the Gospel should be preached to all peoples, that furthermore these words would now be fulfilled for 2000 years, and finally that they would be fulfilled until the end of time. Here I would like to be able to share the whole sermon with the reader. How important to me was especially the point that Christ gave this command: "Pray into all the world" not only to his apostles, but to every Christian, but whoever was not able to go himself among the Gentiles should and must do so with prayer and the presentation of mild gifts. After the service was over, the guests were invited, and after the midday meal, there were familiar conversations. How many new fraternal acquaintances were made there. Such a joint celebration is certainly a great blessing, because the neighboring congregations, which otherwise remain strangers to each other, now get to know each other and become more and more of one heart.

The afternoon service began again with singing and music. Then Conrector Schick of St. Louis gave a lecture on the conversion of the old Germans, in which he depicted in vivid colors the abominable pagan darkness in which our forefathers lived, and what the faithful God did to them, especially through His servant Bonifacius, called the apostle of the Germans. Truly, we should now also consider the dear

We must hold the Word of God in high esteem, and with gratitude for what God has done for us, we must diligently carry out the work of the mission.

Now, to the great God be praise and glory for the rich blessings bestowed upon us on this happy feast; may He also grant that we keep and apply what we have heard. Amen.

The mission collection, collected at the conclusion of both services, was K71.45.
Community member.

Church dedications.

It was in the late fall of last year that the German Lutheran congregation of St. Paul's on Clifty, Bartholomew Co., Ja., which at that time included six families living in the town of Columbus, Ja. Those members of the congregation living in the city declared that because it was impossible for their wives to attend church services for most of the winter, they wanted to do their utmost and build a small church themselves, even if it was only a small one. It was not long before the thresholds to the new frame church were 30 feet long and 21 feet wide. However, the onset of winter hindered the construction of the same, which, however, was immediately resumed with the approaching spring. Fueled by the zeal of these few, the Bnsch community decided to tear down the log church and build a frame church 31 feet long and 24 feet wide in its place. No sooner had this been decided eight days later than construction began, and in nine weeks the church, a lovely and friendly building, the work of one man, with the temporary help of his son, was ready and waiting.

On May 30, the feast of the Holy Trinity. At 10 o'clock on the morning of that day, a part of the congregation gathered in the Sculhansc, where we had been holding our services until then, for confession. After the conclusion of the same, under the singing of the verse: Our exit bless God 2c. the confessors, joined by the other members of the congregation, preceded by the undersigned and the two pastors Sauer and Schurmann, who were invited to the church consecration celebration, moved from the school to the new church. Arrived at the door of the church, the undersigned spoke the words of the hundredth Psalm, where after the words: Pray to his gates with thanksgiving, etc., one of the leaders opened the door. The actual celebration began with the song: Now give thanks to God, which was followed by the consecration act and the consecration prayer, spoken by Pastor Sauer. Again the singing of the hymn 146: Hallelujah, praise, glory and honor etc. resounded, after which the liturgy, spoken by the undersigned, followed. After completion of the liturgy, the congregation sang the usual Kirchweihlied 168, after which Pastor Schürmann ascended the pulpit and preached an excellent sermon on Psalm 84. The celebration of the Lord's Supper brought the whole thing to a close.

Eight days later, as on the 1st Sunday after Trin. the consecration of the town church took place in the same way, only with the difference that Mr. Pastor Klinkenberg gave the consecration sermon, on Eph. 2,19-22, and the undersigned, because Pastor Fricke could not accept the invitation due to various circumstances, performed the consecration act and the consecration prayer. I must also note that a baptism took place at both dedications.

But praise and glory be to God our God, who according to his unspeakable mercy has done so great things for us. May He continue to be upon us with His grace and blessing as before. To his name's praise and glory both churches are built. May his faithful Father's eye, which never sleeps nor slumbers, watch over them, so that his precious word may always be proclaimed purely and loudly in these places of his glory, to the praise of his glory and to the salvation and piety of all those who go in and out of them, amen.

A. Zagel.

Introduction.

On the 4th Sunday p. Trin. d. Y. Rev. W. Heinemann, since then assistant preacher in Chicago, was installed by me, the undersigned, by order of the Presidency of the Western District of the Missouri Synod, in my former dear Trinity congregation at Crete, Will. Co, Ill. as their pastor called by them. This day will be unforgettable to all concerned, especially because this congregation was granted the great grace, which otherwise rarely happens, of having its new pastor installed on the very day on which the previous pastor had to preach his farewell sermon in order to follow a calling to Rock Island, Ill. As foreseen, neither of the two church locales of the congregation was spacious enough to accommodate the flocks that were streaming in from a neighboring congregation, among whose members are many who formerly belonged to my congregation both in Crete and before that in Chicago. Therefore, the two services of the day were held outdoors, under the shade of the trees surrounding the churchyard. May the faithful Archpastor now only give his blessing to dear Pastor Heinemann to thus wait for his ministry, so that he may make himself and those who hear him blessed.

Pastor Heinemaun's address is: Nev. Rsinemunn.

Grobe, NWI Co., 1U.

Rock Island, July 6, 1858.

Aug. Selle.

Heartfelt request for help.

As dear Lutheran readers will see from an advertisement in this number, I have accepted a call to Rock Island with the approval of my former congregation at Crete. This town, which is said to have about 10,000 inhabitants, lies on the Mississippi, in northern Illinois, separated only by the river from Davenport, which has 18,000 inhabitants and in which, as is well known, the German element is particularly strongly represented. Hundreds of miles in the round is no pastor of our synod, indeed Rock Island may be

regarded as the key of the whole middle Jowa. The local congregation has therefore understood its task of having to stand as a missionary congregation, and for this very reason has called me here, because it has good faith in me that I will prove myself especially zealous for the expansion of the church. Only this favorable situation and attitude of the congregation could convince me and my dear brethren that I would be able to carry out a mission that would be three times as important as that of the church. strong community and go to Rock Island. Precisely because my new congregation still consists of so few members, it will be impossible for it, especially in these times here in the north, when there is so little money and so little work, despite all the willingness to make sacrifices that has already been demonstrated, to work its way out of the debts it has been forced to contract, or even to promptly pay its interests, in addition to maintaining its pastor and his strong family, which must happen if the existence of the congregation is not to be endangered to the highest degree. We know for certain, because it is only God's business that we are doing, that according to His rich promises He must also provide the means; but we are equally certain that it is a great grace to be allowed to be God's treasurer. Therefore, we now turn to the dear Lutheran readers and call out to them: Who is he who has experienced the fire of Christ's love in his own heart, and now also burns with desire to spread Christ's kingdom, so that many souls may be snatched from Satan's kingdom and brought to heaven? Who is he, who of many or of few would gladly steer to the altar of the Lord for this purpose? To him we say: "think of Rock Island and help quickly!"

Contributions, whether by collects or by individuals, will be acknowledged with warmest thanks by the "Lutheran" if they are sent to Il.sv. ^uZ. Fells, (Lox 504)

Roslr Isluuä, III.

Church News.

The undersigned has not yet been able to dispense with the task of installing the two pastors N. Volkert and L. A. Lange in their new offices. Volkert and L. A. Lange into their new offices, although he had received the same from the Presidium of the Western District already after the closing of the meetings of the Western District, partly because of necessary official business and partly because of the many heavy downpours, which made the creeks unsuitable; finally it could be done. On the 3rd Sont. p. Tr. In the morning, Rev. N. Volkert was installed in his new office after a sermon from Matth. 9, 37. 38. was preached and presented to the congregation:

That faithful, righteous preachers of the gospel are precious gifts from God.

1. Because the Lord Christ indicates the lack of righteous preachers of the gospel. There are enough preachers, there have been many at all times, but few faithful and righteous ones? At the time of the Messiah, there were only the Savior and his disciples, John the Baptist and his disciples. - Now there are preachers enough, also here in this country, but unfortunately only few faithful and righteous workers in the great harvest of the Lord;
2. because the Lord equips and sends them. He gives them the necessary gifts for the faithful conduct of their ministry - gives them courage and joy in faith, which men are not able to do - sends them into his harvest himself;
3. because through their service heavenly goods are distributed - many souls are won - brought into the church and finally gathered into the eternal barn. They would have had such a precious gift, and God would have given them such a gift again; therefore they should receive him as an angel - messenger of God, to whom the Lord has given the gift.

We thank the Lord for this and ask him to keep this precious gift in teaching and life true and righteous. In the afternoon, Rev. L. A. Lange was installed into his new office under the assistance of Rev. N. Volkert was inaugurated into his new office, preaching from the same text. May the Lord of the harvest grant His workers courage and joy, grace and strength, so that they may faithfully carry out their ministry for the gathering of many souls and for the praise of the Lord Savior.

I. M. Hahn, Past.

The address of the I. brother is:
 liev. Eat. VoNce-rt Her.
 Oookstoro, Dakavorco Oo., No.

After Mr. Joh. Rupprecht, until then assistant preacher of the congregation in Lafayette, had received and accepted a call from the newly established congregation in North Dover near Cleveland, I installed him in his office on the 6th Sunday after Trinity by order of the presidency of the Middle District. May the Lord bless him.
 J. Ch. W. Lindemann.

Address: liev. rsoli. I^upprecssk Xortb-I)ov6r, D. O. Oo., O.

The **Happy Messenger**, edited by J. Degmeier at Dayton, O., the organ of the "United Brethren in Christ," contains the following statement:

"If we were a friend of scandalous stories, we could give Mr. Walther one or two facts that have come to our knowledge, and for the truth of which we could vouch and bring a few credible witnesses who would like to instruct him, since there are still significant "clean-subjects" like Mr. Nestmann among the number of preachers of the old Lutheran **sect**, by whom only too much the assertion of Mr. Nestmann is confirmed." - —

We hereby request the editor of the Happy Messenger to inform us in some way of the "one or two scandalous stories" which he wants to know about members of our Synod, so that we can proceed against the "still significantly clean subjects such as Mr. Nestmann" according to the order of the Christian Church and exclude them from our Synodal Union.

If Mr. Degmeier does not immediately comply with our request, we must consider his statement unfounded and himself a malicious libeler. - —

Reply

to the question:

Why are the symbolic books of our church required to be signed by those who want to become servants of it?

This paper has now been printed in pamphlet form at the Synodaldruckerei von Wiebusch und Sohn, and is available from the Cassirer of the Western District, Mr. Roschke, your nf Rov. Drok. O. I?. Walther, 8t. in
 Cardboard bound, at 10 Eeuts a piece, the dozen at One Dollar. - —

Our confession is the banner of our church around which we rally in faith according to God's Word. It must be close to the heart of every true Lutheran Christian to learn to distinguish this banner precisely and sharply from any other of unbelief or false faith, so that he will not go astray and stray from the church, which alone follows its shepherd's voice, and at the same time to learn to understand and recognize the whole value of it for the church itself and for each individual member of it, so that he will then also be able to cooperate in his part, so that the blessing of our confession will remain unabridged for himself, his children and descendants.

Those who seek instruction on this highly important matter will find it in the treatise indicated above.-

Die Illustrierte Abendschule, eine Zeitschrift für Belehrung und Unterhaltung, redigirt von Alex. Saxer and published by Otto Ernst.

We have received the first issue of the fifth volume of this excellent journal. Whoever, apart from God's Word, would like to read something else beautiful, which is at the same time selected in such a way that it serves for the knowledge of God in His works and for the enrichment of noble knowledge, let the "Evening School" be recommended to him. It will prove to be a useful and delightful home companion for young and old. The great variety of its contents, which are taken from the most diverse fields of human knowledge, makes it a valuable publication, especially for America, where it is not so easy to acquire a large collection of books on secular sciences: in the course of a year, the reader receives an abundance of the most beautiful and interesting reading material, which he could only find in a large quantity of books, and has in it a thankful substitute for an extensive library. The solid education, the practical sense and the manly efficiency of the new editor guarantee that the "Abendschule" will continue to be written with good taste and correct tact and in a strong, clear and attractive style. We wish the public luck that such an excellently gifted man has taken on the task of editing the paper.

The publisher, Mr. Otto Ernst, has made it his business to decorate the "Evening School" in the nicest possible way. The present issue contains two pictures, one of which depicts the burial of Christ after the masterpiece by Rubens, and the other a quarrel between a sawfish and a whale on the open sea. At the same time, the publisher promises that the paper will appear and be mailed punctually on the 1st and 15th of each month. The price is 75 cents per year, paid in advance. Orders should be addressed to:

No. Otto Ernst, lwtterdoo 1.12,8t. lwuss. No.

In particular, the preachers and other zealous Christians should make it their business to spread the "evening school" in order to displace as much as possible the wretched and pernicious reading material that our local German daily literature usually brings to market, and to put an efficient lecture into the hands of the people instead.

Receipt and thanks.

For the school teachers' seminary at Fort Wanne to purchase a violin-cello from the lünglingsvcr- ein in Baltimore5 .00

For the seminary organ at Fort-Wapne UM from the congregation of Mr. Past. Lochner

by Franz Bodmer--72,00

" M. K 3,00

" woman Ue 1,00

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„ Wittwe Böse--- - - ä,oo " F. L 75

Ph. Meat when.

For Fohann Georg Rocker KIOM, along with a summer suit from the congregation of Hur. Pastor gvnig in Laia-ieNk. Indiana, likewise 50 Cts. reuHrn. Maucrand a pair of boots from Mr. flumming ibid.

For Hermann Rci fort 82,00 from Mr. Schnlthcis, from Mr. Tbieme, jr. KIM, from Mr. stnoie K1,00, all residing in Fort-Waoue.

Held

For the general synodical treasury:

Bon Hrn. Past. Thickness

? ZM

For the synodal treasury of middle districts:

Receipt of the municipality of Mr. Past. Berat, Williams x County, O. - 83.10

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" of the Gem. of Mr. Past. Schumann

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. Past. Wambsgans 20,00

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Turch Hrn. C. Piepenbrink in FoN-WayneH

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By Mr. Past. F. d. Daib in Fairfield Co.,O., from an unnamed- 2,00

Bön Michael Gottfried ans Adrian, Mich 1,00 . By Mr. Past. E. F. W. Riemenichneider, Level-

zcr, Grand Prairie, Flls- 7,50

namely:

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! 62 from a friend of the mission. "

e. To college maintenance c^sse: for the l ebrc > geb old,

From Mr. W. Frye, through Mr. Past. Hoppe in New Orleans.

-225,00

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n Hrn. Past. g. 16 Daib in Fairfield Co, O---- 18.75 and namely:

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„ „ „ „ Jacobus „

Ans of the Collracbüchie of the Zion congregation of Mr..

Pastor Swan in Cleveland, O. 1.76

6. for poor students and pupils in Concordia College and Seminary:

For H c r ; e r and C r n l l:

From the Zion congregation of Mr. Past. A. Hovpc in NewDrleans.

" 823,25

6. to the maintenance fund for related wife

Prof. Bicwend:

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F. Bohl au, Cassirer.

Air the Lutheran have paid: the 13th year:

The men: G. Bern in front, F. Marzgrand.

the IL. Vintage:

Messrs: M. Bickel, H. Tbielbar, Past. F. O. Mer- bitz, Past. F. H. Warnke, Past. W. Neisinger.3 Er., Past. F. W. Zehn 4 Er., Past. F. N Tramm 6 Er., C Brandes, F. W. Hartmann, M. Senne, F. Talje, F Wester- hausen, C. Hiukelmann, C. stnhnert. 61st ^orenr. A. Preis, F. Lübring, W Giesekeing, M. Gottfried, J. Ma'Zgrandcr 2 Er., H. Harnnann.

the lyear:

Mr. Past. F. H. Wainke

F. D. Barthel.

Volume 14, St. Louis, Mon. August 10, 1858, No. 26.

Reply

ans the question:

Why are the symbolic books of our church to be signed by those who want to become servants of it, not conditionally but unconditionally?

A

from the German Lutheran Synod of Missouri, Ohio and other St Western Districts

adopted on the occasion of the meeting of the same in April, 1858, at St. Louis, Mo.

Unit.

Before the speaker proceeds to answer this question, it will be necessary, in order to prevent possible misunderstandings in the evaluation of the same, to first agree on the meaning and significance of an unconditional and conditional signing of the ecclesiastical confessions.

Since the symbols are confessions of the faith or the doctrine of the church and should and want to be nothing else, nothing else can be understood by an unconditional signature than the solemn declaration given to the church in lieu of an oath by a person entering the church service that he has recognized the doctrinal content of the symbolic books of our church, but that this content, without any exception, is not in dispute with the holy scripture in any point (neither in a main point nor in a secondary point), but is in complete agreement with it; that he therefore believes in it as in divine truth itself from the heart, and thus wants to preach this doctrine unadulterated. Whatever position any doctrine may occupy in the doctrinal system of the symbols and in whatever form it may occur therein, be it as a subject treated *ex professo* or as an incidental remark: the unconditional signature given refers to each of them; none of them is thereby stipulated by the signer. Far from excluding, for example, those doctrines that are used in the symbols only for the proofs contained therein, these are to be regarded as doctrines that our church considers to be governed by The church, however, holding that the symbols are precisely creeds or doctrinal confessions, must also necessarily exclude everything that does not concern doctrine from the circle of that to which the signature refers. Holding, however, that the symbols are precisely creeds or doctrinal confessions, the church must, on the contrary, necessarily exclude everything that does not concern doctrine from the circle of what the signing of the symbols refers to. As little, for example, as he who signs the symbols of the church as his symbols without any condition thereby declares them to be a rule and guideline of German or Latin orthography or of a perfect style, just as little does his signature refer to any other things that belong to the field of human science. For example in the sixth article of the Augsburg Confession, a passage from an ancient interpretation of the First Epistle to the Corinthians, or in the twentieth article (of the Latin text), a passage from the writing "On the Calling of the Gentiles," as a saying of Ambrose; furthermore, in the eighteenth article of the same Confession, a passage from the ancient writing "Hypognostikon, as a saying of Augustine - so, of course, even he who subscribes to the Augsburg Confession without fail does not thereby by any means commit himself to consider Ambrose and Augustine to be really the forfeiters of those writings, because they are cited in the aforementioned Confession under the name of the same; if it were not known that even the concipient of this our fundamental confession knew quite well that the cited writings are cited only under that name, without their authorship being thereby decisively ascribed to them. But just as the servant of the church is not bound by that which falls into the realm of criticism, neither is he bound by anything that belongs to the realm of history in terms of the content of the symbol.

And even more. In a similar relationship stands also the interpretation, which is given in the symbol of individual scriptural passages. The holy apostle Paul himself establishes as the only absolutely necessary requirement of an unobjectionable "prophecy" or interpretation of Scripture: "If anyone has prophecy, let it be similar to faith. From this, Johann Gerhard draws the canon of interpretation: "Even if we do not reach the actual and special meaning of all passages, it is sufficient that in the interpretation of them we do not advance anything against the similarity of faith. Supposing, then, that an interpreter did not grasp the particular meaning of some biblical passage, he would interpret it in this way,

that his interpretation had its basis in other clear scriptural passages, he may have been mistaken in the opinion that a certain doctrine was contained in a certain passage, but he was not mistaken in the doctrine. Therefore, even those who subscribe unconditionally to the symbolic books declare only that all the interpretations contained in them are "similar to the faith".

Since, furthermore, the proof of a doctrine can be imperfect, although not only the doctrine to be proved or the conclusion itself rests on irrefutable divine ground, but also the doctrines or the super- and subordinate clauses used for the proof have their invalidity: So, too, an unconditional signature in no way implies the recognition that none of the proofs given in the symbolic books for the pure doctrine is capable of perfection, or in other words, that the form, the method, and the process of proof are also perfect, and therefore every faithful church servant is bound to use the method followed in the symbols and no other method. Our fathers do not judge differently the unconditional signing of the symbols. The old orthodox and astute Strasbourg theologian Johann Conrad Dannhauer (d. 1666) wrote: "It may be that such (symbols) do not make it obligatory to record all circumstances, ways of speaking, proofs, citations: nevertheless, the doctrinal content or substance of the teaching must be recorded as it is set down in writing, and not only in so far as it may seem to the private part to agree with Scripture; in which way one could also sign the Koran.

To those parts of the symbolic books, as ecclesiastical doctrinal confessions, to which even an unconditional signature on them does not refer, belong, finally, not indeed the principles and doctrines laid down therein about church constitution, church order and church ceremonies, but these things themselves, subject to Christian freedom, as many of them are named in the symbols. As is well known, this is also the reason why neither Luther's Baptismal Book nor his Book of Marriages was included in the Concordia Book as an integral part of it. Therefore, it says in the minutes of the colloquium held in 1582 in Quedlinburg because of the Concordia formula: "These two books (the Trau- and Tauf-Büchlein) have not been removed in the opinion, as if one wanted to change something in the Catechismo Dr. Lutheri or as if something would be changed in the Catechismo Dr. Lutheri. Luther's Catechism or as if something dangerous were sought through it, but because of the reason that the ceremonies prescribed in Dr. Luther's booklet on marriage and baptism are not exactly the same in all churches that subscribe to the Christian Book of Concord, but in some these ceremonies are in use, in others, however, other free ceremonies. Now, so that this does not offend and the churches, in which such ceremonies, as they are described in Dr. Luther's booklets on marriage and baptism, do not complain that they should be bound to such ceremonies by such booklets, or if they do not accept them and want to condemn or abolish them, accuse them of acting against the Book of Concord and the subscription they have made, to leave the two booklets outside and to place the Catechismum alone; and then that the settlement in the Concordia Book was directed to the dogmas or doctrine and not to such and such ceremonies (which are free to each church). In this case, with the omission of the booklet on marriage and baptism, it has been seen in particular to the churches of the Upper Netherlands, and especially in Palatinate, 2c., which do not have such ceremonies, nor to introduce them in them without thorough disruption of the same churches, as they "certainly would not have signed the Concordia Book to this day, if the said two booklets had been left in the Concordia Book with the catechismo. Concerning this subject, Polycarpus Leyser further writes: "As, among others, the Elector Palatine Ludwig let himself be heard with clear words, before he wanted to accept the baptismal booklet, in which the exorcism is written, he wanted to abstain from this common work (the introduction of the Concordia formula along with the other symbols) before he and his churches. Not that he wanted to condemn other churches on account of such ceremonies (of which His Electoral Grace is expressly conditional), but that his churches had been gently and recently torn out of Calvinism and for that reason the simple-minded could not send themselves into exorcism. So that no new dispute would arise from this, nor so many churches would be deterred from the common work of Concord, it has been considered advisable that each church should be left its freedom in this, because without this it is written in the Christian Book of Concord, fol. 248 and 318, that because of the inequality of the ceremonies, since in Christian freedom one church has little and the other more, none should condemn the other for this reason, if only it would otherwise be possible. agree in doctrine and all the articles thereof, and also in the right use of the sacraments."

After this it is self-evident what it means, on the other hand, to sign the symbols only conditionally. This means to sign them with the condition that not every teaching contained in the symbols has to be accepted as being in perfect agreement with the holy scriptures, but that one may also make a difference in the teachings contained therein.

The following formulas, among others, belong to it: first, one subscribes to the symbolic books, if and as far as they do not conflict with the holy scripture or if and as far as they agree with it. As is well known, this formula was declared to be the most suitable by the so-called pietists and was later adopted by the rationalists as well; both, however, in different senses. The former, however, did not want to make the fundamental articles of our faith conditional on them; the latter, on the other hand, thought that with this formula they were not bound to accept these articles, since they also recognized the Scriptures as the rule and guideline of their doctrine only insofar as the content of them was not contrary to their reason.

Another only conditional acceptance of the symbols lies in the formula: one subscribes to the symbols insofar as one acknowledges that in them the basic teachings of the Bible are taught correctly, or at least essentially correctly. In this way, the so-called General Synod here and the individual synods belonging to it profess the Augsburg Confession.

A third kind of conditional recognition of the symbols is when one expresses it in this way: one signs them if one interprets or understands them only according to the Scriptures or the verses. Under this condition, even the Reformed have declared their willingness to sign the Unaltered Augsburg Confession. Thus Dr. Wernsdorf writes: "The Zwinglians have before this and only recently Heidegger in his *Introd in Viam Concord. Protestant.* offered: they wanted to sign the Augsburg Confession, provided they were only allowed to interpret the same according to Scripture." When the Calvinist Hieronymus Zanchi was asked in writing to declare that he would teach "according to the precept (*secundum formulam*) of the Augsburg Confession," he changed this form and substituted for it: "According to the true and orthodox doctrine contained in the Augsburg Confession." He further signed the Augsburg Confession in 1563 with the following words: "This doctrinal form, as godly as I recognize it, I also accept it." Soon after, he himself interpreted this signature in a letter to the council of Strasbourg: "For as godly as I recognize it, i.e. in the way I recognize and respect it as godly, I accept it, i.e. in the same way and understanding I accept it; I recognize it as godly if it is understood in the way I will interpret it." Thus, further, the Calvinist Peter Martyr wrote to the Landgrave of Hesse in 1565: "I gladly accept the

Augsburg Confession if it is rightly and comfortably understood." Calvin, too, in order to be able to teach publicly in Strasbourg, signed the Unaltered Augsburg Confession in 1539; but he declared in a letter to Schalling at Regensburg in 1557: "I also do not reject the Augsburg Confession, which I willingly and gladly signed some time ago, just as the author himself interpreted it."

In a similar vein, a few years ago an entire Lutheran conference of preachers, assembled in Fürth in Bavaria and headed by Pastor Löhe in Neuendettelsau in Bavaria, encouraged our synod to understand and interpret the symbols according to Scripture, in order to reach agreement on the disputed doctrines of church and ministry. In the relevant letter of the aforementioned conference it says: "We do not doubt - if we only take the Word of God as our sole guide in all things - and if we hold out our good confessions according to the guidance of Scripture and the opposition that is always fought against, then the Spirit of Truth will also guide His Church in all truths in this matter." With such additions, that one wants to sign the symbols, if one may understand them correctly, can of course not be said, if one may understand them as they read and are really meant, because only a madman can want to demand a different understanding; those additions rather indicate that one, understood as they read, - could not accept them, and therefore stipulates to be able to connect a meaning with the words of the symbol, which does not lie in it, but which one considers to be the right biblical one.

The condition of wanting to accept the symbols in their "historical conception" is quite the same. If, for example, the Iowa Synod writes: "Because the symbols are for the most part the results of ecclesiastical struggle and have the decision and settlement of the struggle as their purpose and goal, we alone can accept the symbols in their historical conception."

The first step is to recognize the historical view as the correct one, corresponding to the nature of the confessions. For a confession and an article of it can only be understood and interpreted correctly from the dispute that arises in each case. That predominantly dogmatic, unhistorical view, which overlooks and fails to recognize the historical one, through which the established confessions often first come into the light and receive their proper limitation, we declare to be incorrect and wrong."

A fourth way to sign the symbols only conditionally is to declare that one can only profess what is said in them. Only with this condition, for example, Pastor Lobe signs the symbols. He writes: "I distinguish in the Concordia Book what is confessedly said and what is not thus said," - and I distinguish even more. It does not occur to me to cling to the letter and to burden myself with symbololatriy. . I accept what is confessedly said in the confessional writings." It goes without saying that a significant part of the doctrinal content of the symbols is hereby excluded from what one can confess as one's faith; just as Pastor Löhe, in the same writing where he states the above, unabashedly declares several pieces of doctrine that occur in the symbols to be not pure and therefore capable of purification.

A fifth kind of only conditional acknowledgment of the symbols is that according to which one declares to profess certain symbols of both the Lutheran and the Reformed Church, provided and insofar as they agree with each other. The united church, in which, as is known, this kind of commitment is customary, hereby not only admittedly excludes several main pieces of the symbolic doctrine as not obligatory, but also leaves it undecided which these pieces are.

As a sixth, even if only indirectly conditional acceptance of the symbolic books, such an acceptance is to be regarded, in which it is stipulated that even such doctrines, which are already clearly presented and laid down in the symbols, may be regarded as still open questions as soon as a dissent appears among the confessors of these symbols, and that they may proceed accordingly. As, among others, the Buffalo Synod, through its delegates, Pastors Grabau and von Rohr, demanded at the Leipzig Pastoral Conference in 1853 and thereafter again and again in its "Informatorium", that the questions of church and ministry, which have already been irrefutably decided in the symbols, be declared to be open questions and that action be taken accordingly. The seventh and crudest way of a mere conditional signature of the ecclesiastical confessions is the way of the nationalists to commit themselves not to the letter but to the so-called spirit of the symbolic books. - —

We now proceed to answer our question: Why ssare the symbolic books of our church to be signed by the ministers of the same not conditionally but unconditionally?

Answer: Because signing only conditionally is contrary both to the purpose of the symbol in general and to the purpose of the commitment to it in particular.

Since all parties within Christianity refer to the holy Scriptures, papists, enthusiasts and rationalists as well as the orthodox Christians; since all say that their doctrine is founded in the Scriptures, it must only be rightly understood and interpreted: The confession that one believes what is written in Scripture is not a clear confession of faith that distinguishes one from the false believers; for in spite of this declaration, no one knows whether one takes Scripture in its true sense or not, whether one is a Papist, or a fanatic, or a nationalist, or a right-believing Christian. For this it is necessary that one also explains how one understands and interprets the Scriptures as far as the articles of faith contained therein are concerned. Therefore, as far as the purpose of a symbol is concerned, it is: 1. that the church thereby clearly and unambiguously confesses its faith and doctrine before all the world; 2. that it thereby distinguishes itself from all unbelieving communities and sects; and 3. that it has a unanimous, certain, general form and norm of doctrine for its teachers, from and according to which all other writings and doctrines, in so far as they are to be tried and accepted, can and should be judged and regulated. If, however, the church demands only a conditional acknowledgment of its symbols from its ministers, it 1. thereby retracts before all the world that it really has the faith and doctrine which it has laid down in them; its alleged confession is then not really its confession; hence it can also justly be accused of being two-faced and only deceiving the world with its symbols. When demanding a merely conditional signature under its symbols on the part of its In addition, the church does not distinguish itself from the irreligious sects by its symbols, but places itself on the same level with the sects with its symbols, which admittedly also contain errors. In this case, however, it is finally 3. also without a unanimous, certain and general form and standard of doctrine, according to which everyone can both judge himself in teaching and also evaluate all other writings and doctrines.

Secondly, as to the particular purpose for which the Church requires her teachers to sign her symbols, it is: 1. To ascertain whether those who wish to hold the magisterium in her really have the orthodox understanding of sacred Scripture and the pure and unadulterated faith which she herself has; 2. To make them obligated by a sacred promise to proclaim this faith purely and unadulterated in her midst, or either not to accept it or, if already in it, to renounce it. To bind them by a sacred promise to proclaim this faith pure and unadulterated, or to renounce the magisterium in their midst, either not to accept it, or, if they were already in it, to abandon it, but not to disturb the church by false teaching, and to seduce its members to the same. This purpose of signing the symbols on the part of the ministers of the church, however, is completely annulled as soon as the latter have to profess only conditionally to the symbols of the church. For, in so doing, the church itself evidently allows its teachers to assume that their symbols may contain doctrines which are contrary to the holy Scriptures, it (1) itself renounces to assure itself of the faith of the signer by the signature thus made; and (2) thereby itself cancels the obligation of its teachers to teach its Word of God purely and unadulterated according to its symbols as the church's doctrinal norm. While the congregations, by committing to their symbols those who wish to assume the teaching office, seek a guarantee that neither a teacher with a mistaken conscience nor a wilful false teacher can present all kinds of errors to them as entitled to do so, the demand for a merely conditional signature has deprived the congregations of this guarantee; indeed, they thereby give the false teacher a weapon against himself and deprive themselves of the right to deprive of his office anyone who teaches against their symbols. Furthermore, while the union of the teachers in the church to their public confessions is intended to put an end to the eternal disputes about questions already discussed and rejected, at least in the orthodox church, and to strengthen the peace of the church, a mere conditional signature lays the foundation for the

renewal of all disputes already settled and for eternal discord.

It is said, of course, that it is impossible to recognize the teaching of the symbolic books other than in so far as they agree with the sacred Scriptures, for in so far as men have written them, we cannot possibly base our faith on them. I answer: Quite true, but in the case of the signature it is precisely a question of whether the one who is to be appointed to the teaching office has already recognized and believes that they agree with the holy Scriptures. A declaration that one accepts the symbols if, and not because, they agree with sacred Scripture is not a commitment to the symbols, but only to the conscience and opinions of the one committing. Every honest Calvinist-Reformed can declare without qualms of conscience that he heartily accepts our Book of Concord, provided it agrees with Scripture, and yet consider only the decrees of the Synod of Dort to be purely biblical.

It is also said that there can be no better interpretation of the symbols than that according to Scripture. I answer: 1. According to Scripture, one can interpret only that which by its nature and necessarily agrees with Scripture; therefore, according to Scripture, one cannot interpret any human Scripture, but only Scripture itself. But as the divine Scripture is to be interpreted from itself, so also every human Scripture is to be interpreted from itself, but to be examined according to the holy Scripture and, where necessary, to be improved. If one wants to interpret a human scripture according to the scripture, one makes the former equal to the latter and declares in advance that even what is not understood in the symbols must necessarily agree with the scripture, which could only be said of a new direct revelation. Secondly, for this very reason the symbols are to be signed by the teachers in the church, so that it may be ascertained whether they have recognized the interpretation of Scripture and the understanding of Scripture laid down in the symbols to be the correct one and therefore also want to interpret Scripture as the church, which they claim to serve, does. If, therefore, the church were to demand of its teachers that they interpret not the Scriptures according to the symbols, but the symbols according to the Scriptures, the church would have the guarantee, through the signature, not that the obligated teacher understands and interprets the Scriptures as they do, but as he himself considers correct; thus the church actually made the personal conviction of its teachers, each time, the symbol to which it is obligated!

Furthermore, it is said that a commitment to a doctrinal creed can obviously only be about the essential, but not about the unessential in it. I answer: Without doubt! - But in a doctrinal creed everything that belongs to the doctrinal content is part of its essence, for the essence of a doctrinal creed is precisely the doctrine. Quite apart from the fact that one person regards this, another something else, as an essential part of the symbols. Some may understand the non-essential to be really non-fundamental, which, because it is not clearly revealed in God's Word, can really be doubted or even denied and disputed without harm: but it is evident, for example, that those who declare to stand on the doctrinal basis of the so-called Lutheran General Synod here, regard even the indisputably fundamental doctrines of the means of grace as non-essential parts of the confession.

Mail further says that in the symbols one obviously has to accept only what is confessedly said in them, since they are confessions and not theological doctrinal compendia. I answer: In any case! But everything is confessedly said in them, which occurs of doctrine in them. All doctrinal developments contained in the symbols have been made by the church into pieces of its confession by their inclusion in them. If the question of whether something in the Confessions belongs to the Confession were to depend on the formula sometimes used in them: "We believe, teach, and confess," and the like, then the greater part of what is contained in our Confessions, yes, even Luther's entire two catechisms together with the entire Apology, would be excluded from them. There is no doubt, therefore, that an unqualified, honest confession to a symbol is incomparably more valuable than one that is qualified in some way to the entire Book of Concord; indeed, the latter hangs the mantle of orthodoxy around the heresy itself.

It is also said: is it not absolutely necessary to understand the symbols in a way that is not other than historical? I answer: Rightly understood, indeed; for if by this nothing else is understood than that history throws the necessary light on "how the holy Scriptures have been understood and interpreted in disputed articles in the church of God by those then living, and how the repugnant doctrine of the same has been rejected and condemned. If, however, as is done by the Iowa Synod, the historical view is opposed to the dogmatic view, then the historical view alone is evidently claimed for the purpose of not having to accept dogmas or doctrinal articles contained even in the symbols as eternal truths, but to be able to reject them as non-binding opinions of the time.

It is further said that if the United Church commits itself to the symbols of both the Lutheran and the Reformed Church, insofar as both symbols agree with each other, but in the points of difference goes back to Scripture, then the United Church is thereby at least defended against the reproach that it is confessionless and therefore not a church, not even an irreligious church, but a bunch held together solely by the bond of indifferentism. I answer: To declare the commonality of several mutually contradictory and rejecting symbols, which only profound theologians can find in them, to be the confession of an ecclesiastical community, is so utterly contrary to the nature and purpose of an ecclesiastical confession that it needs no proof. Such a declaration saves the appearance of a confession, but thereby only builds a canopy of gallionism (Acts 18:12-17). It is beyond doubt that a Lutheran (or also a Reformed) who accepts the mutual symbols in the manner indicated, thereby shamefully denies his faith instead of confessing it. The Unirte also seem to have felt this themselves, which is why they sometimes struggle to find and issue the consensus of both symbols, and sometimes they have taken the liberty of using the Augsburg Confession for their common confession. Confession for their common confession; but since they do not specify which Augsburg Confession they understand by it, whether the Augsburg Confession or the Augsburg Confession is their common confession, they do not say which Augsburg Confession they understand by it. Since they do not specify which Augsburg Confession they understand by it, whether the Lutheran unmodified, or the Melancthonian modified, or the Zwingli Confession, they have only put on another such confession after taking off a sham dress.

It is further said: should these not be considered as open questions, about which even the most faithful and resolute Lutherans have different opinions? I answer: one commits a *petitio principii* (i.e. one proves with what is to be proved); faithful and resolute Lutherans are precisely only those who believe what the Lutheran church believes according to its confessions. Therefore, far from the questioning of certain doctrinal points of the Lutheran symbols on the part of alleged decided Lutherans turning these doctrinal points into open questions again, this questioning of Lutheran confessions rather reveals that those alleged decided Lutherans are not what they are thought to be; and whoever allows such doctrines to be treated as open questions by alleged Lutherans thereby only betrays the fortress of our church confession.

Finally, it is said that the holy apostle himself says: "The letter kills, but the spirit gives life" (2 Cor. 3:6); therefore, it is obviously contrary to the spirit of a truly evangelical church to make laws of faith and to bind consciences with them to the dead letter of the symbols. To this I reply: By demanding that the symbols be signed, and indeed unconditionally, a law is in no way imposed on him who wishes to assume the teaching office in the church; by this he is only called upon to make a confession of faith, so that the church may know whether or not it can confer upon him the teaching office in its midst with a good conscience. If he has the faith of the church, he cannot regard this demand as a law yoke; rather, it can be nothing other than his heart's desire and joy to publicly and solemnly confess with his mouth the faith he carries in his heart, and to promise sacredly that he will preach the same faith and no other until his death. But if he does not have the faith of the church, no one forces him to confess it or even to swear to it; on the contrary, the church demands such a precisely formulated unconditional signature precisely for this reason, so that no one can be committed to it who does not completely agree with it in faith. But a distinction between spirit and letter is nothing but a cancellation of both, for precisely the letter of the symbol and nothing else is the bearer and revealer of the spirit of the same. Or if, for instance, the spirit of the symbol is understood to mean the principle established in it, that the sacred Scriptures are the only rule and guide of doctrine, then a signature made in this sense would obviously be quite equal to a refusal of the same, for it is not a question both of the rule as to how right faith is obtained, but of the result of the application of the rule, of right faith itself.

Finally, it should be noted that, whatever may be the conditions with which alone one wishes to sign the symbols, any one which concerns the doctrinal content and which leaves it to the obligated to determine those individual items which are reserved by the condition as non-binding, is a backdoor which is opened to dishonesty, to mock the Church, and to frustrate the purpose of the symbols and the signing of them.

But can there not be honest, righteous men who are either incapable of examining the whole Book of Concord according to

God's Word and finally saying with certainty that the whole doctrinal content of it agrees exactly with Scripture, or who are challenged by doubts about certain points in their conscience? Such men, however, are either inferior or, in the condition in which they find themselves, incapable of assuming the teaching office in the church; for a bishop must above all be doctrinaire and powerful to exhort by sound doctrine and to punish the gainsayers. 1 Tim. 3, 2. Tit. 1, 9.

But how? - Is it not possible that the symbol of the orthodox church also contains errors in less important matters? I answer: In itself this would be possible, but the fact that something is possible does not prove that it is real. Only people who have despaired of finding the truth, only skeptics who are always learning and never come to the knowledge of truth, can claim: This was written by men, therefore it must contain error. But if the latter were really proven in our symbols, then the baton over our symbols would be broken; they would then not be symbols of the true, pure, orthodox church, but of a false, impure, irreligious church, and no honest man could sign them. But in spite of all the world, all unbelievers and unbelievers, be commanded to find a doctrinal error in our Concordia! All enemies of our church have tried in vain for 300 years; they have become disgraced. That our symbols contain contradictions to their blind reason, they have proved, and we gladly concede this to them; but that they contradict the holy divine Scriptures even in the smallest letter, they have left it to themselves to prove this. Just as futile and disgraceful, therefore, will be the same attempt by those who want to be regarded as the most faithful sons of our church. By trying to prove that the voice of their alleged spiritual mother in the public confessions of the same is partly the voice of error, they will prove nothing more than that they are bastards who, because they do not believe the holy divine Scriptures, regard the church as a "church".

Liar sckmähen who confesses what she found in Scripture as her heart's faith.

Before we close, we consider it necessary to ask two more questions to enter.

The first is this: Is it according to the declarations contained in our symbols that these symbols are subscribed to by the ministers of our Church, not conditionally, but unconditionally? I answer: There can be no doubt about this. Thus it says, among other things, at the conclusion of the Augsburg Confession: "We have told only those things which we have deemed necessary to put on and to declare, so that it may be understood all the more clearly from them that nothing is accepted by us, either with doctrine or with ceremonies, which would be contrary either to the Holy Scriptures or to common Christian churches." Thus it is further said of the Augsburg Confession in the Concordia Formula: "To the same Christian Augsburg Confession, well founded in God's Word, we herewith again confess from the bottom of our hearts, remain with the same simple, clear and pure mind, as the words imply, and consider the said Confession to be a purely Christian symbolum. In this time, true Christians should be found next to God's word, just as Christian symbols and confessions were made in God's churches about several great disputes that took place, to which the pure teachers and listeners professed with heart and mouth at that time. We also intend, by the grace of the Almighty, to remain steadfast to the end of our lives in the multi-declared Christian confession as handed down by Emperor Carolo in Anno 30 2c., and it is not our intention, either in this or in other writings, to "deviate in the least" (in the Latin original it says: *vel transversum, ut ajunt, unguem*, i.e. not even, as Mau says, a transverse finger wide) from this much-declared confession. The same is said in the preface to the Concordia Book also of the other earlier symbols, of the ecumenical, the Augsburg Confession, its Apology, the Schmalkaldic Articles, and the two catechisms, when it is said there: one does not want to deviate from it "at all" (*ne latum quickem unguem*, i.e. not even a finger's breadth) "neither in *Rebus* nor *Phrasibus*" (neither in regard to the learned). The Concordia formula states that the Protestant Churches "shall not deviate from the true norm, nor from the way of speaking about it, but shall rather, by the grace of the Holy Spirit, unanimously persevere *and* remain in it, and shall also regulate all religious disputes and their declarations according to it" (*ad hanc veram normam et declarationem purioris doctrinae*, i.e. according to this true norm and declaration of pure doctrine). Finally, in the Concordia formula, the entire body of our symbols is called: "a unanimous, certain, general form of doctrine, to which our Protestant churches all and in general profess, from and according to which, because it is taken from God's Word" (i.e., not in so far as it is taken from God's Word), "all other writings, in so far as they are to be tried and accepted, are to be judged and regulated." (fol. 257. b.) From all these explanations it is irrefutably clear that our symbolic books themselves demand an unconditional signature, and that he who wants to sign them only conditionally denies to them what they claim for themselves.

In addition to this, what the symbols say about the extent of their bindingness is confirmed by the concordia formula through the way in which it uses the earlier symbols as a norm.

The other remaining question to be considered here is this: Is our assertion that the symbols of our Church must necessarily be subscribed to by the teachers of the same confirmed by the practice of our Church? - To answer this question, let us now follow with some historical notes.

When the Augsburg Confession was handed over, the confessors could begin this confession with the words: "First of all, we teach and hold in unity," or, as it says in the Latin original: "*Ecclesiae magno consensu apud nos docent*," i.e. "the churches teach with us in great agreement. Only Luther had previously been sent the Confession for review and respective correction, and he had given the written answer: "I have read over M. Philipp's Apologia (i.e. the Augsburg Confession), it pleases me almost (i.e. very) well, and I know nothing to improve nor to change about it. Otherwise it had not been sent to anyone for prior examination, for it was known that in this Confession the faith was only distinguished that lived in all the hearts that had been awakened by the voice of the pure Gospel that had sounded so powerfully in those days.

But the more obvious the protection became, which the confessors of the gospel brought to light by Luther enjoyed, the more false spirits were soon found, who tried to bring their dreams to market under this secure shield. Therefore, as early as 1532, Luther, as reported by Melancthon, made in community

with Justus Jonas and Bugenhagen, the institution that those who wished to assume the teaching office and receive ordination should first "affirm that they accept the unadulterated doctrine of the Gospel and understand it as it is contained in the Apostolic, Nicene and Athanasian Symbolum and as it is presented in the Confession which our churches handed over to Emperor Carl at the Diet of Augsburg in 1530, and that they should promise to persevere in this opinion with the help of God and to faithfully carry out their office in the church. Likewise, if new disputes should arise, about which no clear statements are available, that they should cultivate council with other elders in our and in the associated churches.

Later, as the Concordia Formula reports, in addition to the Augsburg Confession, the Apology, the Schmalkaldic Articles, and Luther's Large and Small Catechism "were signed by the most distinguished, highly enlightened theologians," and they "were inside all Protestant churches and schools." To all of these, however, the Concordia Formula has finally been added. Far from our church having demanded only a somehow conditional commitment to these symbols on the part of its teachers, it has rather always made an absolutely definite, round, unambiguous signature of the same an indispensable condition for the assumption of an office in its midst; indeed, as a rule, it has even additionally demanded a promise with regard to certain points not expressly named in the symbols.

After the introduction of the Concordia formula in Saxony, the religious oath to be taken by all church and school servants since 1602 reads as follows: "You shall vow and swear that you will stick to the pure and Christian knowledge of these lands, as it is understood in the first unchanged Augsburg Confession, and as it is repeated and declared in the Christian Concordia Book, and as it is preserved against all falsifications, remain and persevere constantly, without any falsehood, and do not practice anything secret or public against it, even if you notice that others want to do so, do not refrain from doing so, but reveal it immediately without fear. God may also decree, which he will mercifully avert, that you sixthly, through human folly and delusion, may turn away from such

pure doctrine and knowledge of God, either to the Papists, Calvinists or others of the above-mentioned pure confession, If you would turn away from such pure doctrine of God either to the Papists, Calvinists or other sects opposed to the above-mentioned pure confession, which have been suspended and rejected in the religious peace, you shall swear that you will immediately, by virtue of the oath you have taken, declare this in due form and await further decree and resolution; and all this faithfully and without danger."

Furthermore, a Leipzig Licentiate of Theology had to swear as follows: "I, N. N., swear to you, the dean and the theological faculty, that I adhere to the holy teachings of Christ as handed down in the writings of the apostles and prophets and in the reciprocated Symbolis and in the Augsburg Confession handed down to Emperor Carl V. in Anno 1530. Anno 1530, as well as in its apology, in the Schmalkaldic Articles, both catechisms of Luther and in the book of Christian Concordia, I will follow without falsehood and fight all ungodly, dark, heretical and religious opinions to the best of my ability and faithfully keep the statutes of the faculty, so help me God through his holy gospel".

As it is evident from the foregoing that our Church has demanded unconditional recognition of its symbols from its teachers according to their doctrinal content, so it can also be historically proven that it has rejected a mere conditional signature as contrary to its purpose.

When in 1539 Duke Henry of Saxony proceeded to reform the University of Leipzig, and for this purpose demanded of the theologians of this university, after receiving instruction, to accept the Augsburg Confession and its Apology and to teach according to these confessions, those theologians, however, declared: "that they did not want to oppose the Apology and Confession, provided it did not contradict the Gospel and the truth," this ambiguous declaration was rejected.

The first theologian within the Lutheran Church who declared himself against the joining of the teachers of the Church to the teaching of the ecclesiastical symbols was the Königsberg theologian Andreas Osiander. This hopeful, quarrelsome man had already aroused the suspicion during Luther's lifetime that he did not agree with Luther's teaching, especially of justification. But at that time he was still careful not to come to light with his dreams. As soon as Luther died, however, he himself, on a journey through Breslau, declared to his old friend Moibanus: "Now the lion would be dead, after the foxes he does not ask much." Now he published his favorite doctrine, that the essential righteousness of Christ is our justification and that we are made partakers of it through union with Christ.

tion. Melancthon wrote against this. Osiander answered in a writing under the title: "Refutation of the unfounded, unserviceable answer of Ph. Melancthon against my confession. In this writing it was said, among other things: "The parents would be well advised to consider if they let their sons become doctors or magistrates at Wittenberg. For there the money would be taken from them, and if the parents then thought that their son was an excellent, well-practiced man in the Holy Scriptures, who could shut the mouths of all the zealots and heretics, behold, he would be a poor captive, entangled and confused with oaths in his conscience. For he had sworn to God's word and sworn to Philippi's teachings, he had let the gag be tied in his mouth that he would not speak anything conclusive in important matters of faith, he had discussed it beforehand with the elders who hold the confession, and with them he must stick to his oath in the unanimity of the confession, if the holy scripture said otherwise, or he would have to let himself be scolded in breach of his oath. He is therefore a secret ally of such a conspiracy, which looks more to men than to God's word and is therefore not a little harmful to Christianity.

Melancthon defended himself against these accusations in a speech first printed in 1553. Among other things, it says: "He (Osiander) boasts of having kept freedom and not having tolerated these gangs. In the so great licentiousness and anarchy of this time, many who take an unrestrained liberty to invent opinions and, like (the doubting philosopher) Pyrrho, to make everything that has been correctly handed down doubtful, take pleasure in this shouting. But pious and intelligent people see, not without great pain, where this angry rebuke is going, namely, that the younger and more righteous should not even be reminded of modesty. For wild, insolent people, puffed up with admiration of themselves, can be kept in check neither by such promises nor by other ties. - But first I will speak of the originators of our habit and of the intention of it. This pledge was not recently conceived by us, but was introduced by this college about 20 years ago, namely by Luther, Jonas and the pastor of this congregation, Dr. Pomeranus. To these so sincere men Osiander does great dishonor, when he sows the suspicion that they wanted to establish a tyranny, since it is on the day that they had the most honorable cause for their intention. At that time, too, many fanatical people wandered about, who soon spread new follies, Anabaptists, Servet, Campanus, Stenckfeld, etc. And there is no lack of such pests at any time. As much as human diligence could prevent, this senate wanted to remind good ingenuities of modesty and show them the barriers that could not be easily broken through; it also wanted to restrain, as much as it could, the restless heads. This was the custom also of the ancient church, where tyrants did not yet rule and the sources of doctrine were still pure. Signatures were required in godly synods. In the Nicene Synod, not only the bishops, but also Emperor Constantine, signed with their hands the decrees of the same synod. Also, no one was admitted to the ministry of the Gospel without prior examination and explicit confession, in which the bishops were required to sign the decrees of the same synod.

Those called to teach declared that they were devoted to the unadulterated doctrine of the gospel and promised not to throw it away."

The more danger of falsification of the pure Lutheran doctrine arose in the following period, the more precise and certain was the formula of signing under the symbols.

Only with the appearance of Pietism within the Lutheran church did one begin here and there to work toward a conditional understanding of the formula for signing. The germ of this already lies in Spener's declarations, but Spener is still quite cautious. He writes: "If someone were so weak that he would not dare to sign otherwise than with the condition *quatenus*, provided that the books agree with God's word, from this scruple, because even ignorantly something in the symbolic books might not be found in accordance with the divine word, (so) keep from it, so that one could spare his conscience, and since one would see, by the way, that there is no deceit in him, take pleasure in it. But since under this clause one could easily conceal a fraud, it would be reasonable for him, since he would maintain that the symbolic books are not unanimous with God's Word even in actual points of faith, but rather erroneous, nevertheless to sign for worldly reasons with such a condition that the connection is not thus ordinarily clausulated, but rather (*absolutely*) demanded and made: *quia, because* such books (as much as each one understands the matter after examination, since without this no one can go further) are in accordance with Scripture. Since, if this does not happen, the purpose of those who demand the connection, which is to have an assurance of the faith of their subjects, would not be preserved under such a condition by those who want to be deceitful, and it would become a mockery; since one could fraudulently sign a book in such a way, which he would indeed consider to be erroneous, if there were only something good in it. Therefore, I have not always bound myself under this condition, but only (unconditionally) to this end.

As little as one can agree with Spener when he wants the hypothetical formula to be preserved for scrupulous people, since such scrupulous people are incapable of rightly leading the ministry of preaching and it is generally more important that the whole church does not make the priceless jewel of its orthodox confession uncertain than that it wins the ministry of a man stuck in an erring conscience: The declaration of Spener cited above is nevertheless a beautiful testimony that he still shrank from the consequences which later pietists drew; until finally the nationalists came, who with an insolent hand pulled down the already undermined fortifications of the church and planted on their ruins the flag of their reason and of the so-called *common sense*. If our church, now lying in the dust, is to rise again, and if a church is not to emerge under the best of appearances, which, apart from the name Lutheran, has nothing of the church of the Reformation, then no cry of ecclesiasticism, no matter how loud, will help, no no matter how exact the re-establishment of old external customs and ceremonies, no clothing of the office with special glory and power, but nothing else but an ever more lively re-appropriation of the old, orthodox ecclesiastical confession and unconditional re-confession of the same.

(Submitted.)

The "Old Lutherans."

From rationalists and pietists

Are now the confessionally faithful Christians, who stand firm against the spirit of the times, wisely called "Old Lutherans!"

Well, we are not from the "new school," where error is reeled in from Satan's reel, where the eternal old is sacrilegiously extinguished and often mixed with "new ideas.

We want to hold on to that almighty "Old One", whom Daniel once saw, unchangingly, Yes truly, to the old triune God Holds true our soul until death!

We want to cling to the old Bible book and not at all desire new falsification, to the old true word of God and its promises safe haven.

We are content with God's old faithfulness, We trust the old grace without regret;

We hold fast to the old covenant, which the truest mouth conjures up for us. To us the old, the eternal truth shines Yes ever rejuvenated living clarity; To us the old primordial light shines, That breaks through all night already millennia. The old baptism's blessing flows to us And refreshes and strengthens us on all paths;

We fetch at the old supper The consolation of forgiveness in agony of sin.

The old confession is raised by us, whether legions of enemies rage against it;

The old confessor and martyr's desire Fills our breast by divine grace. From heaven the old sense of justice pervades us without end with blissful delight; The old gem, the old treasure Has with us as always the place of honor.

That is and remains our glory, that we do not raise every new discovery, that we remain faithful to Christ's word and flee the devil's murder.

What once the Eternal has spoken, it is certain and will not be broken; the Lord has given it for all time, faith holds it fast despite doubt and dispute. The doctrine for which we stand in the way Is that of the apostles and the prophets: We do not tear down what they have built, We do not change the skin like a snake.

Yes, we are old, you have hit it, but therefore no way out remains open to you: You must confess it, you are driven by the spirit, which sacrilegiously tears apart everything holy.

He drives you to break the most sacred bonds, And gloats in your newness;

He plunges you into doubt and darkness, you grope like the blind - nothing is certain for you!

What yesterday you yourselves accomplished with effort, today you already despise again; you throw it away and greedily hunt for new inventions for and for.

(That is truly rolling the Sisiphus rock up the mountain with vain toil

And draw the water without ceasing
With love in the Danaidenfaß!)

So the true would never be found And all certainty would be gone And no word of God would be left, Only human opinion and approximation!

Then mankind would sink in doubt And everything would drown in the sea of error, And dissolved with a bold hand Is every sacred bond of order.

For if you question everything in the sanctuary, what is there left in love but a walking legend?
Where else on earth will I set my foot, Since I don't have to fall into the abyss?-

So we prefer to stay with the eternal old - And even if we are taken for fools, Divine foolishness still goes far beyond human wisdom.

And Lutherans we may be called, - Richt, because we recognize in him the Master, No! because he himself in childlike sense Only pointed to the eternal Master am.!!!

Because he clung to the old word of God and never fulfilled the desire of the spirit of the age, and therefore, freed from his own delusion, grasped the glory of the church.

So we will gladly be called Lutherans, so that we can prove the faithful testimony and it will be obvious that only God's word is to apply to us completely and fully.

Yes, Old Lutherans -but not a sect, Which some swarming heresy would outbreak, No! Members of the church, which faithfully confesses the pure word and sacrament.

The church which has flourished for thousands of years, which Satan tried to cut down in vain, the church which is firmly built on the rock, which recognizes Christ as the only bride.

F. Weyermüller.

Exclamation

to the disciples of our communities.

In a few weeks, a new school year will begin in our two institutions for the preparation of Christian young men for the preaching ministry in St. Louis and Fort Wayne. A new school year will begin in St. Louis and Fort Wayne on August 23, and in St. Louis on September 1. When one sees the great need of the Lutheran Church in this country for preachers and teachers and the small number of our young people studying and the small increase that can be expected for the next school year, then one must realize that there is a crying disproportion between the need and the help. In the future, too, the pure Gospel will not be preached to thousands and thousands of our German brothers in America, because there is a lack of people who are willing to do so.

Why then, my beloved young men, do so few of you devote yourselves to the service of the church? Why do so few preachers and school teachers come forth from among you? God wants the Word to be preached with great multitudes of evangelists. The Lord himself has commanded the church to ask God to provide workers for the church.

You know that the church, in the feeling of its great poverty of preachers and teachers, is doing its Lord's bidding without ceasing. Therefore, where God's word is flowing and the living faith dwells in the hearts, it cannot be lacking that the voice of God also goes out to disciples who are equipped with the necessary gifts and calls them to the service of the word, to the preaching of the gospel, to the work on immortal souls purchased by Christ's blood. It cannot be otherwise than that some of you have thought: "You should also become a preacher or teacher, you do not lack gifts, and the need is so great that many of my baptizing brethren are without the preaching of the Word that makes me blessed, and there is a lack of people to bring it to them. If there are those among you to whom the call of God to the service of the Word has already gone out in this way, to whom the cry of the church, the cry for help of the multitudes of German brethren who live in this country without Word and Sacrament, without God and without consolation, in blindness and ignorance, has already gone out - if there are such among you, then examine yourselves, why you have not yet accepted the high calling which your Lord has assigned to you, but have rejected it and said: Lord, send whom you will! Should not the real obstacle to following Jesus, even in his special calling, in the lifelong service of the gospel, be that it is too much for him what the Lord demands? If any man will come after me, let him deny himself, and take up his cross, and follow me.

follow me! It is too much for you to live in the poverty that is the lot of the ministers of the true church in this rich land, and yet you do not consider that your Savior has become far poorer for your sake than the poorest preacher in this land. It is too much for you to take upon yourself the reproach of Christ, which a teacher of the pure word of God has to bear in this world, and yet you do not consider that for your sake your Saviour has been mocked, scorned and spat upon, the Holy One of God by nefarious sinners. It is too much for you to take upon yourself the strenuous and exhausting work of preparing for the holy office and administering it. You do not consider what your Savior has done for you, how his soul has labored, how sour of blood your salvation has become for him. What will you answer when Christ calls out to you: "I did this for you, what are you doing for me? Yes, unfortunately, many will have to confess that it is only the shame of the cross that keeps them from serving the church.

But if Christ had wanted to think like that, there would have been no redemption and no blessedness. If the apostles and the preachers of the gospel had been of this mind at all, salvation would have been forgotten on earth, the gospel would have faded away, the church would have died out. Who can think of the misery that would then befall the world?

would fill you! Imagine that you had never heard the word of the cross, neither in church nor in school, that you knew nothing of

Christ, that the way to salvation was hidden from you - and a shudder would shake your soul at the image of the sorrow, the eternal sorrow, which would then be your lot. For you would have to perish in your sins. But now countless of your German brothers are in this horrible situation. They are without catechism lessons and without preaching. They walk in the ways of perdition and the devil binds them ever tighter with the cords of lies. Their hearts are full of darkness, they have no consolation.

in tribulation, no hope in death. O terrible lamentation! Your Savior could not look at him, he broke his heart. He esteemed his heavenly glory for nothing and gladly sacrificed everything from his heart in order to bring about an eternal redemption from this unspeakable misery. Now the redemption is here. It is given to us in baptism and the Lord's Supper and in the preaching of the Word. We know it that we have a gracious God, we know it that our sins are forgiven. We have a certain comfort in living and dying. How? And we should be able to look on with cold, stony hearts at the misery of our brethren, we should not leave everything else and take a fresh hand in the great work of Jesus Christ, in the redemption of all men through the preaching of the gospel? It should be pure bliss and happiness for us that we are only allowed to help and save. Salvation is the main work of God, all other works serve it and have it as their goal. We, too, after we have become children of God, should know no sweeter work than the kingdom of God.

spread and help build his church.

Then the promise to us will be fulfilled: Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you. How could God not bear on his heart those who leave everything to devote themselves to his and his church's service, and care for them most faithfully, as only a master can care for his servants, a father for his dear children? Do not fear poverty; your God sustains you. Do not fear the shame of the world; your God honors you. Do not fear toil and labor; your God strengthens you. His power is mighty in the weak. In the service of the Lord you shall have no lack of any good thing.

Therefore, young men in our churches, who have a heart for the cause of God, for the salvation of the souls of your brethren, arise! Examine yourselves before your God, whether he has equipped you with the necessary gifts for teaching in the church or school, and if you recognize that the call of God to the service of the Word goes out to you, then do not be afraid of the cross, which the Savior makes a pure joy and blessing for his faithful disciples, but place yourselves at the service of God.

serve your Lord! Do not wait until the Lord awakens others to do the work you are too slow to do, but say with joyful courage: "Yes, Lord, I will take up my cross in your name and follow you! I will gladly suffer all that you lay upon me, if only you will make me worthy of the great grace of preaching your sweet gospel to my brethren and yours. You will help me, and bless me and make me a blessing."

Whoever is of such a mind among you, beloved young men, do not be undecided for long, but go freshly and tell the matter immediately to his pastor, and according to the advice of the same, enter with the new school year either into our institution in St. Louis or into the one in Fort Wayne, in order to acquire there a capable preparation for the holy ministry. The Lord is looking for people to join him. The Lord is looking for people who are willing to serve him, and you will only rejoice in eternity if you let him find you.

God grant us this year a great multitude of evangelists from the young men of our churches! Amen. - —

IM" We ask the pastors and all zealous Christians to draw the attention of the God-fearing young people in their congregations to the above call, and to help at all times to win laborers for the Lord's harvest.

One of the very worst sins of our time.

(From a letter.)

It is very unfortunate that the congregation in . . . is not satisfied with the faithful pastor The Lord does not look for more from His household servants than that they be found faithful - and the poor sinners still want special gifts! This is probably one of the worst sins of our time, that the believers are so full that they need special stimulants for their spiritual appetite. Hence comes the great ingratitude for the great, great grace of the pure Word and Sacrament and faithful pastoral care, and the contempt for the Lord Jesus Himself, which lies in this contempt for His Word and Sacrament and ministry. - This cannot go out well!

(Church Gazette.)

Church News.

Mr. Julius Friedrich of Pomerania, until then a pupil of Fort Wayner Seminary, having received a regular call from the congregation in Huntington and Whitley Co., Ind. and having passed the prescribed examination to his satisfaction, was ordained in the midst of the former congregation in the name of the Presidii on the 4th Sunday p. Trinitatis by Prof. Past. Crämer ordained and inducted.

Mr*Past. Martin Stephan, formerly of the congregation at Oshkosh, Wisc. having received from the pastor and the congregation here at Fort Wayne, a call to the office of assistant preacher, and having accepted with the approval of his former congregation, was also introduced on the 4th Sunday p^Trin. in the midst of the congregation by its pastor with the assistance of the Rev. Professor Fleischmann.

After Mr. Past. G. Streckfuß had received an appointment from the congregation of Martini, Allen Co. Fr. Köstering, who had been dismissed from the Martini congregation in Allen Co., Ind., he received an appointment to serve it at the same time as his congregation, and this congregation consented to it, he was introduced to his new congregation on the 5th Sunday p. Trin. by the district priest with the assistance of Prof. Rev. Crämer to his new congregation.

May the Lord make these brothers a blessing for many.

Fort Wayne, July 1858.

W. Sihler.

To the members of the middle district of our synod.

News has just arrived that the brethren of the Norwegian Lutheran Synod of Wisconsin, Iowa, etc. have scheduled a conference on October 4 of this year, which is very important for the preservation of peace in their church, and which date coincides with the beginning of our Di- stricts Synodal Assembly (Oct. 6). Since several of the older brethren, who have to attend this meeting professionally, are urgently invited to that conference as fellow-attendees and helpers, but those inviting brethren, because of the shortness of time and the scattered nature of their places of residence, cannot easily change the time of the conference any longer, the undersigned, in agreement with the general Mr. President of the Church, gives his consent to the date of the conference. Praeses, presupposes the consent of his dear brethren by proposing to postpone the beginning of this year's District Synodal Assembly from Oct. 6 to Oct. 13, i.e. the 2nd Wednesday in October.

Fort Wayne, d. August 2, 1858.

W. Sihler. Pastor, d. Z. Distr. Pres.

The Eastern District

the

German evangel. - Lutheran Synod of Missouri, Ohio a. St.

holds its meetings this year at New York, from Wednesday after the 12th Sunday after Trinity, d.
r. the 25th of August.

W. Keyl.

Receipt and thanks.

For Wilhelm Hoppe, from Mr. Pastor Fritze in Adams Co, Ja.	-1,50
"Fr. Kestel, through Rev. Keyl of St. Paul's Parish in Baltimore	12.00
„ C. Nagel, from the Young Men's Association of the Gem.	
by Mr. Pastor Schwan from Cleveland	4.00
by Lonise Kruic	81.00
by Maria Fischer	
PO.50	
by Sophie Bünjer \$0.50	2,00
"Wilhelm Henke, of the Virgins "Association in the congregation of Mr. Pastor Schwan, Cleveland, O.	7.00
collected by H. To'nsing on his honeymoon - - 5,00	
"Br. Döschner, from some members of the Gem.	
to logansport	11,00
From a community member to Fort Wayne	5,00
"Theodor Zacharias, from the Missions Casse at Detroit, Mich.	5.00
"C- Nail, from the (youngster) Association of the Gem. of Mr. Past, Swan at Cleveland, O.	4.00
"C. F. Theod. Ruhland, from the Jungfrannen Verein der Gem. des Herrn Pastor Bürger bei Buffalo	5 .00
dcSgl. of some friends ans the Gcm. of the	
Mr. Past. Jäbker, Adams Co.,	10.00
and from the community of Mr. Past. Hattstädt to	
Monroe, Mich.	6,00
"For August Bellin, from the collection of Hr.	
Past. Lochner, Milwaukee	13.12

namely;

from Mr. H. Huck 82,00, Oswald Schubert 82,00, sexton Fr. Bodemer 81,62, David Knab 85,00, from parish treasury 82,50, from Mr. W. Groß a pair
of shoes.

For the travel fund of the general president:

From the Gcm. of Mr. Past. Tramm in Lavorte, 85.00	*****Bernreuther	to MiS-	
		hawaukee,	3.71
*****Werfelmann to Wil-		shire, Ind.	4,00

For the **Lutheran** have paid:

the 12th year:

The Herrcn: J. Fvllinger, M. Friedrich, V. Lütke-meier

the 13th year:

The men: W. Girse-mann, Fr. Körner, J. Föllinger, R- Schwegmann, M. Friedrich, C. Muhly, P. Sander, H. Schneider, J. Thiemey-cr, H. Treming, W.
Lütke-meier, Past. J. N. Beyer 6 Er.

the 11th year:

Messrs: F. W. Tusc-le, B. Merkle, J. Fvllinger, Past. C. Gross 86.50, R. Schwegmann, Past. J. A. Fritze 10 Er., E. D. Radeck and 30 Cous., W.
Huhn, Past. H. König, J. Kerkbvff, J. Dillmar, H. Treming, W. Ltttke-meier, Waltke, Kühn, Ellerstck, J. Küfner, Wlecke, Bogenmüllcr, Post. W. Hattstädt 8
Er., Past. J. N. Beyer 9 Ex., Past. A. C. Bauer 50 cts, Past. A. Wagner 5 Er. Perwitt. Mrs. Past. Häckel.

the 13th year:

Messrs. Linne, Past. J. Bernreuther, Past. H. A. S. Coon, Past. A. C. Preus.

F. W. Barthel.

Due to lack of space, my receipt list cannot appear until the next number. F. Böh la u, Cassirer.

Changed address.

Rov. 0.

your ok no. 8. kieäel, ^nnrrlccnmtli, 8aZinarv 60th, Nioü.

For your complimentary comment.

The undersigned requests all letters to be sent to the following address:

Otto Zürnet,
Detterbox 132, 8t. l,ouis,

> St.

Louis, Mo.,

! Printed by the "Synodal" printing house of Aug. Wiebusch u. Sohn.